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# THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXVI

NOVEMBER, 1911, TO OCTOBER, 1912

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EDITED BY THEODORA FINKS

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WOMAN'S BOARD OF HOME MISSIONS OF  
THE PRESBYTERIAN CHURCH IN AMERICA

NEW YORK



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# HOME MISSION MONTHLY

VOL. XXVI

NOVEMBER, 1911

No. 1

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## EDITORIAL NOTES

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AN JUAN Hospital Betterment Shares! Do you know about them and the new magazine plan? You do know, surely, of the splendid work the hospital is doing. The suffering which has been relieved and prevented, the cures which have been wrought, make everyone glad and proud and thankful who knows that the institution is supported by our Woman's Board. Everybody, all over the island of Porto Rico, will tell you of its fine record, its able and consecrated workers, and they will tell you, also, how the work is hampered from lack of adequate facilities. San Juan Hospital Betterment Shares are bound to arouse enthusiastic interest. Your society can win one. The conditions are not hard. Here they are:

Any society which made an advance of five or more subscriptions during the past year can secure a share by sending a total number of subscriptions this year (before June, 1912) equal to the number forwarded last year. Any society which made no advance last year may win a share this year by sending five more subscriptions than last year. When reporting eligibility, state full particulars. The record will be kept carefully in the Betterment Share book at headquarters and the list reported at the Annual Meeting and in the pages of the magazine. What more desirable object than these Hospital Betterment Shares do we need to which to apply the savings of THE HOME MISSION MONTHLY? Every subscriber will have the satisfaction of aiding in the enterprise, for the fragment of a dime saved over and above the expense on each subscription will help to swell the total. Meantime, the great cause of Home Missions will gain new adherents as the list of readers is increased. Surely the plan should swing our list well forward as we enter upon a new quarter century. Your secretary of literature has

been communicated with and is expected to put the matter into action. Help her to make a success of it and to win one share, at least, for your society.

✠

THE HOME MISSION MONTHLY closed the first year of its publication without debt. This has been the record of each ensuing year. Its happy privilege has been to pay now and then a surplus into the mission treasury. At first this sum was quite small, but grew apace as the subscription list increased. Now, at the completion of twenty-five years, the total amount that the magazine has paid into the mission treasury, including the full payments made on the Sitka Building and its equipment, is a little over \$29,500—a fine demonstration of the accumulated power of littles, for there is but a slight margin on each subscription.

✠

THE subscription list stands at the present time at over 34,000. A monthly edition of 35,500 copies has been required for several months to cover the regular subscriptions and the demand for extra copies.

✠

LOOKING back to the time when the magazine first appeared, it is a pleasure to note how many of those who were at that time officially connected with the Board as vice-presidents, or as synodical leaders, are still on the official roster: Mrs. W. E. Ferry of Utah, Mrs. John Kendall of Indiana, Mrs. E. F. Pomeroy of Minnesota, Mrs. E. R. Perkins and Miss Alice Patterson of Ohio, Mrs. C. L. Bailey of Pennsylvania, Mrs. W. E. Robinson of Illinois, Mrs. W. E. Honeyman of New Jersey—Mrs. Honeyman being the only one who has held the office of synodical president for the full twenty-five years.

✠

IT GIVES pleasure to announce that the Board has secured for the superintendency of the Sheldon Jackson School at Sitka,

Alaska, Mr. E. G. Bridgham, a graduate of Middlebury College, who for a number of years has been principal and superintendent of schools at Owego, New York, and for the past four years superintendent of schools in Lenox, Massachusetts. Mr. Bridgham left for Sitka, September twenty-third.

卐

THE visiting clergyman who is fond of propounding questions in his discourse has need to bethink himself, should he come before our Indian School at Elm Spring, according to Miss Buchanan. "One such preacher had not proceeded far with his discourse when he said: 'And, friends, what is sin?' Out came the chorus of thirty voices in the answer from the Shorter Catechism. He bore the shock, but wiped the perspiration from his brow, though it was January. When he had well recovered and dwelt at length on the fact of sin, he queried, loudly: 'And what shall we do about it?' Instantly came back the chorus: 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He said afterward that the reply he had prepared seemed so flat he could hardly find his way to the end. And to this day the pupils don't know that they did anything unusual, or that their teacher sat there full of conflicting emotions."

卐

AN OLD-TIME test of loving is giving. The Eskimo native Christians of Gambell, St. Lawrence Island, are meeting the test well. There were sent to the Board's headquarters a white fox skin, pronounced by experts to be "prime" as to quality, and a small pair of ivory tusks. These, Dr. Campbell says, "were given us by two of our people, Šepillu and Annogotuk, who, in trying to live the 'Jesus way,' have contributed them as a part of their tithe." Dr. Campbell suggested that when sold the money accruing should be paid toward the furnishing of a room in the Sitka School, adding: "If you will tell us the cost of equipping one such room in the boys' dormitory, we will try to completely furnish it, and would like it called the St. Lawrence Island room."

Following Dr. Campbell's suggestion, the beautiful fox skin was displayed at one of the regular gatherings of the Board and the purchaser—the one making the

highest offer—directed that it be retained at the Board rooms so that if a larger sum were offered it could be accepted.

卐

SUCH a happy, jubilant band they are at the Sitka School, and how delightful it would be if each station could be equally well equipped! But they have waited long years and we can all rejoice with them now. A newly appointed teacher writes of the "marvelous situation and the unusually complete equipment," and declares that "everything about the place inspires to the best kind of work."

卐

ANOTHER satisfactory Sitka item: As a result of the trying out of the water-wheel there proves to be even more power than needed. The school paper, *The Thlinget*, says: "To those who know anything about power and what it costs to produce it, this means much, and will be a wonderful saving in our light bill, for we can use the power of the river the greater part of the whole year."

卐

ALLISON! How like a beacon light is that school for Mexican girls! Parents bring their children many miles over the long roads and unbridged rivers, as did a father who arrived on one occasion, after a journey of three hundred miles in a wagon, with five children, and beamingly announced that there were six more at home, whom he would bring next year. Another father, who brought a quota of six children, was asked how far he had come. "One hundred and fifty-five miles," was the reply, "and I have three more children at home." No race suicide here!

卐

DURING the past year Presbyterianism in New Mexico suffered a severe loss in the death of one of its staunchest native ministers, the Rev. Jose Ynes Perea. Mr. Perea's life was filled with experiences unusual to the native born of New Mexico. He was of a family of wealthy landowners, patricians of New Mexico under the flag of old Mexico who traced their descent to the Castilians of Spain, and who have continued in leadership and prominence since the territory was transferred to the United States. His parents and all his ancestors were strong adherents of the Catholic Church, but Mr. Perea, through his early



discovery of the Bible, turned eagerly to the Protestant faith, though it meant exile from home and kindred. His early life was not all spent in New Mexico, for he was educated in eastern schools and in addition to this, for a number of years after ostracism by his family, he followed a seafaring life and saw much of the world. He also had experience in one of the chief industries of New Mexico, for, upon his return home, family reconciliation was brought about and he assumed charge of his father's large sheep interests. Through all these years prior to his entering the ministry he was a loyal and steadfast supporter of Protestantism, both financially and through his influence, at a time when he stood almost alone in his convictions. From 1877 his entire time was given to Gospel work; for more than thirty years he was a licentiate minister. His last charge of more than twenty years' duration was at Pajarito, from which point he also ministered to the people of Los Lunas, Los

Lentes, Peralta and other stations within a radius of sixty miles. Identified with Presbyterian work as he was from the start in New Mexico, *La Aurora*, the Spanish-American Presbyterian paper, says of him: "He had lion-hearted courage in maintaining his religious convictions and a gentle persistency which no opposition could overcome." A note of cheer is the fact that a son of Mr. Perea is now pursuing the theological course at McCormick Seminary, Chicago.

5

QUIET in her unceasing and thoughtful benefactions, full of resolute intention, standing loyal in service to her Master in every place and at all times—such were some of the strong attributes which marked the character of Mrs. Charles H. Jones, of East Orange, N. J., a valued member of the Woman's Board of Home Missions. Full of apparent vitality, her sudden illness and quick passing leave many sorrowing hearts.

## A SHOWER OF RESPONSES

WHAT a welcome shower of responses the request to hear from our subscribers of twenty-five years has evoked! We are not making the count just now, for they are still coming, in each mail, as we go to press. There is space for quotation from only a few and much generous and appreciative commendation of the magazine is omitted. Warmest thanks are returned for the many personal messages which accompanied the responses.

Since the first issue I have been a continuous subscriber to the HOME MISSION MONTHLY and have Volume 1, Number 1, in my possession.—*Newton, Kansas.*

Surely! I have been a subscriber for all the years, and expect to keep it up as long as I am able to read.—*Bloomington, Ills.*

Have taken the magazine since its first issue. Have before me Volume 1, Number 1, November, 1886; have them on file. They have been read, enjoyed and appreciated, and I hope to have the pleasure of reading them as long as I live.—*Bay City, Mich.*

I sent a subscription for the first HOME MISSION MONTHLY for my mother. She remained a subscriber all her life, and we all have enjoyed and profited by the read-

ing of it. Since her death I have continued the subscription in my home, so I have read every number of the magazine and value it highly.—*Bel Air, Md.*

I have held the close relation of subscriber to the HOME MISSION MONTHLY since the magazine began its existence, and have enjoyed every number.—*McEwensville, Pa.*

Count me in with those who have taken the HOME MISSION MONTHLY from its beginning.—*Blairsville, Pa.*

I am glad to tell you that I have been a subscriber from the first number, and I always read the magazine from cover to cover.—*Madison, N. J.*

I have been a subscriber from the beginning. You probably have not many octogenarian admirers. Wishing you many more years of successful work.—*Elizabeth, N. J.*

What a pleasure to have the opportunity to tell you that for twenty-five consecutive years every number of the HOME MISSION MONTHLY has been welcomed in my home, and that for the last ten years two copies have come regularly. One copy is kept on file, the other copy is



to pass on, or for clipping. No missionary literature in my library is more valued or more carefully guarded than the copies of the HOME MISSION MONTHLY, of which I have been fortunate to save nearly every one from the first to the last issue. I have nothing but words of praise and feelings of thankfulness.—*Venetia, Pa.*

It is with pleasure that I present my name as one of the charter subscribers and I continually look for the magazine's coming. This and other subscriptions become more and more necessary to my "shut-in" life of the past fifteen years.—*Rockford, Ill.*

Never have I failed to read a number since it was first published, and I now have near-



MRS. FRED S. BENNETT

President of the Woman's Board of Home Missions as the magazine enters upon its second quarter century

ly every number of the magazine.—*Pittsburgh, Pa.*

The magazine has reached us every month since it was established. My husband and I came to Kansas in the frontier days of 1875, and were home missionaries from that time until five years ago, when we retired from active work. You understand

from this how much interest we have taken in the magazine and how much help it has been to us through all these years. Part of the time I have subscribed for myself, and at other times the subscription price has been paid for me by missionary societies in the East. We wish a long life of success to the HOME MISSION MONTHLY.—*Kansas City, Kansas.*

I have never missed a number in all these years; they were always helpful and an inspiration to do all one's duty for our dear land. Home Missions teaches patriotism as does no other organization, strong though it be.—*Washington, D. C.*

Having received a first sample copy, I at once became a subscriber to this highly valued "magazine of information" in Woman's Home Mission work. For twenty-three years, or up to November, 1909, I solicited subscriptions for the same, resigning then because of failing health.—*Honesdale, Pa.*

When I opened my HOME MISSION MONTHLY for September, I handed it to a friend and said, "Isn't that a fine specimen of a missionary magazine?" It seemed so clean—so crisp; there seemed almost a sparkle to it . . . I think I have had every number since it was published.—*Mackinaw City, Mich.*

I have taken the HOME MISSION MONTHLY since the first publication. It has always been most helpful and stimulating.—*Fairfield, Iowa.*

My continuous subscription began with the third issue of the magazine, but through the kindness of those at headquarters I was able, some years later, to secure the two copies which render my file complete to the present date. I hardly know how our auxiliary would do without a file for reference, and the C. E.'s often come to me for material.—*Canton, N. Y.*

I have been a subscriber to the magazine ever since it started. I also have been getting other subscribers for it all these years. Hope to get more than ever this year.—*Omaha, Neb.*

Mother and I have taken the magazine from its start. I do not see how we could get along without it.—*Mercersburg, Pa.*

Of course I am one who has taken it from the start. It is always so full of just what I want to know.—*LaPorte, Ind.*



# Marking the Twenty-fifth Anniversary of the Home Mission Monthly A Retrospective Glance

By Mrs. Delos E. Finks

**T**WENTY-FIVE years ago a group of women were gathered about a long table for official conference; it was the regular business session of the organization now known as the Woman's Board of Home Missions. There were various matters to be determined—matters which touched upon the uplift of neglected people of various exceptional races of our land. There were earnest pleas for missionaries and for buildings to consider, and the many pressing details which beset an organization seeking to shape aright a great fundamental movement. But on this occasion there was one particular measure to be considered which marked a new era—the project of launching a magazine devoted to the definite work of Presbyterian women for Home Missions. The step had been

favorably considered at the preceding Annual Meeting and was now to have determinate action. The organization, at that time but eight years old, was still in

the early throes of strenuous development. Loyal, large-hearted, capable women all over the country had espoused the cause, each working valiantly in her place to arouse and interest others in this important work to which the General Assembly had called the women of the Church. But the membership accessible to headquarters twenty-five years ago, though most loyal and capable, was still comparatively small—less than a score in all met regularly for the business sessions, though, thereafter, the numbers grew apace. Thus the gathering was



MRS. DARWIN R. JAMES

Elected President the year the HOME MISSION MONTHLY was launched, now Honorary President

not large on this particular occasion when the question of the magazine came





MRS. F. E. H. HAINES

up. One has but to shut one's eyes to again see that group.

At the head of the table sits one in the full flush of a splendidly vigorous womanhood. Every line of the face shows a character of strength, a confidence in great results made possible through persistent endeavor—made possible because *believed* possible. It is, withal, a most kindly face, with a smile whose warm inclusiveness endears her to each of those associated with her, even to the most obscure helper. Such was Mrs. Darwin R. James, the president. She had been elected to this office at the preceding Annual Meeting (in Minneapolis) already referred to, having served for several months previously as Acting President. At this time Mr. James was a member of Congress, and the family were living in Washington, but such was Mrs. James' devotion that she made the journey twice each month to New York to attend the business meetings. Her genial decisiveness on this occasion, her hopefulness for the future of the projected publication, were most characteristic.

At her side sat that woman of quiet but wonderful power, Mrs. F. E. H. Haines, the first Secretary and the real mother of the whole organization. From its earliest inception she had given herself unceasingly, with the ut-

most wisdom and tact, to the task of shaping, developing and directing every phase of the work, winning adherents everywhere. Although far advanced in life, her brightness of spirit made one forget the years that lay upon her. Recalling that face of refined gentleness, so strong in its unmistakable markings of cheery, unswerving, undismayed purpose, one can fairly see a shining halo about it, not of earth; and so, indeed, it proved, for this was one of the last occasions on which she was able to be with us. The Master called her to receive her crown in the very early autumn. What penetration of character, what appreciation of the best in those who served with her, what power to use the most timid, to call into activity the one talent if that were all the helper possessed, what skill to enlist the five talents, whenever found, what wisdom to fuse different elements, what patience under trial and criticism, what readiness to recognize the hand of the Lord in every advance made, and, over and above all, what faith in prayer!

On the other side of the presiding officer sat a niece of Mrs. Haines who had been led, half unsuspectingly, as she once laugh-



MRS. JOHN SINCLAIR



MRS. W. A. M. GRIER

ing that an absorbing interest would be aroused which would lead her to accept the office of Recording Secretary—an office held most ably for years. To-day Mrs. Silas B. Brownell is still a regular attendant upon the sessions of the Board and serves upon important standing committees.

Mrs. M. E. Boyd, the first Treasurer of the Woman's Board, a most helpful and widely loved promoter of the organization for many years, was also present at the sessions when the magazine's future was under consideration. Mrs. Boyd is still officially connected with the Woman's Board as Vice-President-at-Large, though her absence from New York has made attendance upon the gatherings at headquarters impossible for some years.

Mrs. C. E. Walker, who had given fine service in the foundation work of the Board, presenting the cause extensively and acceptably before churches and societies, and who was then serving as Corresponding Secretary, was another of the group. Mrs. Walker, like Mrs. Boyd, still holds official connection with the Board, her distant residence precluding attendance at its business sessions.

Looking on down the line of those who

helped determine plans relative to the new publication, we find Mrs. James M. Ham of Brooklyn. Who that recalls those days can forget the clear-eyed, compelling faith with which she brought every difficulty to the Throne of Grace, or the many hours and days of cheerful service which she gave to the many little details, not only at the very beginning of the organization when she helped Mrs. Haines in her home, but for years afterwards in active participation of the work of the Board. Though not now strong enough for the constant work she gave so freely for years, Mrs. Ham is a much valued member and is connected with the Devotional Committee.

When first organized, the only office of the Board was a tiny "upper room" under the eaves of the old Presbyterian headquarters, 23 Center Street. In consequence, Mrs. Haines kindly had much of the work done in her own home. Suitable quarters had been secured at 280 Broadway not many months previous to the magazine's appearance. Among those who gave volunteer aid to Mrs. Haines in her home, there was present at the quarter-century-ago gathering at 280 Broadway, Mrs. W. A. M. Grier. It was in her heart that there was born, in later years, the



MRS. JAMES M. HAM

happy project of a testimonial to dear Mrs. James while she should still be with us, a plan which was eagerly taken up all over the country by the constituency, and which materialized in the Mary E.



MRS. SILAS B. BROWNELL



James School for Mexican boys at Santa Fé. Mrs. John Sinclair, whose loyal devotion and active connection have extended through all these years, was also present at the deliberations when the magazine was launched. Mrs. Sinclair, speaking of the occasion, says: "I recall the day when

page appeared the communal house of the pueblo, and a little below a suggestion of the far South. From this little sketch the artist evolved the first cover of the magazine, that it might tell at a glance, to the uninitiated, the story of the field of endeavor, from the pines of the far North to the palmetto of the South.

The Editor, lately come from her Colorado parsonage home to New York City, was there also. She well remembers her great surprise when, without previous consultation, she was assigned the duty of taking entire charge of the magazine, its business as well as its editorial department. This she accepted with trepidation, yet with a suddenly born love for the task, though little realizing the great blessings that would come to her, nor the many years it would be her privilege to serve, even to this present time.

The pathway of the years has been one leading upward as it led onward. What friendships have marked the pilgrimage! What hot tears have dropped at the parting of the ways when one and another have been summoned hence by the voice that none may disobey! And how quite wonderful it is that they still seem with us, a shining presence, to encourage, to stimulate, to bless.

It goes without saying that all the details connected with the new publication were not settled at one meeting; the name, "THE HOME MISSION MONTHLY," was decided upon, as also the use of the watch-word, "Our Land for Christ."

The intervening weeks were busy ones, for there had been no experience in such an undertaking, and every step had to be thought out. The prospectus was sent to every Presbyterian woman whose address could be obtained, announcing the coming of the new magazine in the early autumn. The first number bore the imprint of November, 1886, and was loyally greeted. Yet there was still anxiety during the ensuing months lest the subscription list should not be sufficient to meet all expenses. This was, however, happily accomplished and there was no need then, nor has there ever been since, for subsidizing the magazine from the mission treasury.

Perhaps nothing could better record the



MRS. DELOS E. FINKS  
Editor for Twenty-five years

it was decided we should publish the magazine. I remember how Mrs. Haines asked us to pray for the magazine then and there. How anxious she was that we should promise to pray for every one who had any part in it, or who read it. I recall a very lively talk we had about the kind of cover to be used, and that Mrs. Haines was anxious that every part of our work should be represented."

Mrs. Haines, who possessed the artistic spirit, to show what she had in mind, rapidly sketched, with her pencil, a glimpse of a totem on Alaska shores, then the Mount of the Holy Cross, with the Indian wigwams in the foreground, and beyond that the little mission chapel schoolhouse—the sort which were then springing up over Utah; farther down the side of the

experience of that first critical year than to quote from an editorial in the November number, 1887:

"Just one year ago, on a bright exhilarating autumn day, when the air was full of that subtle, electric quality which makes one hopeful of even a new undertaking, THE HOME MISSION MONTHLY made its first appearance in our Rooms at 280 Broadway.

"We thought it comely, attractive, and interesting—parents always think this of their children, do they not?—and we hoped the stranger might win a way into the hearts and homes of our friends.

"Not without some fear and anxiety, however, did we send forth this messenger, bearing words of greeting, and tidings of our work. But the time was urgent. Necessity compelled the venture, and we bade our child God-speed.

"We waited, a few days only, and then white-winged messages came to us from up and down, and all over the land; mes-

sages of congratulation, of cheer, of hearty welcome, thanking us for the coming of this new helper. Nor did our friends content themselves with simply giving expression to their pleasure and appreciation; they at once interested themselves in introducing the new-comer to the favorable attention of others, until, very speedily, THE HOME MISSION MONTHLY became a regular visitor in thousands of homes.

"Nor were all the pleasant wordssspoken at the first. As the months have gone by, kindly encouragement has continued to come from many sources, and has contributed not a little toward sustaining the endeavor to make the magazine a source of cheer, help, and strength in the grand work of evangelizing America.

"We trust that the future holds much of good for THE HOME MISSION MONTHLY and its readers."

Possibly we can do no better, in entering upon a new quarter-century, than to reiterate the last quoted sentence.

It is pleasant to present to our readers not only the portraits of Mrs. James and Mrs. Haines, our early leaders, and of Mrs. Bennett, our president of to-day, but also of those members of the Board who took part in the deliberations when it was decided to publish the magazine, and who are still actively connected with the Board.

## THE SEAL OF THE WOMAN'S BOARD

JUST at this time, when we are quite priding ourselves on the new cover of our magazine, there may be some who

do not know how we came by our seal, which, although not making itself very manifest, appears in the arch, and is frequently made use of by the Woman's Board in many ways.

It was designed for us years ago by a rising young artist whose ability even then we recognized, and who is at present one of three of our foremost women painters, Miss Lydia Field Emmet, whose portraits are paid for in the thousands, her portraiture of children being especially lovely. A sister, Rosina Emmet, first made the name famous, now for many years Mrs.

Arthur M. Therwood. Large canvases were painted by these sisters for the decoration of the Woman's Building in the Chicago

Exposition. A cousin, Ellen Emmet, recently become Mrs. Rand, is one of the three to whom reference has been made, and portraits of our president and many leading men testify to her skill as an artist. It seemed fitting that a woman should have executed this design for us, and the lapse of years has not made any less significant the idea it sets forth: Wisdom,

gentle and motherly, instructing the barefooted boy and girl, leaning so lovingly on her knees.

S. S. B.





# TWENTY-FIFTH ANNIVERSARY HYMN

WRITTEN FOR THE SILVER ANNIVERSARY OF THE HOME MISSION MONTHLY

By Eliza Strang Baird

Tune: Eventide or Felix

L ORD, give us faith to-day, like theirs who met  
Within an upper room to plan and pray;  
Be near to bless us, as Thou wast to them;  
Give us their mighty, conquering faith to-day!

But, give us more, O God! we would not set  
A limit to Thy power or to Thy love;  
Show us all glorious things which Thou hast planned,  
Gladden our souls, our doubts and fears remove.

Fill us with Thine own Life, may we rely  
Only and always on its fullness,—then,  
Charged with Thy message and Thy living bread,  
Send us to rescue hopeless, dying men.

Help us to lift our nation, and to touch  
With healing hand her sick ones,—may we reach  
Her fallen, and her mighty problems solve;  
Let us her little, weary children teach.

So, send us onward through the shining years,  
Fitted for service by Thy power divine,  
Emptied of self, and filled, dear Lord, with love,—  
Be all the honor and the glory Thine!

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## THE LAND OF POCO TIEMPO

### PART I

By Dora Mabel Fish

“S UN, silence and adobe.” I know of no word picture that would more vividly describe that section of our great wild West, that portion of the United States which is *not* United States, that land of “Poco Tiempo” so wonderfully described by Charles Lummis, —NEW MEXICO. It is the one spot where the sun holds its own, the marvelous blue sky bringing out in bold relief the rocky peaks, the treeless mesas, and transforming the gray adobe hamlets into real picturesqueness. Many hours might be spent describing the wonderful natural beauties brought out by the very wildness of the country, and the health-restoring properties of its pure mountain air, but it is not with those things that I will deal; rather would I bring before you the condition of New Mexico as it presents itself most forcibly as a missionary field for our church—a foreign mission field in our own land.

While it is true that in our great cities to-day the work of foreign missions is being constantly brought to our very doors by the vast number of immigrants coming to this country, still these people come into immediate touch with our customs, our public schools, and, if they will only avail themselves of it, are given a helping hand on every side by the Christian and other organizations ready to aid them. This is not so in New Mexico. The Mexican people, for the greater part, live in isolated adobe hamlets, only a few semi-bustling American towns dotting the map, and at the present time are a century older in European civilization than the rest of the United States, and several centuries older still in a happier semi-civilization of their own. They have no opportunity whatever of coming into contact with the blessings and privileges of the Christian church and school except as those institutions are brought within their plazas

and missionaries are sent to teach and lead them to the Light. Comparatively speaking, there is very little work being done by the Protestant Church in New Mexico, especially in the small settlements distant from the railroad where the need is greatest.

True, the people have a religion of their own, but it is a religion which seeks to keep the people uneducated and make them meek, obedient followers of the priesthood which gives nothing in return but demands all for its own use—the religion of Old Mexico, South America, and some of the islands of the sea. With ceremonies and numerous feast days, parading with the “saints” of the church and chanting of minor hymns in a foreign language, are mingled the cross-bearing and whipping of themselves with cruel thongs of the cactus by that sect known most familiarly in New Mexico as “Los Penitentes.” It is indeed “a land of quaint, swart faces, of Oriental dress and unspelled speech, a land of superstition, where men mangle themselves—the heart of Africa beating against the ribs of the Rockies.”

Much has been written and said about the Mexican by those who know him from a car window. Passing through Albuquerque or El Paso on a journey to the far West does not give one an insight into the character and home life of the people any more than one obtains a real knowledge of the foreigner who enters our country by watching him as he passes through Ellis Island. Only by coming in daily contact with the people in their native hamlets can one really know them and their needs. It is true that Americans who have located in New Mexico with a view only of money-making have often found the Mexican a handicap in their way, and have listed him as lazy, dishonest and unhospitable; but the American there usually receives what he gives, and it is not to be wondered at that, with the spirit and purpose with which he enters fields of enterprise, he



“SUN, SILENCE AND ADOBE”—A TYPICAL MEXICAN HOME

meets with opposition oftentimes and violence.

The Mexican naturally is kind and courteous and hospitable, and Mexican children are, as a class, the best mannered, the most obedient, and the least quarrelsome, of children.

A stranger entering a Mexican plaza for the first time, in addition to other odd sights, will find himself gazing intently at the faces of many of the older men as they lift their hats to greet him. Why that peculiar sign of the cross tattooed in dark blue coloring on this old man's forehead and on that younger man beside him? Still another joins the group having upon his forehead the dark mark of a cross never to be effaced in this world. It is the sign of the order of Penitentes, the sect whose forms of religious worship are self-whipping and bearing of huge wooden crosses as penance for sins, and men who have become converted and true followers of the Master must needs wear that sign always. Even the boys and girls in the school have been seen marking crosses on each other's foreheads with chalk and pencils. Truly, New Mexico is a “land of crosses, but no Christ.”





#### SMALL IMITATORS OF THE STREET MUSICIANS

These little fellows take boxes and sticks and imitate the "fiddle" and guitar. They are always following the musicians around as they walk through the plaza announcing a dance.

Some people have said that the Mexican lives for feast days. It certainly is true that "fiestas" seem very frequent, and the young men will spend the long summer months away from home, herding sheep, always keeping before their minds the time of returning for a certain "feast day" when they will squander practically all they have earned during the summer. These days are supposedly religious feasts when the "saints" of the church are carried around the churchyard under canopies of white, by young girls with lighted candles, and their way preceded by so-called musicians who produce discordant notes on a violin, guitar, and bass drum. A long line of men, women and children follow in the procession, chanting minor hymns in a foreign language, stopping at every corner of the churchyard for the purpose of praying.

In the light of the bonfires placed at intervals around the church, the procession presents a most solemn and weird appearance, and one looking on and listening to the minor strains as they float out in the silence of the evening hour, has to arouse himself and wonder if he can possibly be in the United States. Feast days for the greater part mean occasions for drinking, dancing, and visiting, and often end in unusual disorder.

The mission school life in New Mexico would not be complete without the church life; one assists the other. It is in the Christian school that the boys and girls receive their first instruction in the Word of God. An attractive Sunday school and a live Christian Endeavor society or some organization of similar character are in every plaza and town where the Woman's Board maintains mission schools. All services are held in the Spanish language, this being necessary in order that the people may grasp the real meaning of the Word of God.

I cannot refrain from mentioning the need of medical work among the Mexican people in isolated plazas where we have mission schools and where there are no Americans. True, every teacher has her medicine chest, and in addition to her school and home duties deals out simple remedies to those coming to her for aid. She can assist in this way, but there are many, oh, so many serious cases which require the services of one skilled in the art of medicine. The nearest physician is often thirty miles away—not such a great distance you may think; but when I tell you the journey is made over a rough mountain road on a very steep grade, requiring a full day in the summer to make the trip, and in winter, on account of the shortness of the days, making it necessary for the physician to remain over night, and that his charges are fifty dollars for one visit, you can readily see that he is not often called by the poor people. When he is called, it is just when the patient is about to die, and medical services are of no avail.

An eminent physician of New Mexico, who for over twenty years has treated patients in all the remote plazas of northern New Mexico, remarked when leaving the bedside of a dying man—a young public school teacher: "If something had been done for that man when he was brought down from Peñasco seventeen days ago (he had been teaching school there), his life could have been saved. Why don't

you get your mission people to do some medical work for these poor Mexicans?" No doubt a good beginning would be the placing of a Christian trained nurse of much experience in a central plaza, who would give all her time to looking after the sick, and in very serious cases advise

the people in regard to sending for the physician at the proper time. One cannot help wishing that it were possible to enter all the "open doors" in our homeland and thereby take it for Christ. Pray more, work more, give more. It certainly will pay.



THE NEW SCHOOL BUILDING AT EMBUDO, NEW MEXICO  
TEACHERS' HOME BEHIND THE FLAG POLE

## HOW THE HOUSE WAS BUILT

### PART II

By Dora Mabel Fish

WILL you not visit with me for a few moments this afternoon in a little plaza in the mountain fastnesses and learn something of the work of our Woman's Board for the Mexican boys and girls of Embudo? I might take you to Chimayo, or Truchas, or beautiful Taos, or Chamisal, or Tierra Amarillo, or Arroyo Hondo, but to me Embudo is most interesting of all because I have had the privilege of working there. The very name itself is Spanish, meaning "a funnel," so called because of the funnel-like shape of the little cove in the mountains. We must leave the railroad and travel by wagon the six miles of mountain road, finally following the bed of the river for some time before we reach the plaza, or small adobe settlement. It will be strange to you as it was to me—the Spanish language on all sides, the Oriental appearance of the flat-roofed adobe houses from which hang long strings of beautiful bright red Chili peppers in the summer time, the women with

their black shawls, and over all the blue, blue sky. The houses are nestled closely together and in the center of the town stands our beautiful new school building and teachers' home, whose red metal tile roof and forty foot white flag pole surmounted by a large gold ball, may be seen some distance down the road before the building is reached. I am sure you would exclaim over the appearance and size of the building. It is built after the Mission style of architecture, having a hundred-foot frontage. The entrance is in the form of an old Mission arch, in which the bell hangs in an open space. Two large airy schoolrooms accommodate the 120 pupils while the two teachers enjoy the comfort of the beautiful five-room home. All this comfort has not always been so, either for teacher or pupil, because for many years the school was taught in a tiny adobe church building whose windows were stationary, while the teacher was compelled to live in a native adobe house whose mud



roof seemed to let in more water than it kept out, making it necessary for her to keep a supply of oilcloth for the covering of her few valuables when it rained.

But perhaps one of the most interesting features of this new mission building is the fact that the people helped to build it. It is not an easy matter on a Mexican mission field to secure the help of the people to any great extent, for various reasons. One is the influence of the "Padre Catolico," for as soon as he becomes aware of the fact that his people are even thinking of assisting in forwarding a Protestant movement, he takes a hand in the matter and forbids their action. In this case, however, his authority did not avail, try as he might to prevent the people doing their part for the schoolhouse. They said: "You give us a good school for our children, then we would not need to send them to the Protestants."

So in response to the call of the teacher the help continued to come. For the foundation of the house 250 wagon loads of rock were needed. Now it is much more pleasant to sit against the house on the other side of the street in the sun and watch some one else do the work, but the men rose nobly to the occasion, went the three miles to the mountains, dug out the proper kind of rock, and brought it to the lot, in addition to loads of sand for the mortar. Then came the proposition of the adobes, of which 30,000 were needed. An adobe is a Mexican brick. It is a mixture of mud and straw 16 inches long, 8 inches wide, and 4 inches thick, made in a box, turned over and left to dry in the sun. Naturally they must be protected from the rain. An adobe house well built is the most habitable of dwellings, especially when it has a proper roof. It is cool in time of heat, and warm against outer cold. Of the making of 30,000 adobes there seemed to me no end, and my Mexican friends began to think so too. But contrary to the usual custom of the "land of mañana," the men kept their promises and the whole number of adobes was forthcoming. And the women, too, did their part—perhaps to you a strange work for women, but in New Mexico it is never the work of man, and that is the art of plastering. It was necessary to plaster the entire building on the inside with three coats of mud, the work being done with the hands, and this was accomplished by

forty women, in addition to which they built two Mexican fireplaces. One little girl, Bersave, seven years of age, who had been kept out of the school the year before because of lack of room, insisted that her mother come and do her share of plastering in order to make sure that she be allowed to enter school in the new building.

Does not this spirit of co-operation and substantial help show an interest in better things, and a desire and determination to secure them if at all possible?

Perhaps there was no more interesting occasion in connection with this new building than the laying of the corner stone. Such a service had never before been witnessed by the people, and when the invitation was given to attend this service one bright Sabbath morning, it was duly accepted. The service consisted of Spanish hymns, prayers, and an address by the native evangelist. An iron box moulded into exactly the shape and size of an adobe, —16 inches by 8 inches by 4 inches—the gift of a young man in California—made a splendid receptacle for the various articles deposited in it. It was exceedingly interesting to watch the faces of the people as they followed each article in the hand of the evangelist—an English Bible, and a Spanish Bible; a Spanish hymn book; a history of the work of the Woman's Board in Embudo Plaza since its beginning almost twenty-five years before; a list of the children who had attended the school for the past two years; a small American flag and a small Mexican flag; a coin of the United States; a copy of the HOME MISSION MONTHLY, and a copy of *Over Sea and Land*, also a copy of *La Aurora*, the Spanish paper of the synod of New Mexico; a list of all the men, women and children who had in any way assisted in the erection of the building—and this was indeed appreciated by the people—and finally the photographs of the teacher and evangelist then in charge of the work. The iron cover was placed on the box, which was then deposited in the opening left for it and sealed by the mason, the people gathering closely around and watching his every movement. The service was very impressive and will always be remembered by those who were present. The large bell, a gift to the school, had arrived and the people had an opportunity of inspecting it on the ground before it was placed in position on the building.

When fifteen Mexican young men will arise at daybreak on a cold winter's morning, drive their teams through the deep snow to a Government forest reserve fourteen miles distant, and cut down a sufficient number of trees for fence posts around the mission school property, returning the fourteen miles through the bitter cold of a short winter's day; when the young people in the advanced department of the school are given the opportunity of voting

whether or not school shall be held on Washington's birthday, and vote unanimously that they desire it rather than lose a day; when it is announced that unless an extra amount of wood is brought for the schoolhouse fires school must necessarily be closed, and the wood appears promptly; it is not difficult to determine the attitude of the Mexican people toward the efforts being put forth by our Church for their spiritual welfare.

## MEXICAN APPRECIATION

SAN JUAN MISSION, MOGOTE, COLORADO

By Mollie Clements

**A** PICNIC in the woods when there were no leaves on the trees, and hardly a blade of grass was to be seen! We were so anxious to have a picnic before the children had to go to the mountains with the sheep, that on the thirteenth of May, it being a pleasant day, I had the school organ carried down and the flag hung from the limbs of a large tree for a background, and the program, which had been prepared for this day, rendered under the open sky. There was a large crowd of people, both Romanists and Protestants, for any school affair is well patronized, and a generally good time enjoyed by all. After the program, a picnic dinner was spread on the ground, each family and the *maestra* bringing a well-filled basket, and tablecloths on which to place the viands. It has been only a very few years since tablecloths have been in use, and now nearly every family has one, at least, for special occasions.

Perhaps you will wonder at the lack of verdure as late as May thirteenth, but at an altitude of 8,000 feet above sea level, this is not strange. You will not wonder, however, that those of us who were born and reared at sea level watch anxiously for signs of spring-time weeks and weeks before they appear. The accompanying view of our San Juan woods was taken a little later in the season

when the leaves were beginning to show and the ditches to fill with the lovely clear water which comes directly from the snow-clad mountains, by way of the beautiful Conejos River. Each letter from the plaza during the vacation time told how lonely the people were without the *maestra*, and that some, at least, of the children were wishing for the opening of school, and counting the weeks and days till it came. For some years we have felt the need of a larger church building, and this summer the people have done what they could to



A BIT OF SAN JUAN WOODS

enlarge the old one, and hope soon to occupy the building once more.

I had such a lovely surprise on reaching the plaza, after my vacation, when I found that Victoria, my old scholar and always





SNAP SHOTS OF SAN JUAN MISSION PUPILS

friend, had my house beautifully cleaned and ready for my return. She had even whitened the walls of the kitchen and washed the "rag carpet," which, as she had used "amole," or "soap weed," came out looking almost like new. You can imagine what a long, long breath of relief I drew when I realized that what I had been dreading, that is, the usual fall house cleaning, was all done, and so well done, too.

Victoria Madril, née Estrada, had, last year, a little girl in the school and this year will have two, of which fact she seems very proud. She and her husband were both scholars of mine and both are members of our church, and are raising their little ones in the Sunday school and

giving them genuine Christian training. A Romanist sent me five children last year, and said: "I am sure, *maestra*, that I am the very happiest of all these people to see you back again, and I hope you will be here until I do not need a school for my children." This man would, under no consideration, allow any one of the five to attend a church service, but he told me he had no objections to the study of the Bible and Catechism in the school, and when he came to say that the oldest boy would have to leave school for work in the spring, and I asked him if he would allow the boy to accept a Bible which I had marked especially for him, he said: "Certainly, *maestra*, and I will take it to my son, if you like."

## MEXICAN BOYS IN MENAUL

### THE FINISHED PRODUCT

**E**VEN strangers could not fail to be impressed by the fine, manly bearing of our graduates of last spring and the careful mental training their efforts showed. An oft-expressed wish was that the supporters of Menaul School, Albuquerque, might have shared the pride we felt in witnessing what these Mexican students showed themselves capable of doing.

In our everyday duties of training these boys, not only mentally and spiritually, but in the homely industries of housekeeping, in its various departments, we sometimes wonder if it is worth the effort, the patience it demands. But when we see the finished product, with his courteous manners, high standards, noble aspirations, and firm, Christian principles, ready to go out to do and to dare, we no longer doubt,

and to those who have labored here so earnestly and faithfully for a term of years these results have a far deeper significance than they can possibly have to anyone else, and the promise, "In due season we shall reap if we faint not," is still an inspiration.

ORA GATES

### IN PROCESS

The boys, now in school, scattered for the summer all over New Mexico and Colorado, many helping on the ranches at home, and others working in towns—in stores and offices. Nearly all wrote to their teachers and to each other. Even the second and fourth grade boys wrote long letters telling about their summer interests.

They are a group of boys that arouse one's sympathy at all times and make one anxious to do everything possible for them.

FAITH H. HAINES

## SPIRITUAL AND MATERIAL PROGRESS

The religious sentiment and the development of Christian workers among the boys was very gratifying. The native instructor, Mr. Cordova, coming as one of them, yet in every particular showing a most earnest Christian example and a most loyal support of school authority, was a great help.

After several weeks of the hardest kind of work, the new pump was put into use and brings up an immense amount of water, perhaps seven or eight hundred gallons per minute. Our old motor is a little

weak for the work, and can be used only about three hours per day, and then only a short time at one running. The pump and well are without doubt the best anywhere in this part of the valley and will give water for something like one hundred acres of land. The results in farming will do much to provide for boarding expenses of the school.

The new cement block barn, thirty-four by sixty-six feet, is a great addition and fills a long-felt need. We have at the expense of \$1,000 a building worth some two or three times the cost. J. C. Ross

## TREMENTINA, NEW MEXICO

By Alice A. Blake

A COMMUNITY of professional sheep herders learn to take life very easily, and a child in the family is a naturally acquired peon. Not that they are not fond of their children, but what, pray tell, are children for if not to serve their parents during their minority? The tasks are neither hard nor uncongenial, and there is plenty of time to play, as the proverb, "As long as life is, time is longer," amounts to a creed, and means that there is always time enough for anything. So, why should the child not remain away from school to get a load of wood or bring in the horses, loose on the range? It is wonderful how small a boy is able to help his father with a load of wood. The girls must take at least one day for washing and lose, perhaps, half of the rest of the time because the babies cry after them. I am trying to educate the parents to an appreciation of the fact that the children must put in full time in school. That has been the greatest difficulty here.

The fact that four of our young people were teaching in the surrounding districts last year has naturally drawn fresh attention to our work.

Is the work of the mission teacher still needed in New Mexico? In the past this magazine has touched on various phases of the mission teacher's field of usefulness, the general state of ignorance, the need of educating the youth for preparation for the evangelical work, the school as a feeder for the church, and so on, but it is almost impossible to make the distant



A TREMENTINA BABY

The thrifty Mexicans are quick to adopt the niceties of American dress

reader understand how very necessary the intelligent teacher becomes to her community. "She is the mother of us all," is heard constantly on the lips of the people, till one comes to feel one's self so much a necessity that it is hard to go away even for the needed vacation. "Don't stay!" "The time is so long when you are gone!" and other such expressions make one feel like a deserter till safely back at work again.



# AT THE END OF A DAY

By Mary P. Webster of Menaul School, Albuquerque



"WE'RE GLAD WE REACHED MENAUL"

IT had been a trying day, a day of unusual confusion—noisy boys within the schoolroom and without. Mentally and physically the teacher was worn and weary. At last lesson papers were collected, the school called to order and the signal for dismissal given. The last foot passed over the threshold and the last echo died away. The teacher was alone with only rows of empty desks facing her. Think you she questioned, "Does it pay?" Yes, but not for an instant was she thinking of pecuniary gain or gain of any sort on her part. It was only of the boys she was thinking and hoping that some seed had been sown which would fall on good ground and follow the natural law of growth: "First the blade, then the ear, after that the full corn in the ear," for as yet she could not believe in mushroom growth in character. "Does it pay?" She had only time to ask the question once, for, turning to her desk to review the lessons and papers accumulated during the afternoon, she quickly found something to divert her thoughts from their semi-negative channel into a positive one. It was about to be

proven to her that truth had taken root, the blade had appeared; it was too early to look for mature grain.

It had been the regular day for letter writing in the second grade and on this occasion the letters were all addressed to her. Turning to them she read one, then another and another until all were finished, and these are some of the expressions found and cherished because to her they were signs of awakening, for which she was most anxious:

"I am very glad with this school because I learn many things about God of the Bible."

"I want to be a Christian but my mother don't let me."

"I wish to come to Menaul four years more to learn more of Christ and to read the Bible."

"Most all of the boys are learning the Psalms and I am glad of that. I am trying to learn all of the Commandments."

"I like to learn the Psalms so when I go home to say them."

"When I came to this school I do not know anything, but I learn very much here in this school about Jesus Christ."

"I am a Christ boy now."

"I am going to tell you that I like best the Bible story about Zaccheus, the little man."

"That is a very good lesson, 'Walk with God and talk with God' and I want to do that every day."

"I learn English much this year. I don't know very much about Jesus. I hope come Menaul again."

"I thank you for the words you are glad my life is given to Christ. My think is following him each hour."

"When I go home I am going to tell the boys, 'There in Menaul School the boys don't chew tobacco or smoke. The teachers don't smoke.'"

"You put me in your letter you want me be your best boy, Miss W—, that thing I trying to do."

Then she recalled how that very day the writer of this last letter had told her that he had let Christ come into his heart and was now going to live for Him. Who will dare say it does not pay to "spend and be spent" for such as these—boys in the second grade of a mission school for Mexicans?

## A MEXICAN MISSIONARY SOCIETY

The small missionary society of Mexican women has, during the past year, increased in numbers and interest, and besides sending their usual contribution to the Boards, through the presbytery, has done some extra local work. I feel especially proud of this society as it is the only one in our Mexican work, and while small in numbers has never failed to contribute to the Boards something each year since its organization, the first year I came to "San Juan." Every cent contributed by these women means a sacrifice on their part.

MOLLIE CLEMENTS, San Juan, Colorado

# EMBUDO PLAZA

By Frances M. Davis

I N writing about our work in Embudo I am but writing the fourth chapter in the story of our new school building.

In 1908, you were told of the unusual interest in education here, and of the larger number of pupils the school would have were there accommodations for them.

The following year Miss Fish wrote of dividing the school, giving each part a half day session, that all might share school privileges. She also told of the projected teachers' home, and of the possible simultaneous erection of the much needed school building. Last year you saw a picture of the rising walls of this building—the dream of previous years being realized through the co-operation of the people of the East with the plaza people, who gave their time and strength in lieu of money.

This summer the outside walls have been cemented. Now we have a building for the Mexican people of a style suited to this part of the country, and also meeting the requirements of a thoroughly modern school.

If you enter, as did I, for the first time last February, you look in upon two large, high, well-lighted school rooms where are seated one hundred and twenty pupils, ranging in age from five to twenty-five years—the boys outnumbering the girls. These two rooms, with the sliding doors which separate them thrown wide open, were taxed to their utmost capacity early in February, when the Dora M. Fish Literary Society had an open meeting. How much such entertainments are enjoyed by

these people who have no place of amusement or for social gatherings! The news of such an event spreads the country around without the aid of a poster, and men, women and children flock to the school very early, lest they miss any part of their treat.

Hardly less interesting to our neighbors is the Lockwood Home for the teachers. It joins the school building. Not a detail of our comfortably furnished rooms is missed by our appreciative visitors. Our evening lamp shines out through large window-panes—such a contrast to the tiny windows that, until recently, contented all the home builders of our vicinity. I am told our spot of cheer was much missed during the one week that the teachers were absent this summer.

The girls have assembled four times each week this summer for sewing lessons, and it has been evident that their pleasure in their new building is not less than at the first. It is so big and grand to them!

The people who have had some share in the erection of the building are proud to bring their friends to examine it, and point out their particular part of the work. The structure is an example of workmanship for the people to follow, and is so remarked by them.

The work of Christian education, begun years ago in Embudo under such adverse circumstances, is evident to Americans who have spent years in New Mexico. They tell us that there is a conspicuous absence of bad people, and that more really nice English speaking young people are found here than in similar plazas.

## THE TONIC OF STATEHOOD

Statehood at last! You who have never lived in a territory know little of the joy that comes to those who have just evolved from infantile dependence to independent manhood. And it is not all sentiment either. Just the prospect of dawning Statehood has made material changes in this community during the past few months. There is a general awakening on the part of the native population toward a bettering of their condition. Flat mud roofs are giving way to good roofs of iron or shingles, and the sound of the hammer is heard in the land. With the opening up of large tracts of land for settlement in this vicinity, there is a healthy influx of Ameri-

cans and foreigners, a good working class, who have come here hoping to build up homes.

Our Protestant Mexican boys are a fine example to others in their studies, in their work and in their play. Two, aged twelve and thirteen, who have recently united with the church, have earned enough money this year, splitting wood, carrying water, etc., for us, to pay for their own books and tuition and those of three other members of the family. We feel it a privilege to have such boys to teach and often say what a pity it would be for such material to go to waste in these western wilds for want of good schools.

E. JOSEPHINE ORTON  
Tierra Amarilla



# THE ALLISON SCHOOL AT SANTA FE

By Melicent Woods

**M**Y first impression of the Mexican boys and girls, when I came to the Allison a year ago, was of their docility and responsive attitude. This impression has become a conviction. We are proud of our "domestic training," but it is just as hard housework as one finds at home, and I sometimes marvel at the way in which our girls attend to the wants of our large family. There is much cleaning; there are numberless loaves of bread and many *frijoles* (beans) and other dishes to prepare. This is usually cheerfully done. Classroom work is hard for the children, as it is all in a strange language, but I have never known children to show greater attachment for a school. A former student forfeited a pleasure trip to Denver in order to see the Allison once more. She said, "I'm learning what such a school means to my people. I'm so glad I was here."

Some of our pupils were threatened with excommunication from their church last year if they remained with us. The older ones said, "We want a good education," and parents of younger ones said, "You do for us what the priests can't and we will stay with you."

Here comes a group of little girls to have a picture taken with their Sunday school teacher. Few of them understood any English when they came at the beginning of the year, but they worked hard at learning Bible verses and most of them can repeat the Commandments, the Beatitudes, and Psalms—1, 23, 32, 46,

100, 121 and 150. Isn't that a good record for one year? The teacher of this class is a young woman trained in the Allison, who is now one of our helpers.

But we have frolics! A favorite one is a long walk on the weekly holiday, when the Mary E. James boys and Allison girls, and several teachers go somewhere out of sight of school and its tasks.

Long before the beginning of the school year there were more applicants than places, and it has been necessary to reject many. It is sad to send them away, feeling that they may never have a chance. During the opening days wagon after wagon comes, some traveling over a week.



AN ALLISON SUNDAY SCHOOL CLASS

## NEW MEXICO NEWS

### A CHRISTIAN JUDGE

For two weeks the town has been filled with strangers—Americans, Mexicans and Indians—for court has been sitting here. Many of the Indians came as witnesses, and their picturesque appearance made one wish for skill in the use of a kodak. The Indian interpreter was obliged to speak English for the benefit of the American judge and lawyers, Spanish that the jurymen might understand, and the Indian language, as many of the Indians knew only their own tongue. Now the judge, lawyers, and Indians are gone, and the town has settled down to its accustomed quiet. We were very glad that the judge, who is a Presbyterian, addressed a good-sized congregation in our church one Sunday evening, and he gave a stirring appeal to the men and boys on the results of whiskey drinking, pointing his remarks with examples which he took from the cases many

of his listeners had heard tried in court that week. As the judge is much respected here, his words were received with absorbed interest and when at the close of the meeting he greeted the men and boys with a hearty handshake we felt that the influence of a Christian judge could not have been lost on the people.

CHARLOTTE H. RICHARDSON  
Tierra Amarilla, New Mexico

### THE PROBLEM OF THE SICK

I have just come from a home where one of our young girls is lying very sick, and I am thinking one of the great needs of Taos Valley is a small hospital and a nurse. A brother and sister, two of our former pupils, who might have been saved under better conditions, died within a few months of each other. In this present case the doctor, with our aid, is putting up a big fight to save our girl, but I very much fear the

result, for it is so hard to get the parents to do just as you tell them. As she has typhoid fever it is difficult to secure the necessary quiet and keep her people from giving her any solid food. The other day I had been there and came home for an hour. Upon my return I found her eating bread, and almost the last thing I had said before leaving was not to give her bread! There is no doubt but the doctors here have a big fight to save any of their patients when they are very ill.

ELIZABETH W. CRAIG  
El Prado de Taos, N. M.

### AN EXHIBIT OF DRAWINGS BY MEXICAN PUPILS

Miss Richardson's drawing class would be a credit to any school. Their work, with maps from the geography classes and illustrated language papers, made a fine exhibit for the close of school. We sent written invitations for the last day, and there was a crowded roomful of guests who were very enthusiastic. Court convenes here in June and we left the drawings on the walls, so that they could be seen by any who might stray into our services. They have been greatly admired. E. JOSEPHINE ORTON  
Tierra Amarilla, New Mexico

### STRETCHING THE CAPACITY

The school opened this year with a full attendance. Our number of boarding pupils will be twenty-five, and we are supposed to have only twenty-two. It is hard to refuse to take scholars when the need is so great, and we hope that after this year we will have the opportunity of taking more. ELIZABETH R. GILCHRIST  
Spanish Mission School, Los Angeles, Cal.

### MEXICANS BEARING RESPONSIBILITY

A number of children are coming from other plazas to attend our school this year, according to report. This is very encouraging. The two Sunday schools with which we are connected are growing. The one at Ranchito is entirely Mexican. Last year the responsibility fell upon these people themselves, as they have neither a resident evangelist nor teacher. Mr. Valdez, our evangelist, preaches there twice a month, and I help in the Sunday school, but we are both too busy to give them as much time as we would like. However, the school has grown. There were sixty children longing for a resident teacher there last year. About fifteen of them came to the Pyle Memorial at Taos when they were sure the Board could not send them a teacher of their own. The attendance of men and boys at the Sunday school and church service is very good. Mr. Valdez, our beloved evangelist, is one of the most efficient and earnest workers in the field and his wife is a worthy assistant. They are both loved and honored by all who know them and their influence is very good.

MARY E. CLAGETT  
Pyle Memorial, Taos, N. M.

### THE TEACHERS' HOME AT CHIMAYO

It was necessary to close school the third of May in order that we might move into my schoolroom while work was being done on the cottage. Now we are back in the cottage once more, and the work wasn't done a minute too soon, for last Friday the rains began and we have had heavy rains ever since. It is so good to know that the kitchen is not being flooded with water, and that the east wall is not falling. We know how to appreciate a dry house. How comfortable our little home will be when it is all finished, and how grateful we are to have these extra rooms which will mean such a saving of work and strength to us.

The quarter has brought its full amount of sickness and death and we have gone here, there and almost everywhere giving medicines, helping with the sick and trying to comfort those where death had entered. A regular medical missionary would be a great blessing to this part of New Mexico; he could carry soul healing, too, into many places where others find it hard to enter. PEARL ENGLISH  
Chimayo, New Mexico

### ELEVEN YEARS AT CHIMAYO, N. M.

The John Hyson Memorial School at Chimayo has passed the eleventh year of its history. During the last year it saw ten of its pupils teaching in the public schools of the territory, eight young men and two young women; these young women were tiny girls, hidden behind black shawls and timid as any children could be when they appeared at the new mission school eleven years ago to begin learning English.

These teachers set fine examples of Christian manhood and womanhood. Among them are those who are constant in season and out of season in giving the Word. Bible selections from the Readers are made good use of as memory gems; good hymns are worked in among songs taught for special occasions; the Lord's Prayer at times is used. "Sowing beside all waters" is the motto of many.

Many pupils are in business and filling places of usefulness. Others are in higher schools gaining further preparation for life. One of these reached the goal of a high school graduate. We rejoiced that before his graduation he made public profession of his faith in Christ and united with the Presbyterian Church. He returns to us in this way a bold, earnest, courageous witness for Christ, willing at all times to help in His service.

Another pupil is an evangelist to his people, giving the Gospel message to them with spirit and with power. A number united with the church during his winter's work and others were prepared to do so.

Besides these who have passed out from our school there are nearly a hundred more who are pushing on with their work within our doors. We feel that God has blessed the work of our school.

PRUDENCE CLARK  
Chimayo, N. M.





# LOOKING BACKWARD, RANCHOS OF TAOS

By Alice Hyson

I CAN hardly realize that so many years have passed since I came to this plaza. At our recent conference of mission teachers some of the new teachers asked me to tell them something of my early experiences in this mission. I told them of many changes that have taken place. Instead of teaching in a small adobe room, ten by fourteen feet, entered by a door two and a half by three and a half feet, we now have a large, comfortable school room. The plazas do not look as they did; small doors and windows have given place to larger ones, and the people are realizing the necessity of board floors and shingle or iron roofs. Rarely, if ever, is the fireplace used for cooking: all have cooking utensils, and furniture of all kinds. A general air of refinement now prevails in the homes of these people. We notice this when the children and grown people come to our Sunday school and church services.

The mission grounds are fenced in, and within are a number of fruit and shade trees, and this year all kinds of vegetables are growing in the garden.

Ranchos is the fruit growing center of the valley. In the springtime, when the trees are in bloom, the plaza looks almost like a large flower garden—so different from twenty-seven years ago when I came here. There was then not a tree of any kind in sight and I longed to see them; now I am surrounded by trees to my heart's content. I have been obliged to have large "Alamo" trees, which I planted, cut down, to give place to fruit trees that were too

close to them. I have had cherries for weeks, as some of the cherry trees in the yard were shaded by large locust trees, and those cherries ripened slowly.

I have worked in the garden, as I found this an incentive for the women. They think if the teacher does so and so they can do it too. I urge them to save home-grown seeds for planting the following year.

A few weeks ago I visited a plaza forty-five miles away. It is a town nestled down at the foot of the mountains, and presents a very picturesque appearance. The houses are not built close together, as in other plazas, but separately, and on little bluffs or hills. A clear stream of water runs through the middle of the plaza, with foot crossings dotted here and there. The people think the place too cold to have fruit trees or any kind of small fruits, or even many vegetables; they have never planted trees.

The woman in whose house we were entertained said, "My home is small, but my heart is large and I welcome you." This truth was shown in every action during the three days of our visit. These people said, "Oh, if we could only have a mission school here, so that our children would not grow up in ignorance!"

I realized then, as never before, the condition of these New Mexico towns where there has never been a mission school. I said, "Oh! how I wish I could go to such a new field and have over again those experiences which I had years ago when I came to Ranchos of Taos."

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## STATIONS AND WORKERS SUPPORTED BY THE WOMAN'S BOARD AMONG MEXICANS IN THE UNITED STATES

### CALIFORNIA

LOS ANGELES. (1039 Macy Street.) Mrs. E. R. Gilchrist, Miss Sophia Gilchrist.

LOS ANGELES MISSION. (631 West Avenue 50.) Miss Ida L. Boone.

### COLORADO

SAN PABLO.

SAN JUAN. Miss Mollie Clements.

### NEW MEXICO

ALBUQUERQUE. (Menaul School.) Mr. J. C. Ross, Miss Faith Haines, Miss Grace D. Bedell, Miss S. B. Sutherland, Miss Mary P. Webster, Mrs. J. C. Ross, Miss Mary D. Smith, Miss Ora Gates, Mrs. M. F. Schuknecht, Miss Mary E. Babb, Miss Maude Hart, Miss Delfido Cordova, Miss Louise E. Murray.

AGUA NEGRA. (Holman P. O.) Miss Annetta Bell.

CHAMISAL. Mr. Cosme Garcia.

CHIMAYO. Miss Pearl English.

EL RITO. (Chacon P. O.) Miss Abbie Sawyer.

EMBUDO. (Dixon P. O.) Miss Frances M. Davis, Miss S. Frances Hawley.

SANTA FE. (Mary E. James School.) Rev. F. L. Schaub, Mr. Desiderio Naranjo, Mrs. Desiderio Naranjo.

SANTA FE. (Allison School.) Miss Olinda Meeker, Miss Melicent I. Woods, Miss Alice I. Reid, Miss Eleanor McClellan, Mrs. Ada Moore Robinson, Miss Cornelia B. Luce, Miss M. F. Robe.

TAOS. (Pyle Memorial.) Miss Mary E. Clagett.

TAOS. (El Prado.) Miss Elizabeth W. Craig, Miss Lucy Craig.

TAOS. (El Ranchos.) Miss Alice Hyson.

TIERRA AMARILLA. Miss E. Josephine Orton, Miss Charlotte H. Richardson.

TREMENTINA. Miss Alice A. Blake

TRUCHAS. Miss E. L. Gillespie.

# MISSION STUDY

By Mrs. D. B. Wells

## CHAPTER II.—WHAT TO DO FOR THE IMMIGRANT

THIS chapter might well have been headed, "Foreign Missions in the Home Land." It is the chapter which shows how Home Missions reaches out and touches the four ends of the earth without going outside of the domains of "Old Glory." Fascinating literature may be obtained from any and all Home Mission Boards. Do not be content with that from one such board, however good. Get a broad and intelligent view of this most vital subject. Look at it from all standpoints. Be sure to have reviewed in the society the two books by Dr. Steiner, the author of this chapter, and of "The Trail of the Immigrant" and "The Immigrant Tide—Its Ebb and Flow." Ignorance is the prolific root of prejudice, because prejudice is simply pre-judgment, a decision made before knowledge. If we come to know about these peoples more accurately, and to know them more intimately, we shall lose much of that prejudice which calls all immigrants a menace, and we shall come to count them as among our most valuable national assets, although as yet undeveloped. Then we shall go to work to develop and assimilate. Let us approach this chapter with open heart and mind, ready to make "works" follow hard after convictions.

First, we should ask,

### *What brings so many people to America?*

To answer this question we must discuss the causes of the world's present unrest; the unjust, cruel tyranny of governments to the weak and ignorant; the bitter, prolonged search of these classes for livelihood, equality, freedom; the return to the Fatherland of hundreds of thousands of those who have been to America and found at least some measure of prosperity for themselves, and have seen in that land wealth and luxury almost fabulous in degree. In this discussion do not let the concrete be lost in the abstract. Get some woman who loves history and sociology to present actual conditions in Southern Russia, Finland, Austria-Hungary, Albania, Sicily, Greece, Scandinavia. After such a presentation we shall wonder less that so many come, and wonder more that any stay behind. Sympathy will cry a welcome to these groups of sturdy, liberty-loving-and-seeking people, even if they are poor, perhaps dirty, ragged, and ignorant.

### *What do they want?*

In the large, their demands may be summed up under two heads. First, they want an opportunity to make a living, and then a life for themselves and their children; food, and fragments over; necessities and some "frills," such as meat every day, lace curtains and a piano in the parlor; an education for the children. Secondly, they want an opportunity to demonstrate to others personal and individual value of character, ability, or grace. This is a God-implanted ambition in all true manhood and womanhood which, rightly developed and used, leads to all progress and accomplishment. Are these two demands unfair or excessive in any human

being? Would not the lack of such ambition constitute the very core of thriftlessness and incapacity? The very thing which drives them here proves their value as a part of our national manhood.

*How do these people get here; what restrictions are placed upon admission; where do they go after they are admitted; where are they to-day; what do they do?*

This is a topic for the statistician of your society, assisted by the chart maker; it is one in which facts and figures are instinct with fascinating romance and pitiful tragedy. Consult Dr. Howard Grose's two books, "Aliens or Americans?" and "Incoming Millions"; Dr. Steiner's books; Ellis Island literature; a valuable pamphlet by Rev. Joel S. Ives, "The Foreigner in New England" (Cong'l Home Mission Soc., 4th. Ave. and 22nd. St., New York City). Write to Miss Pierson, Angel Island, San Francisco, for facts about her work, intensely interesting. (Send postage.) The woman who has this topic will never want to stop talking!

*The foreigner's contributions to American art, literature, science, music, invention, industry.*

The Greeks, politeness and brain power; the Italians, harmony of color and sound, love of chastity and family affection; the Slav, quickness of brain activity; the Scandinavian, industry, thrift, power of accumulation. Study the records of to-day's public schools, of industrial centers, of settlement workers. Read Jane Adams' "Twenty Years at Hull House." Tell of the Governor Johnsons, the Marconis, the Dr. Zenos! A valuable new book is "The Immigration Problem," by Profs. Jenks and Lauck.

### *How to know them.*

This may be an individual backdoor problem. Your vegetable peddler or truck man, or the worker in your husband's foundry, or stock yards. That "foreign" district of your city where you have never been, with its human hearts, human needs, human lives, human bodies, human souls. A month before your meeting get two of your wisest, most winning women to visit in such a district, and then listen to the story of that visitation. Oh! be definite; be concrete; be real!

### *How can the church touch this problem?*

Christians must *teach* and *live* Christ among these people. They must minister to the *body* by providing proper tenement homes; good air; suitable playgrounds; protection of women and children; legal aid for the weak and ill-used; care for the sick and needy; special care for the babies and their mothers.

They must minister to the *mind* by providing kindergartens, sewing and cooking schools, schools of industrial arts, ways of learning the English language (see a story, "Slag" in April Everybody's); proper amusements; free use of uplifting agencies; social service; social



contact; proper recognition of value. They must minister to the *soul* by providing church and Sunday school privileges in their various languages; the distribution of Bibles (see report of the American Bible Society of work among foreigners); opportunity for social intercourse with Christian workers (see reports of Dr. Stelzle's work in the Labor Temple of New York City; intensely interesting).

#### *The needs.*

Trained Home Mission workers with skill, sympathy, knowledge, tact, respect, optimism,

enthusiasm. All the experienced workers testify that religious motive and truth appeals to these people and is not refused.

Church members and Christian people everywhere should rid themselves of prejudice; have faith in the transforming power of Christ; should reverence the human soul in an alien body; and should supply abundant means for all forms of Home Mission work among these nationalities now, before the opportunity passes. Is it not a part of God's great plan of redemption that they are coming to us without waiting for us to go to them?

## FROM THE SECRETARY'S DESK

THE Annual Report of the Board of Home Missions is full of most valuable information, and as long as the supply lasts our Literature Department on request will mail a copy to each presbyterial president. The following commendation of our work is quoted from the report of the Standing Committee on Home Missions, Dr. Mark A. Matthews, of Seattle, chairman:

"We come with pronounced pleasure to discuss the work of the Woman's Board. No church is blessed and aided by more consecrated, self-sacrificing, persevering women than our own. The Woman's Board, and the women under the Board, have demonstrated an untiring spirit and a successful zeal. They have raised during the past year in round numbers about \$557,000. The work done by the Woman's Board in the different fields in which it labors is unparalleled in efficiency, consecration and results. Every encouragement that can be given by the Board of Home Missions should be given to the women, and they should be encouraged, aided and supported financially and in every other way, in all of their undertakings."

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At the first meeting this fall, the Woman's Board unanimously adopted the resolution that all synodical societies be urged to either elect a secretary for mission study classes or designate one of the vice-presidents to have special charge of this work. Notice of this action was sent to all synodical societies before their annual meetings, and it is believed the appointment of these special officers will greatly stimulate the formation of mission study classes. The new book, "The Conservation of American Ideals" is proving very popular. Leaflets will be mailed free to class leaders.

\* \* \*

The Assembly adopted the recommendation that the Sunday schools continue to devote the offerings on the Sunday before Thanksgiving to the work of the Woman's Board. Miss Katharine Crowell has prepared a most attractive program, samples of which have already been sent to all Sunday school superintendents and to the Sunday school presbyterial secretaries, when such officers have been elected. Our missionary women are urged to co-operate

with Sunday school superintendents so that there may be a more general observance of the day. Contributions should be promptly forwarded to presbyterial treasurers.

\* \* \*

The *Praise Service* this year, also prepared by Miss Crowell, is beautiful, and there is still time to order a supply and plan for an attractive meeting. Be sure to give the new members in the missionary society something to do, and help them to realize how much the thanksgiving spirit means, both on the mission fields and in our auxiliary societies.

\* \* \*

"Doubled Membership" is not yet a reality. The following, taken from a leaflet issued by the Colorado women, is most suggestive in working up a membership campaign:

"A carefully thought out system of publicity is one of the first essentials to success, and the persistent observance of it is second. Our committee is sending a personal letter to every minister in the State, asking that on October first he preach a special sermon on 'Woman's Part and Responsibility in Mission Work,' and that he lend his influence and support to every phase of the enterprise.

"Begin each day's work with fifteen minutes of united prayer in a central location, and at the nine o'clock prayer hour let a great volume of petitions ascend from those who carry the outcome of the enterprise on their hearts. Throughout the day, let groups of women be constantly engaged in definite, believing prayer for the canvassers.

"Let the appeal be personal and direct, making the spiritual and educational claims of the cause paramount to the financial. Accept the standard of membership acknowledged by each society, but strive to limit the gift by the need and by the individual ability to meet it, rather than by the fixed sum which forms the membership dues. Ask first for memberships, gifts and magazine subscriptions.

"Do not feel that the work is ended when the campaign is over; it will be of little value unless it forms only the beginning of a permanent, cumulative, constructive growth. If the number of new members secured does not meet your expectations, redoubled efforts may bring the result later. The members won must be held by securing them as regular attendants at your meetings."

JULIA FRASER

## Hurry Up Extras

**One Thousand Dollars**—TO COMPLETE ADDITION AT  
LAWSON, WEST VA. \$2781 ON HAND.

**Forty-five Hundred Dollars**—TO COMPLETE ADDITION AT  
MOUNT VERNON, KY. \$1600 PROMISED.

**Three Hundred Dollars**—EQUIPMENT,  
FERRON, UTAH. NOTHING ON HAND.

**Five Hundred Dollars**—SALARY NEW MISSIONARY.

**One Thousand Dollars**—REPAIRS,  
HAINES HOSPITAL. NOTHING ON HAND.

**One Hundred and Fifty Dollars**—REPAIRS,  
ELM SPRING, OKLA. NOTHING ON HAND.

**Twenty-five Dollar Gifts**—FOR STOVES, HYMN BOOKS, SCHOOL EQUIPMENT IN  
SEVERAL STATIONS.

**Twenty-five Dollars**—STILL DUE ON A HORSE.

**Fifty Dollars**—CURRENT EXPENSES,  
AGUA NEGRA, N. M.

None of these "Hurry Up Extras" have been assigned to Synodical Societies,—they are extra specials appealing to *you* personally. Write Treasury Department, Room 717, 156 5th Ave., for details.

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## SPECIAL AIDS FOR SPECIAL OCCASIONS

TWO Home Mission events occur in the Thanksgiving season. Praise meetings are held in women's societies throughout our country and for these we have a fine new program entitled "*Certainties*" (two cents each, eighteen cents per dozen, one dollar per hundred), *praise meeting invitations* (envelope form and note form—forty cents per hundred each), *thank offering envelopes* (postage six cents per hundred), and to enclose with the invitation "*An Autumn Prayer*" and poems "*What Have We Done To-day?*" "*As He Hath Prospered Thee,*" and "*The Best We Have*" (all at eight cents per dozen, forty cents per hundred).

Special services are held also in Sunday schools on the Sunday preceding Thanksgiving when a collection is received for the school work of our Woman's Board. For these we have a fine new and attractively *printed program and coin card* with spaces for ten dimes. Send for samples and get them used in your school.

### "CHRISTMAS COMES BUT ONCE A YEAR"

and there are some Home Mission printed aids that can be used only at this season. "*The Little Foreigners' Christmas Eve*" (price five cents per copy) can be adapted so well to both mission band and Sunday school use that we hope for it a wide circulation. It was the only exercise used for the entertainment of a large Sun-

day school last year and it was greatly appreciated.

"*Herald Voices*" by Julia H. Johnston (five cents each), a Christmas service for women's societies, contains music, Scripture, poetry, and a survey of the home field.

When sending out Christmas reminders it may be possible to include some information regarding Home Missions that will be appropriate to the occasion. Gayly colored *Indian and Alaskan post cards* (twenty-five cents per dozen) will be appreciated quite as much by boys and girls as plain cards giving the season's greetings. "*Growing Up in America*" (price fifteen cents per copy), with its red covers and six interesting stories, cannot fail to please little tots, and juniors will like any one of the set of Miss Crowell's books that she has so ably prepared for their perusal and study. You will never regret making a present of her latest, "*Best Things in America*" (price twenty-five cents paper, forty cents cloth) if the spirit it sets forth gets a grip upon the heart and life of the boy or girl who possesses a copy.

We know the *Prayer Calendar for 1912* (price ten cents per copy) will be in demand for the holidays. Not having been disappointed in past years we can look to our friends for a goodly number of orders this year.

Do not forget this list of aids for special occasions.

S. C. RUE



# NOTES FROM THE YOUNG PEOPLE'S DEPARTMENT

M. Josephine Petrie, Secretary

**For Juniors.**—The topic for the Junior C. E. missionary meeting, November 26, is "Latest News from Our Own Missions—Home and Foreign." As the Junior Home Mission "object" for gifts is the support of the children's department of our Presbyterian Hospital in San Juan, Porto Rico, the news letter (No. 22) will be especially welcome at this time. It gives a wee glimpse of some of the things seen by the writer during her vacation visit to Porto Rico. As there are three editions of these letters each year, "No. 22" means a collection covering seven years, and it is hoped the Junior superintendents have saved the complete file. Intermediate societies will also enjoy their last letter from Sancti Spiritus, Cuba, and their special missionary, Miss Pyland.

Another "Field Letter" which will be in demand is the one from New Mexico—the topic for November. Many young people's societies are especially interested in the schools at Santa Fé and Albuquerque, but the New Jersey C. E.'s feel a responsibility for the "whole thing" through supporting the synodical missionary. A note from Mr. Ross of Albuquerque will interest: "We opened school one week ago today. There are over one hundred boys here (over thirty to come, but many turned away), and the summer did not take all the life out of them. Literary societies and athletic associations have been reorganized, the music department is at work, an orchestra has begun practice, the class rooms, shops, kitchen and dining rooms are busy places. During the summer I had the pleasure of visiting Chimayo, where Miss Clark has taught and worked so long and faithfully. We saw a full house at the Sabbath evening services in their school-room—many of them members and all of them friendly to the work. We saw how the sick depended on the teachers for medicines and nursing, and how all loved them. This is in a plaza town where the school was started only eleven years ago. The two elders in the church are young men who were schoolboys when the work began. Truly, they have been blessed and a blessing."

**A Few Hints.**—The October HOME MISSION MONTHLY suggests a plan for using "Best Things in America" in reading circles of Mission Bands. This suggestion may be carried out with profit by leaders of Junior societies, and "Winning of the Oregon Country" will be another good book for this purpose. It is already in such service at the hands of some Sunday school teachers.

A number of requests have been received for "Home Mission Stories and Ways to Tell Them"—a result of the demonstrations at the "Story Hour" during the summer conferences or summer schools of missions. Our catalogue of publications will suggest good leaflets for this purpose, and the supplement to the Woman's Board Thanksgiving Sunday School Program will be a good story to practice with. This little story of a mountain girl may be told with fine

effect, and will be another attraction to the program which, of course, will be used in your Sunday school, and you will "lift" a splendid offering for the mission school work and send it promptly through your presbyterial treasurer.

Another "new thing" is the Haines Hospital leaflet for Westminster Guild chapters and circles. The former leaflet and several letters and reports from this work have been mailed to all secretaries of this newer organization. Send for the latest from Haines.

Orders for the text-book and Westminster Guild programs have been coming in splendidly, showing that the girls are living up to the Constitution, and following the studies in proper order. A few of the newly organized chapters have expressed a preference for "Advance in the Antilles," and no objections are made to such requests. The Bible course for the chapters, prepared by Mrs. Thaxter of the North Pacific Board ("Via Perfecta—The Christian Way") is a beautiful set of studies, as the following topics of the six lessons will show: (1) The Growing Way. (2) The Unselfish Way. (3) The Heroic Way. (4) The Hindered Way. (5) The Fruitful Way. (6) The Conquering Way. The pamphlet giving these studies is sold at five cents a copy. There is no law against other organizations availing themselves of this delightful series for which the Bible is the text-book.

**Kingdom Comments.**—Owing to a falling off in subscriptions and requests for Kingdom Comments, largely due to a more universal adoption of the Graded Sunday School Lessons, it has been decided to discontinue the publication of this pamphlet after this fourth quarter. Those who made use of it appreciated the selected illustrations on the international lessons, and subscribers are now referred to the monthly leaflets of the Board, the leaflets of the Woman's Board, the three magazines—The HOME MISSION MONTHLY, The Assembly Herald and Over Sea and Land—and the Field Letters published by this department.

**A Program.**—The field secretaries of the Woman's Board are on the alert for methods of interest to this department, and one has forwarded a program used with great success at the Dayton, Ohio, presbyterial meeting. The title is "Our Share," and the general scheme as follows: The "President" calls the roll of young people's organizations in the presbytery. This is answered by representatives appearing with banners bearing the name of the society. Although the exercise is for children, the Home Mission work for the young women's societies and Westminster Guilds is represented, and their work reported in answer to the questions of the leader. Two little girls argue the importance of missions, the one expressing a preference for moving picture shows. The other invites her to the Junior missionary meeting where the children are to be in costume and tell stories of "their people." These stories represent the work of the various organizations of

the presbytery—the Bands, Intermediate, Junior, C. E., Westminster Guild and Cradle Roll Tens. The first little girl is, of course, won for the Junior society, and goes home with requests for the magazines, books, leaflets, etc., which the secretary of literature can supply. Thus all the officers of the presbyterial society are at least mentioned by name. The roll call “acts both ways.” At first it introduces the various organizations, and at the close the countries,

stations, or individual missionaries are called and given the banner with the name of the organization to which they have been assigned. For instance, when San Juan, Porto Rico, is called, the Junior banner is presented with the cheering message, “The Juniors will look after the sick children in your Presbyterian Hospital.” This brief outline will be suggestive, but fuller details will be given on request.

## PROGRAM FOR DECEMBER MISSIONARY MEETINGS

### TOPIC—THE MOUNTAINEERS

#### A MEETING OF CHRISTMAS CHEER, HOPE AND PROMISE

1. **Music**—If possible Christmas carols; if not, then Christmas hymns.
2. **Scripture**—Two readers.  
First reader: Luke 1: 26 to 35.  
Second reader: Luke 1: 46 to 55.
3. **The Apostolic Creed**—all uniting.
4. **Prayer** of praise and rejoicing.
5. **The New South**—A ten-minute talk showing the present industrial and educational development of the Mountaineer sections.
6. **Special Christmas Music.**
7. **Readings** from the Works of Chas. Egbert Craddock and John Fox. These will give “local color,” earlier conditions, and needs.
8. **Prayer** for a vision of the world's needs

and of Jesus Christ as the fullness of supply for all those needs.

9. **Hymn**—“Joy to the World.”

10. **The Mountaineer of To-day**—

Show his marvelous development, prominence in the business, literary and religious activities of the present time. His attainment due to sturdy stock, fine characteristics, and the opportunity provided by the Woman's Home Board for education. The promise of his future.

11. **Hymn**—“O Little Town of Bethlehem.”

12. **A Half Hour** for the interchange of Christmas greetings, the Christmas spirit, the Christmas joy.

“God bless us all!” MRS. D. B. WELLS.

## A GIANT RALLY

A SIMPLE but effective way of perpetuating the success of Home Missions is here presented.

In giving money for Home Mission work, in praying for its success, in gladly lending a helping hand to any part of the work appealing for special effort, you are providing for its needs of *to-day*. But who will look after it *to-morrow* unless we train our children to take an interest in it?

The best method of getting the children interested is to give them a magazine of their very own, which in an entertaining way will tell about the work that is being done on Home Mission fields, in church, school and home. The children's magazine, *Over Sea and Land*, ably fills this need and is a valuable help in the home as well as in mission bands and societies. Read to the children the stories of brave deeds and noble work done by our missionaries and teachers—hero tales which will make for ennoblement of character in every boy and girl who hears. Let the child get the idea of “helping somebody.” It will be a wonderful factor for good in his own life, and will prepare him to share the support of Home Missions in the future. It is on the “children of *to-day*” that the burden of carrying on these missions will rest *to-morrow*; let us prepare

them by familiarity with Home Mission work from their early youth.

### PUSH THE ENVELOPE!

*Over Sea and Land* has entered upon a Giant Subscription Rally, to enable all the children of the Presbyterian Church to become acquainted with the missionary work of our church at home and abroad. The committee in charge aims to place in every home a subscription to *Over Sea and Land*—asking the mothers to subscribe not only for their own children, but for others less fortunate. They have prepared for distribution *one hundred thousand* envelopes, and now appeal to every woman of the Presbyterian church to make an effort to enclose at least one dollar in the envelope which will reach her through the Secretary of Literature of her church, and to give the names and addresses of four children to whom the magazine is to be sent for a whole year. (Ask for the envelope if you fail to get one.)

What better birthday or Christmas present can you make to a child than to give this bright, illustrated magazine which will come in the child's own name each month? *None better.*

Let us RALLY with all our might to the support of *Over Sea and Land*. Let every envelope be returned full to overflowing, and let *no empty one fall by the wayside.*





# HOME MISSION MONTHLY

VOL. XXVI

DECEMBER, 1911

No. 2

## EDITORIAL NOTES



DOES your subscription expire with this number; if so, will you not renew immediately? Prompt renewal saves money in that it makes unnecessary the breaking up and resetting of type in the mailing list. Is it not worth while to save the "littles" in this way? We are sure you will wish to aid by renewing to-day. It is taken for granted that you intend to have the magazine the coming year. Magazines are no longer sent, even for one month, after the expiration of subscription. "A word to the wise."



CHRISTMAS is so emphatically the time for presenting the bright and cheery aspects of life and work, that this issue of the HOME MISSION MONTHLY has caught the "spirit of the Times" and gathers up from our workers in the mountains of the South reasons for good cheer. Whether from the large boarding school or the small day school in the mountain cove, whether from teacher or pupil, Bible reader or preacher, everywhere and in every place is found some cause for rejoicing. With Emerson, we find: "There alway, alway, something sings."



A RAILROAD to Harlan! We recall a visit made to that point when our conveyance was a lumber wagon and we traveled over that same rough road that "was in many places simply the bed of a mountain stream." When the river was reached that must be forded before entering the town, we were obliged to wait until the water should "go down." Even with the subsidence of the water it was still high enough to enter the box of the wagon and make travelers uncomfortable who were not fortunate enough to be seated with the driver where the dashboard could be used for a foot rest. Think

of this when you read of changes at Harlan. Do you wonder that Harlanites rejoice? Railroad, stone piers, bridge! How much it does mean!



NOTE in the article by Dr. Roger on another page what is said of increased educational opportunities for those who dwell in the country around Asheville. Dr. Roger adds: "With public schools multiplying about us our applications increase and the need of our work becomes more apparent, for must we not give a chance to the boy whose home is still far from any school and who will be compelled to compete for a living with this ever increasing number of the more fortunate?" In these present times when competition is rife everywhere and along every line of industry, this message shows clearly that the Farm School is still and for many years will be a great factor in the physical, mental, moral and spiritual uplift of many mountain boys, who might never have educational opportunities, did not its doors stand invitingly open.



It is ever pleasant when those who have been members of our schools take up work along educational lines, but it is a peculiar pleasure to welcome one as an instructor in the household of which she was once a part. President Childs, of the Normal and Collegiate Institute at Asheville, N. C., writes: "It is a source of great satisfaction to us all that we shall have one of our Normal graduates among our faculty members this next year. Miss Laura Wiley graduated in 1903 and then took a four-years' course at Wooster University, graduating in 1907. Since her graduation she has been teaching, and thus comes to us with an excellent training and successful experience."



THE Christian Herald in an article entitled "The Passing of the Pueblos," says: "The Pueblo Indian population of the



Southwest is steadily declining and soon these people will be but a reminiscence. One reason is found in the neglect of sanitation. Epidemics of smallpox, diphtheria and other diseases rage unchecked, and tuberculosis is a scourge in almost every village. The infant mortality is terribly high. Inter-marriage among the members of the same clan also contributes to the decline. Another cause is the growing tendency of the young men and young women of the Pueblos to marry among the native population, and to give up their own language, religion and old manner of life."

¶

ALL may not recall that almost the first work of our Board was a mission among the Pueblos at Zuni. Miss Disette was there for a number of years and our Miss Pond, who has been connected with our Mountaineer work at Hot Springs, N. C., for fifteen years.

¶

Do the little folks of your family subscribe for *Over Sea and Land*? If they do you have enjoyed with them the November number. If they do not, you will surely wish them to read what is said in that number about our Southern Mountaineers. How they will enjoy "The Scout Camp;" "Dan and Davy;" "A Bundle of Newspapers;" "A Doodle Bug"; in fact if they once begin to read, they will not only read from cover to cover but will follow Miss Stephenson with her "Bunch of Sweet Pease" straight down the cover inside and out. What next? Helping in the "Giant Subscription Rally" which the brave little magazine has begun in order to double its subscription list before next

spring. Will you help by securing one or more subscriptions?

¶

WHEN Miss V. May White assumed her duties as treasurer, she contracted with the Board that her term of service should be short, even less than the time she has so generously given. Now she considers that home obligations are the more binding and the Board with regret has accepted her resignation. We are glad to announce that Miss Dora Mabel Fish has been appointed to serve as acting treasurer until the Annual Meeting in May. Miss Fish comes to us not only with a business training but with a knowledge of the work gained by several years' experience as a missionary on the field.

¶

MORE than a hundred messages have come from those who have taken the HOME MISSION MONTHLY for twenty-five years—beginning with the first issue. Here are a few of the comments: "It has steadily grown in interest." "It is read from cover to cover, not only by me but by every member of our family." "It is one of the necessary magazines." "I have read every copy and the last one is always the best." "Hope to take it another twenty-five years." "I feel it a great honor that during all the twenty-five years of the life of the HOME MISSION MONTHLY I have never missed a copy."

¶

DOUBLE Membership! The rallying cry for this year! Is it asking too much? How easily might it be accomplished if every member would follow the example of the first disciple of our Lord. "He findeth first his own brother."

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THE HOME MISSION MONTHLY goes to press under the shadow of a great loss, which has befallen the Magazine, the Woman's Board and the many personal friends of our beloved Editor, Mrs. Delos Edwin Finks.

Mrs. Finks was called to Higher Service on the morning of November fourth, after an illness of more than two months. The brightness of her last days and her wonderful spirit and courage shine forth in her last written words for the HOME MISSION MONTHLY—the editorials and the "Anniversary" article in the November number—both of which were dictated from her sick bed. There was no gloom about her going, to her it was the radiance of the morn. Almost her last words were "I hadn't thought it could be so radiant."

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# AMONG THE FOOT-HILL AND MOUNTAIN FOLK OF NORTH CAROLINA

By Clara Louise Webster



A FAMILIAR SCENE IN A THRIFTY MOUNTAIN HOME

THE incoming millions of yesterday, form a large portion of our Home Mission field to-day. One who is familiar with Ralph Connor's recent book, "The Foreigner," will find therein a mighty plea for the betterment of the Saxon and Slav, Celt and Gaul who come pouring into Western Canada.

It is not our purpose to discourage the aiding of these peoples but we make a plea for our own, for among the foot-hills and mountains of the "Old North State" dwell a people poor but proud, who do deserve our prayers, our interest and our aid, because they have been Americans for generations. In the whole State of North Carolina less than one per cent. are of foreign birth and ninety-five per cent. are of State nativity.

It was a privilege to find myself one summer among the foot-hills of the Blue Ridge, in a community where a city girl was a curiosity; where the coming of the first gasoline stove from Cincinnati was an event awaited with great interest and where the Revolutionary War is still discussed; where the farmer congratulates himself if he can put in enough crop to feed the mule and the cow—if he is a rich man two mules and two hogs—where the people

live as they lived one hundred years ago, and where any change seems far in the future. There are such communities still, though progress has touched many others.

One trait, indeed, we hope will never change, and that is their unvarying kindness. We found ourselves one morning away down among the red hills, where the hum of a little cotton mill was the only sound to be heard, and it seemed to say, over and over again, "Children, when you are big enough for school, you are old enough for me."

When you see little ones at play, out in the beautiful sunshine, think of the poor little children who must work in these mills, breathe air filled with cotton lint for twelve hours a day, all because *child labor is so cheap*.

We read and hear very much in these days about giving the red man, the black man, and the immigrant "a square deal," thus showing our American patriotism. For the glory and honor of our great country, let us also give the thousands of children employed in the cotton mills of the South "a square deal."

Who are these little children found toiling in the cotton mills of North Carolina? Their ancestors came from Bonnie Scotland, fought bravely in the Revolutionary War, and at King's Mountain left a noble record.

The North Carolina mountain folk are not beggars; but ignorance, poverty and poor soil are hard combinations to struggle against. They are poorer than one can readily imagine, and many cabin homes are destitute of even common necessities. Many families of eight and ten children, do not have twenty-five dollars a year in money to spend, but with the education of the younger generation, things will grow better. By developing their unfolding lives under Christian influence, and giving them opportunities for a liberal education, they will grow to strong manhood and womanhood.

Now, in many sections of North Carolina, schools are in session only four months, commencing in July, when the fodder is to pull and molasses to make



and the children needed. The teachers employed are very young, with little or no education. school days, in Massachusetts one hundred and eighty-eight, and in Rhode Island one hundred and ninety-four days.

Mrs. Lamoreaux says: "The greatest work in the world is the touch upon a human life. Here and there an artist in soul culture is found at the task, but the many are unskilled and the product of the labor is far from a manhood 'perfect in Christ.' In dealing with things, the vessel marred in the making can be set aside or fashioned anew, but a life is for eternity." Oh, for more trained teachers, Christian teachers, to battle against the ignorance and show the people they can make their cabins comfortable and keep their bodies healthy with no increased expense. There are scores of bright mountain children to be educated, and scores of families which need only the touch of helpfulness to awaken the joy of life and service.

The reports show that ninety-eight days during the year is the average session of the public schools in North Carolina, which is the third lowest average of any State, while children in Ohio enjoy the benefit of one hundred and sixty-three

Our mission schools are overcrowded and doing all they can for these people. At Asheville the Presbyterian Church has three "Home Mission Schools," the Normal and Collegiate Institute, the Home Industrial School, and the Asheville Farm School. Scattered through the mountains of the State we find about twenty-five Home Mission schools, doing a splendid work, but the field is large and these mountain folk still need our aid.

They welcome the stranger. They were sure the pure air and water would make me well and strong, and as I drank freely from cedar bucket and gourd dipper, I caught another view of life, wholly unspoiled as yet by worldly selfishness.

The call comes to the Presbyterian Church from the foot-hills and mountains of North Carolina to be loyal in its work along the Blue Ridge. We pray the answer to this call may

be more lives consecrated to God and the service of our mountain neighbors.



TWO LITTLE MOUNTAIN DAUGHTERS  
(ADOPTED) READY TO SAY GOOD NIGHT



UNTOUCHED BY OPPORTUNITY

The two pictures on this page present two sides of the same mountain field

# CAUSES AND CURE OF ISOLATION

By J. P. Roger, M. D.

**D**URING these five years passed as superintendent of Asheville Farm School, we have come into close touch with our mountain people. As their physician and through the care of their boys in school, we reach their homes and their hearts in a very real sense, just as we would reach other people under similar circumstances. After a careful study we are persuaded that the sad condition of many of our mountain people is because of *isolation*, which came about gradually. But we are also persuaded that now the tide has turned. Even those who have been living under the most primitive conditions are gladly accepting the offered as-

schools. The children grew up unable to read or write. Organized effort and co-operation waned. Community rights were soon no longer recognized. Without courts, civil or religious, justice was meted out by the individual, the family or the kinsfolk; thus a quarrel was liable to end in a fight, a fight in a murder and a murder not infrequently started a feud.

The establishment of churches and schools in the now more thickly populated districts was the natural means for overcoming these conditions. At Farm School we are trying by a process of elimination and substitution to change conditions. We have weekly church services which



FARM SCHOOL GRADUATING CLASS, 1910

sistance so well calculated to make them progressive citizens of ever-increasing intelligence and Christian usefulness.

The causes which gradually produced this condition of isolation started in the sparsely settled communities of long ago when a few families were scattered in a cove or along the sides of a stream, with poor means for traveling and poorer roads on which to travel. These settlements—having no churches nor regular ministers—neglected the “gathering of themselves together as the manner of some is.” The little communities could not support

our boys attend; we have faithful classroom instruction, organized Christian effort by the boys in our C. E. Societies, organized literary societies with boys as officers, and class organization for the encouragement of class spirit and class co-operation. In tennis, baseball and basketball we have our officers appointed, and we not only encourage but insist upon team play and school co-operation.

Very marked progress is shown by more active interest taken in religion in our community, also by a growing desire for an education among our young people.



Educational progress is in evidence all around us, the attendance at the public schools having greatly increased. To the south of Asheville instead of a four months' school with one teacher, of five years ago, we have a full school year with two teachers; to the east, the term has lengthened and attendance doubled; to the west, instead of a three months' school with one teacher, school is in session a full year, with two teachers.

Again, progress is indicated by the wonderful improvement in our roads. Communities throughout the mountains are appointing Good Road Committees to cooperate with County and State representatives for road improvement, and thousands of dollars are being spent on roads, where five years ago hundreds could not have been procured. Yes—the tide has turned. The favoring breeze of God's blessing is upon us. And as from day to day we face the big fellows committed to our charge at the crisis of their lives, as we realize something of the possibilities in them, "for weal or for woe," we are reminded of the sailboat carrying several hundred passengers across the river above Niagara Falls. The boat was being carried downward by



FARM SCHOOL, BOTTOM LAND

the current, slowly at first, then more rapidly and more certainly to destruction. Those in charge of the boat and those on either shore realized the danger more clearly than the passengers. As the danger increased the anxiety became intense. Those upon the shore prayed and sent messages of encouragement, while the boatmen strained every effort to avert danger, with everything kept in readiness so as to lose no opportunity. Thus, when hope had almost been despaired of, a favoring breeze came and, with every sail set, they were carried to safety.

The Farm School, with open doors, welcomes these mountain lads, whose homes as yet have not come under the influence of the changing tide, and with every effort at command strives to overcome the effects of isolation and thus help to safety those who are at dangerous places in the journey of life.

## THE DELIGHTFUL ATMOSPHERE OF CHANGED HOMES

By Melissa Montgomery

THE summer spent at Concord afforded a much coveted opportunity to visit some of the old pupils in their homes—a most convincing proof of the results of our work.

The last home visited was reached after a hot ride of ten miles over one of the roughest roads I ever traveled; but the welcome accorded by the entire family of

eight made one forgetful of rocks and hills, and conscious only of a very delightful home atmosphere. The deference of the children to their parents, and the evident pride of the parents in their children, were most natural and beautiful. The only little one—the baby girl—was counseled by her father, repeatedly, to get acquainted with us; "for" added he, "you are



FARM SCHOOL, BOTTOM LAND

going to their school just as soon as they will take you." This home was immaculate; and though plain, was really dainty, everything testifying to frugality, thrift and good taste.

Two of the three Sunderland "graduates" visited have contributed to the community life by teaching ever since they left school. While commending them for the excellence of their work, I reminded them that at Sunderland we do not profess to prepare our students for teaching and that they should even yet try to get some normal training.

Another home in which we were entertained was one of the best specimens of "American antiquity" that I have seen. The house, nearly a century old, is still surrounded by buildings formerly used as the slave quarters, while its rooms are filled with home-made articles of furniture and dainty hand-woven table covers and counterpanes. The presiding genius here is one of our girls who graduated later from the Normal and Collegiate Institute in Asheville, and had done much for her community. In school and church she is a recognized leader, while the home and garden tell their story of fine management, and the books on the shelves testify to her literary taste. In the Mission Circle and Sunday school class she is touching and moulding the lives of many young people, thus "making good" her purpose while at school—the gaining of an education that she might go back to her home and teach.

"I must show you 'purgatory' made over," she said, while we were surveying

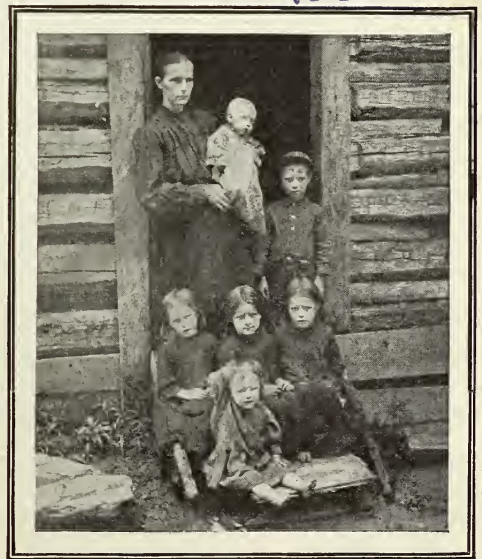
the neat premises dotted with log buildings. Of "purgatory" and her abhorrence of it—her grandfather's old distillery—she had told me years ago, when only thirteen years of age. Now she rejoiced in seeing it brought from its seclusion and utilized as a wash-house.

Another of our graduates holds

a place of influence in a large city of the South. The pastor of her church said of her, "I cannot get along without Mrs. M. She is able to do anything I ask her to do and is always ready and willing."

It would be very easy to multiply instances of the cheering results of the work done at Sunderland, but enough has been said to show that the circle of influence is widening, and that the small acts of to-day will be repeating themselves in the lives of others years hence. Our great desire is that the seed sown shall be that which shall bear fruit in abundance for the "Lord of the Harvest."

43399



A MOUNTAIN FAMILY WITH TRIPLETS



# WITH THE SCHOOL AS A CENTER

By Margaret E. Griffith

THERE are some two hundred mountain counties in Appalachian America, and the entire region lacks natural means of communication, for there are no water-ways, and no railroads have penetrated the very remote sections; consequently commerce and intercourse are greatly restricted. Truly, there is a reason for the belated condition of the Mountain people of the South, and they have large claims upon our Christian and patriotic interest. They are part and parcel of our nation, and as such deeply concern us all. There could not be a clearer call for intelligent assistance. The wealth of these mountains is great. Shall development be given over to the foreign element, or shall we enlighten these Mountain people, that they may have a share in this development?

This education, for obvious reasons, cannot be left to the Southern States, but must come from Christian people from all parts of our country. The native capacity of these people is well established, and they, for the most part, readily respond to effort in their behalf. The one thing uppermost should be to help them to help themselves.

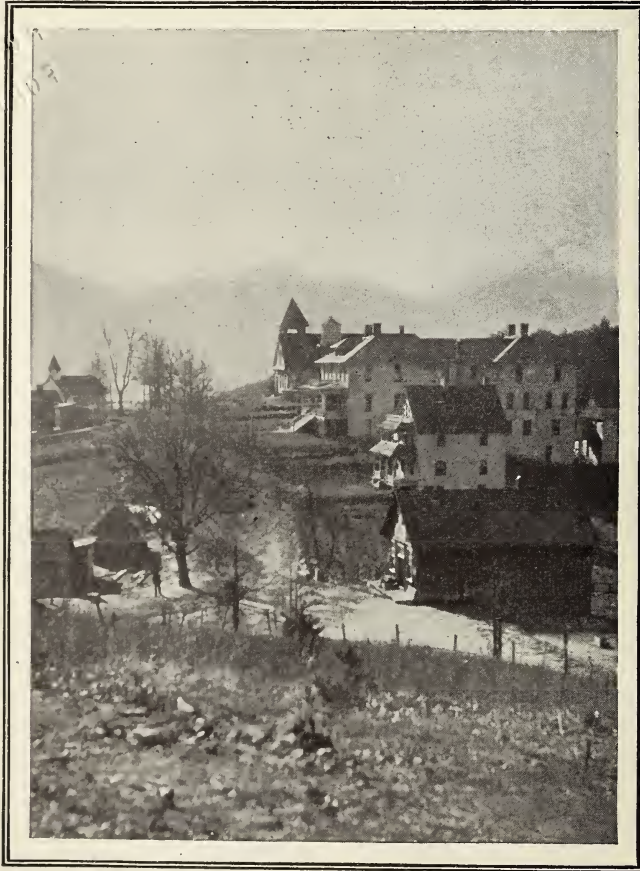
The only reason they are not abreast of the times is lack of a chance to "know

things." I think few of us realize how simply we can begin to teach the things which we have "always known." A few years ago, in a primary class far back in the mountains, John Bunyan said, when I was showing pictures of boats and engines, "Tell me how big a railroad engine is, is it as big as Orpha?" Orpha was his little sister, four years old!

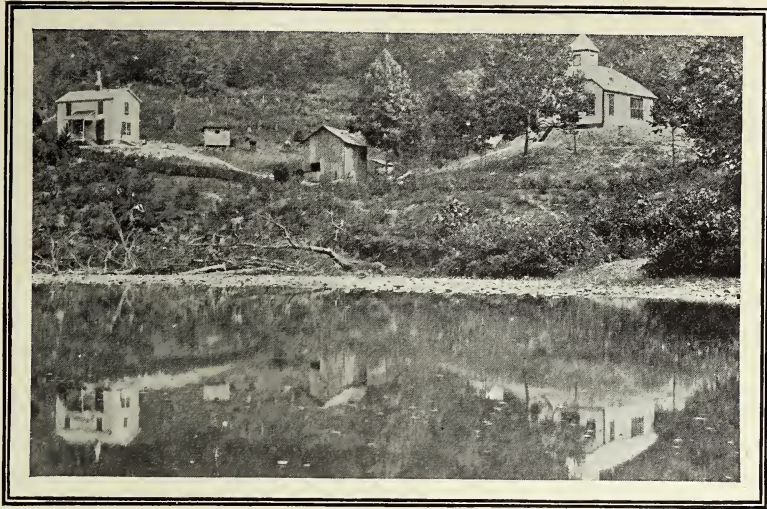
But what a great difference a Christian industrial school makes in a community! Bell Institute has been established here little more than a decade, yet all this little village of Walnut has since sprung up, with the school as a center. In our church here, our Sunday school superintendent,

treasurer and several Sunday school teachers are natives of Walnut. Many of the graduates of Bell Institute are holding positions of confidence and trust and are a credit to the institution. We have fifty boarding pupils, and the village boys and girls attend as day pupils. Two of our girls are assisting in the primary department of the Sunday school, and all are earnest and studious, willing to make many sacri-

fices to gain an education. It is a pleasure and privilege to share with them the actual work of the school.



A GLIMPSE OF BELL INSTITUTE



JARROLD'S VALLEY CHURCH AND COTTAGE

## CHEERING RESULTS OF MISSIONARY SERVICE

**W**HILE all results of missionary service can never be told in figures nor story, yet oftentimes there comes within our ken an instance, the record of which brings cheer to the worker and proves a stimulus to the flagging zeal and half-awakened interest of those who are far from the scene of action.

The following is from a Bible Reader of West Virginia: "Fourteen years ago, when we came to West Virginia, we found little Mary H. ready to receive all we could teach her of Jesus. She united with the church at the age of ten years. Her interest was shown in many ways. The day was never too warm or too cold for her to attend the prayer meeting or the Sunday school. When the mission band was organized, she was made its secretary. At thirteen years of age she had the opportunity to attend a State Sunday school convention. Her sweet, earnest face and gentle refinement in voice and manner won for her many friends. 'The real church,' the pipe organ and large choir, seemed heavenly to the little girl. All the following winter the family gathered around the open fire and listened to descriptions of the meetings, and of department stores, ferry-boats, hospital, Normal school and many

other objects of interest which she had seen on this wonderful trip. She gave a report of the convention to our Sunday school. The work meant much more to her than ever before and, though very young, she taught the little children in the primary class. When only nineteen Mary gave both heart and hand to a young physician. For a while she lived in another State and we missed her helpful presence in church and Sunday school. When she came back to live among us she took up the work again in church and Sunday school. This time the class consisted of twelve girls from ten to fourteen years of age. Five of these girls have united with the church."

"Only this morning she called to help plan for the saving of a wilful, motherless girl who does not realize her danger. Our Mary can exert a stronger influence than anyone else over this unfortunate child. She does all she can to help relieve the extreme poverty of some of her husband's poor patients."

"Mary is one of God's precious jewels, hidden away in the mountains, rapidly becoming refined and polished. She is always ready to render service for the King."



# IN THE MOUNTAINS

By Sally Campbell

BILLY was going up the mountain with much soberness upon his freckled countenance.

"Learning ain't in me; it just naturally ain't in me," he summarized a quarter of a mile of dumb meditation. "Wishing for it won't bring it. What you can't get by trying, you can't get by wishing."

His mind was distracted from its satisfaction in having, as he considered, made a neat point in the case, by the sight of an elderly, dignified woman sitting on a log in the woods a little off the road. "I thought all those summer folks had gone, back where they came from!" commented Billy.

His mind strayed after the last vague phrase into a big, jostling, disturbed world far away from the limits of his experience. But soon he returned to the sore subject of Miss Warner's curriculum and his insufficiency for it. He squared his jaw, which was a reduced copy of the jaw of Joel Morgan, his father. He drew his eyebrows together in a straight line above eyes which were of the same steady blue as those of Ann Smith Morgan, Joel's wife, and the mother of Billy.

"If it's something you can't ever have," he reasoned, "what's the use of wasting time or bothering with it? It's plumb foolishness, that is. I reckon I'll stay home from school this afternoon and to-morrow and—till I die."

The conclusion was a shock to him. Think as hard as he would of a certain cool swimming pool deep among the leafy trees, swing his strap of books with as jaunty an air of freedom and leave-taking as he might, the soberness did not lift from the multitude of Billy's freckles. By this time he had left the road below him and was following a path which had now reached its last sharp ascent. From where he stood he could see the white pillars of Joel Morgan's house.

It would have been a considerable, almost a consequential house anywhere; compared with its neighbors—if these could be called houses—it was a palace. And from its white-pillared veranda, surrounding three of its sides, could be seen sights such as earth's millionaires seek for the world over and pour out their money like water to make their own.

Billy stood still.

"Father was bound he'd build that house," he told himself, as if he were telling it to a stranger. "He'd build it just so and just where it is. Folks laughed. They said he couldn't. He let 'em laugh; he knew he could. He had to bring the lumber up on his shoulders when the teams couldn't come any further. He brought it. He wouldn't quit. If he had ever commenced to quit Ma would have shamed him out of the idea. Father always says Ma made the best half of him. It ain't any too much to call it a half—maybe it's more."

Billy paused. That of which he was about to remind himself he would have remarked upon to no stranger.

"Father can't read, nor Ma can't. They can't write, only Father can write his name.

When he began he was at the tail end of everything; all along he never had anyone to give him a push, only Ma. He got on, though. Now he can buy out any other ten men in the county, I don't care who. Father's got the say-so all around here on the mountain; folks don't like to go against him. They generally lose when they do. What's the use of me worrying over not having any learning when my father and my mother haven't got a bit?"

There was honesty in the steady blue of the mountain boy's eyes. The muscle in his sun-burnt cheek proclaimed a spirit that was not afraid to face the brunt of the truth.

"They would have had though, if they were in my place," owned Billy, sullenly.

The lady in the skirt of the woods, was Mrs. Pryme. She hardly noticed the passing of Billy. But, some twenty minutes afterwards, she caught sight of an approaching figure which served to arouse her from her reverie at once, as well it might.

The girl, whose step took the uphill road with rhythmic, untired ease, was a delicious creature. She was tall and straight and strong, with bright masses of fair hair and a delicate bloom. When her serene, starry glance fell on Mrs. Pryme's attentive face and she smiled and said, "Good morning," after the country fashion, her parted lips showed even rows of small, milk-white teeth. Also she had dimples.

As a final item, in connection with the simple chambray frock, Mrs. Pryme noted plain indication of the art described as that of "knowing how to wear one's clothes."

"Good morning," responded Mrs. Pryme. "How beautiful the mountains are to-day!"

"They are always beautiful," said Miss Warner. "Sometimes I think they are loveliest of all in winter."

Groping after a means of arriving at information, Mrs. Pryme hit upon the idea which had occurred to Billy concerning herself.

"I thought," said Mrs. Pryme, "that all the summer visitors had gone but me."

"I live here," answered Miss Warner. "I teach the school."

"You!" cried Mrs. Pryme impulsively. "You teach the children from all these little cabins about in the mountains! Oh, it ought not to be!"

Some strong feeling wiped out Miss Warner's dimples and darkened her eyes and deepened vividly the color in her smooth cheeks.

"I have always lived here," she said. "I was born in the smallest of the cabins, and I never left the mountains until five years ago when I went to Asheville to school."

Mrs. Pryme did not speak. She could not.

"May I tell you?" questioned Miss Warner gently. "It was a summer boarder like you who first made me understand that there were things to know. And she told me over and over again that I might know them; I was a poor, ignorant mountain girl, but I might know them if I would be determined and patient and would work. All that summer and late into the fall she taught me herself. After-

ward I went to school whenever it was open. It was shut most of the time, and when it wasn't I puzzled the teacher with my lessons more and more. But I learned. It is wonderful what you can learn if you are determined and patient and will work hard. How determined I was! How I worked! At last I knew all that was in my few books, and I knew that it was not nearly enough."

She paused and searched Mrs. Pryme's face deprecatingly. But there was no mistaking its interest.

"Then was the time when I was the most determined of all," continued Miss Warner. She laughed out gayly. "I went to Asheville. It was the world to me. I had never seen the world. I was so afraid of it that I was restless all day long and I couldn't sleep at night for weeks beforehand. But I went. I asked my way to the school and promised if they would take me in I would never stop studying and I would do everything else they told me. They were beautifully kind. But the school was full. Just as soon as there was room they would send for me. But from the way the principal looked I knew she did not expect me to receive that message soon. So I went back from the gate and begged her to be sure not to forget me—if there wasn't any place for ten years to please remember me and send, for I'd be waiting."

Mrs. Pryme gave a quick nod of approval. But she did not interrupt the narrative with comment.

"Before long there was a letter, telling me to come. I don't know how it was. I think the principal wrote to the lady I was telling you about. But she isn't rich. Perhaps she spoke for me to some friend who was. Or maybe," said Miss Warner softly, "it was only that God spoke for me to a rich friend. I don't know. And so I went to Asheville again and stayed five happy years. Now," with another little rippling laugh, "I am a school teacher! I am a real school teacher!"

Mrs. Pryme looked at her speculatively, reminding herself that a flawless skin and golden tendrils of hair straying over a broad forehead and a soft neck are liable to warp the judgment. Mrs. Pryme plumed herself upon her judgment.

"There is a difference," she answered Miss Warner austere, out of her experience as the first woman elected to the School Board in the New England town where she lived, "between a school teacher and a real school teacher. Which are you?"

Abruptly the girl grew grave again. She was remembering the long, hot, hard morning in the ugly schoolhouse, the slowness of Billy, the inertia of the other children.

"This is not an easy school," she said slowly. She was speaking to herself more than to a listener, as was evident to the keen-eyed woman who watched her. "I am certain that it is harder to teach than many schools. It would not be fair to expect to get the scholars on as fast as in most places. I know I am better than any of the teachers I went to school to here. There were a good many, for they were always changing. I am better at it than they were. I have not had much practice, only two

months in the spring, and these last few weeks; practice is a great thing. I must be patient and wait."

Mrs. Pryme thought that she knew a little of what patience would mean to this girl in her present daily surroundings.

Miss Warner was beginning to smile; she had found her own arguments reassuring. One crowning one remained:

"The principal believed I could teach. She is not often mistaken. I mustn't let myself get in too much of a hurry, or be discouraged. I can wait."

"For ten years?" inquired Mrs. Pryme.

"I will try to have it a shorter time than that!" declared Miss Warner. "But," making a last pause before turning out of the skirt of the woods into the road up the mountain, "as long as there is hope for me I will wait."

But, in spite of the brave words, her spirits drooped again as she pursued her way. She had seen the look on Billy's face when he left the schoolhouse and had no difficulty in guessing his desperation at the obstacles he found before him in the path to knowledge. Suppose he should turn aside from it. Billy was the master of his own career; there would be no coercion. Often before, she had held her breath lest the end of his patience had been reached. It was as though this one boy, more than any of the others, were the true type of the people of the mountains. He was the test of her teaching.

Certain old words were in her mind: "I will lift up mine eyes to the hills." In her need of help she turned to them for the reminder that her strength was in the Maker of heaven and earth, Maker of the matchless mountains, her lifelong friends. Only a few steps through the forest brought her to a sight of them stretched out gloriously in a great, heaped up semi-circle before her eyes.

To her surprise, Billy was there and was dangling his bare legs along the face of the cliff. He made room for her beside him. The door of opportunity having thus opened in front of her, Miss Warner sought among her troubled thoughts for the plea with which she might enter in.

But Billy spoke first.

"Seems as if folks that live in such places," he said, "ought by rights to have the best there is of everything."

"The best is for them, Billy!" came the swiftly spoken answer. "They have forgotten. But they must remember. You and I must help them to remember."

Billy's eyebrows met. His mouth closed in a tight line. He made no answer. Breathlessly Miss Warner waited until she was sure that he would not answer. Then in peace she rested her tired spirit in the loveliness that surrounded them. It was almost time for school when these two children of the highlands rose and went back through the forest together in silence.

Mrs. Pryme visited the school in its afternoon session. She was prompt to note the dignity of the young teacher's cordial reception, and the composure with which she underwent the intelligent scrutiny of her processes. Among the scholars the visit created much flut-



ter. There was a great peeping over slates, and twisting at blackboards. One boy alone paid no attention. With his square back turned on the room Billy wrestled at the board in bitterness of heart with his "sum" in arithmetic, trying doggedly one ingenious device after another for making matters worse.

Mrs. Pryme finished her inspection. Very graciously she turned to Miss Warner, remarking in an undertone: "I, too, think that you are a teacher. Keep up heart; for I venture to predict that all will be well."

"Thank you! Thank you so much!" returned Miss Warner in smiling delight. "You are very kind."

The young school mistress was piloting her departing guest down the aisle to the door, when, to her dismay, Mrs. Pryme stopped at Billy's elbow.

Still Billy did not notice her. He noticed her no more than the fly which he brushed away from his freckled nose. Possibly he would have been glad to brush her away also. But Mrs. Pryme was not accustomed to be dealt with in any such fashion. She glanced at the hopeless muddle on the blackboard. She looked hard at the dejected boyish profile. Finally she laid her hand on Billy's shoulder.

Miss Warner almost exclaimed. She tried in vain to think of some way of interference. She would have liked to exert her youthful vigor and carry Mrs. Pryme off bodily.

"Boy," said Mrs. Pryme, "you need never be afraid that you can't learn anything!" with strong emphasis on the last word. "You have the gift of gifts, a fixed mind. Boys like you do what they will to do."

Billy looked at her at last.

Muttering unintelligibly, his gaze passed on to Miss Warner's radiant face, more radiant than it had been for her own commendation. With a quick breath he seized the eraser, rubbed the board clean of his disarray of figures, and began to chalk down the problem again at the top.

Mrs. Pryme was well pleased as she returned to her boarding place. "The girl will not wait ten years, I think. Sometimes," with a secret touch of complacency, "it is a satisfaction to have a little influence."

She sat down on the porch to wait for the approach of a lean, high-shouldered man whom she caught a glimpse of coming down one of the winding mountain paths.

"Good evening, ma'am," he said, when he drew near, "You haven't got tired yet of North Carolina?"

"Mr. Marshall," said Mrs. Pryme, "I want you to do me a special favor."

"I'm mighty glad to hear that. What is it?"

Time was when, as she was mortified to remember, Mrs. Pryme had been deceived in this sandy, loose-jointed man, who said, "Ma'am," to all women whatever their age, regarded the world about him through half-shut, casual eyes, and drawled easily through his sentences which were unembellished by any technical phrases. But long ago she had found him out in his sleepless purpose and tireless industry for what she called "civic welfare" and "uplift" and what he called "keeping up with the procession." He was County Superintendent of

Education, and Mrs. Pryme was by no means sure that he would look favorably upon the proposition which she was about to make to him. However, she was not to be daunted by difficulty. She had come through a good deal of hard fighting in which she had not often been worsted, and she was not averse to the toil of victory.

"I want to speak to you about Miss Warner," she began.

"Miss Warner, Betty Warner, that is, the school teacher! Pretty, isn't she? I reckon you don't have so many girls prettier than Betty is up around Boston, do you?"

"She is extremely pretty," said Mrs. Pryme. "What is more to the point, she understands school teaching. She is far above the average at present and she will improve rapidly, because she is just at the beginning and she is ambitious. I feel convinced that you have valuable material in Miss Warner for what you plan and, to be candid, I consider myself something of a judge!"

"Not a bit of doubt of it!" interposed Mr. Marshall heartily. For he, on his part, had found reason to alter the opinion he had formed of Mrs. Pryme when she first crossed his vision as a summer tourist.

She nodded her thanks and went on speaking: "Miss Warner is too much of a teacher for this little school of dull mountain children. She deserves better of you. If you do better for her you will not regret it. As a matter of fact you cannot afford to leave her where she is. No head of a School Board can afford not to recognize and advance efficiency. His office is to secure as much of it and waste as little of it as he can. Every week that a teacher is kept in a narrower field than she can fill is so much sheer waste."

Mrs. Pryme stopped for lack of breath, not of argument.

"So you think little Betty Warner could teach a bigger school than this, a school in town with brighter scholars?" questioned Mr. Marshall.

"Yes," began Mrs. Pryme. But she had said enough.

"Well then, if you will offer her one I will back you up on it," announced the County Superintendent.

Mrs. Pryme's gaze widened, as she scrutinized in doubt her impassive companion. Could she believe that she had achieved her object so readily? Being assured of the fact, however, she did not give time to seeking an explanation but took advantage of it immediately.

Mr. Marshall was on the porch of the boarding house upon her return from her errand. He came lounging to the gate to meet her.

"Since I first met you I never knew you to let a blade of grass grow under your feet," he observed. "You have offered Betty Warner a school in town."

"I have offered it to her," said Mrs. Pryme, "and she has refused it."

"She has?"

"Yes—absolutely."

"I thought so. I supposed she would, on account of having been given her choice among five first rate schools before she asked for this one."

Mrs. Pryme eyed the nearest mountain thoughtfully.

"Betty likes her people," said Mr. Marshall.

"Such a people as it is!" burst out Mrs. Pryme, impatience getting the better of another feeling that strove within her. "Dull! Shiftless! And the girl is superb, as far above the others as the mountains are from the valleys!"

"She believes in them," said Mr. Marshall. "She knows what ignorance and shiftlessness are, maybe better than a lady like you, who has only seen them from a distance. Betty has fought 'em hand to hand and won, for herself. Now she wants to fight and win for the whole schoolful of youngsters that she's teaching every day."

"Compare her to them!" exclaimed Mrs. Pryme.

"They don't often have such pretty faces," Mr. Marshall acknowledged. "But Betty isn't so far wrong. The mountain stuff isn't bad. When it comes into its own it will show up well with the rest of American citizens. Watch it and see. Betty Warner thinks there's the making of a minister in Billy Morgan, or a President, she doesn't much care which, so he does his duty at it, and the making of a good man and woman of every bare-footed, tangle-haired boy and girl that lives in any cabin through all the pockets of these mountains. She thinks so. And she isn't going to quit work on it for any of us. For that's Betty."

Apparently Mrs. Pryme had discovered that this was Betty. She made tacit admission of it, as they watched the sun sink low and the curtains of shadow creep down the slopes.

When Mr. Marshall spoke again she turned to him startled at his tone.

"Yesterday," he said, "you called Betty ambitious. So she is, with the ambition of the One who came to minister to this poor, dirty, shiftless earth some two thousand years ago."

Before Mr. Marshall went, he asked Mrs. Pryme if she did not think that the pretty schoolmistress was "good enough to write a story about."

"I can't write stories," said Mrs. Pryme briefly.

"I wish I could. It would be a mighty nice story. But story writing isn't any more in my line than speech-making is; I can't get at the furbelows."

"You are making history," said Mrs. Pryme with decision. "You are doing much to make the history of all this region over again."

"Thank you, ma'am," he said simply. "We are trying." A smile twisted the corners of his drooping, red mustache. "Little Betty and some of us other fellows are trying. That's plumb sure," he said.

Mrs. Pryme went upstairs to her room, and, sitting down at her table, she repeated what she had said to Mr. Marshall.

"I can't write stories, but," she added, "thank the Lord, I can write a cheque."

## THERE'S ALWAYS A BRIGHT SIDE

OUR people are earnest and enthusiastic, always ready to assist in carrying out any plans suggested. After a short series of special meetings, there were four accessions to our church. We observed Rally Day in our Sunday school and parents have become more interested in the work; many walked two and three miles that their children might take part in the exercises.

We have a Teachers' Training Class of twelve members, all working enthusiastically. The Home Department has also been organized and some of the elderly persons in the community, who cannot attend the services, are receiving much benefit and pleasure from this department of our Sunday school, as our visitors are very faithful.—*Ozone, Tenn.*

A reading club has been organized which is well attended, whole families coming every week, the older members manifesting as much interest as the younger ones. When the call was made for more teachers in our Sunday school, five young men and an equal number of young women not only volunteered for service but they engaged to meet every Saturday evening as a Training Class, thus preparing themselves for the duties of the coming Sabbath.—*Grand View, Tenn.*

The work looks most promising, with the new three-room bungalow designed to meet the need for a cooking class and the increased membership in the sewing class. This is only the second year a Bible Reader has been

stationed here, but there has been much to encourage the worker during the past year, and more still to which to look forward, with better equipment and a more thorough knowledge of the field and its needs. The new home affords a better place for mothers' meetings, and being in a central location serves also as a "model home." Many of the devices for simplifying housekeeping are home-made and therefore easily copied; this will give the mountain woman the opportunity of making the every-day duties of life much less arduous than heretofore.—*Rock Creek, Tenn.*

An encouraging feature of the work here is the eagerness on the part of our pupils to secure places in our boarding schools where they may become equipped for home-makers, as well as continue in higher branches of study. There are eight boys and girls from Little Pine who are "making good" this year in our boarding schools at Asheville, Hot Springs and Walnut.—*Little Pine, N. C.*

This year we have representatives in Tusculum College, Farm School and Dorland Institute, all of whom were formerly studying in our day school. Several of our former students are now engaged in teaching in the public schools of the county.—*Big Laurel, N. C.*

We can, as yet, boast no representatives in schools of higher grade, but with the progress being made it is safe to prophesy that, at no very remote time, advanced students and young



pedagogues will come forth from our school to better the world.

The warmth of greeting given their Sunday school superintendent on her return, September first, from a ten weeks' absence in California, attested to the appreciation of the Christian work carried on here for the past nine years.—*Spillcorn, N. C.*

Last year three girls began with me the study of "Preparation for Teaching," by Charles A. Oliver. We completed Part I, took the examination and sent our papers to Dr. James Worden to be marked. We were greatly encouraged to find the lowest marking 91; the others were 99 and 100. This was the Old Testament. We have now begun on Part II and hope to have others join us this fall.—*Brittains Cove, N. C.*

There seems to be a general awakening here—thirty-five persons have given themselves to the Master. The children take great interest, looking forward to their day for the Sunday school lesson.—*Cortland, Ky.*

The fifth session of Mossop Memorial School, 1911-12, opened with excellent promise that this will be the most satisfactory year's work yet; the many improvements inside and out, at both Academy and Home, have added greatly to the appearance of these plants, as well as having given better equipment which can but make our work more efficient. There are thirty girls now in our Home and they are, with one accord, anxious to learn, and grateful for the privileges and opportunities for improvement.—*Huntsville, Tenn.*

Pease House, the little girls' home, always receives her family on the instalment plan, and this year was no exception. On the thirteenth of September there arrived eighteen of the fifth and sixth grade girls who live in the Pease

House but attend school at the Home Industrial. They worked like busy bees after their arrival helping to put the home in readiness. The twenty-sixth of the month brought the little tots, and they are a happy looking crowd. Some came from long distances, one arriving with her tag about her neck. I asked one dear little girl where she lived, and she said "I don't live anywhere, me and mama just stay together." We have a full house and feel that we have made a good start in the winter's work.

PEASE HOUSE, Asheville, N. C.

"Although school is scarcely more than two weeks old, we have stored our summer indolence upstairs in our emptied trunks and are so settled down to routine work that vacation seems more a dream than a reality. Already new faces are becoming familiar, and the possibility of appending the right name to a given girl is almost a probability. In the lower grades we plan especially for practical work—garment cutting and making and mending and household sewing of all kinds. In short, to give the girls who may be here for but one year, or two at most, a working knowledge to fit everyday needs, and if the measure of success can be gauged by the earnestness of the pupils and teachers, we stand assured of a successful year.

"A couplet from Browning has been echoing and re-echoing through my mind these busy days:

"God uses us to help each other so,  
Lending our minds out!"

"And I like to think that whether the loan is to be in a picture well painted, or in a garment well patched, the call to serve is peculiar and personal, and the service itself will be dignified by the spirit in which it is offered."

ASHEVILLE HOME INDUSTRIAL, N. C.



CROSSING THE CREEK ON THE WATER GATE. A STRONG ARGUMENT FOR A BIBLE READER'S NEED OF A HORSE

# THE KEYSTONE STATION

By Frances L. Goodrich

FOURTEEN years ago our first school on Laurel was opened: the school of All-landstand. There soon followed the Gahagan school, Big Laurel with its offshoot on Spillcorn Creek and the two schools of Shelton-Laurel. Revere and Rice Cove completed the circle of stations: only one thing was lacking, a central station, accessible to all, and binding all together. For this White Rock was chosen and here at the earnest request of the good citizens a school was started two years ago in a small room lent for it by the postmaster. Thus began the Keystone Station of Laurel. The name is fitting in more than one way, for most of the money used to develop the station has come from the Keystone State and the first gift of all, \$25, was made by a Christian Endeavor Society of Oxford, Pennsylvania.

The schoolhouse, ready for use a year ago, was given to the people of White Rock by the Misses Sharpe of Wilkes-Barre, Pennsylvania, as a memorial to their mother, Mrs. Sallie P. Sharpe, because Mrs. Sharpe was greatly interested in the school work on Laurel.

The building is of wood, simple in its lines and pleasant to look upon; well built, of material close at hand, pine and chestnut from the mountain sides; chimney of hard, country-made brick, the roof covered with shingles rived out of heart-pine by hand.

From the good-sized entry with the shelf for the dinner buckets and the line of little hats and hoods beneath, one goes straight into the schoolroom fitted with desks, maps and blackboards, and well-lighted. These things deserve mention for they are not matters of course in our far away mountain schools.

A larger room is for assemblies, Sunday services, farmers' meetings and exhibitions, whatever the community has need of.

Upstairs is a cheerful room for the girls' club, the mothers' weekly meeting for needlework and study, for many other social occasions and for classes of various sorts.

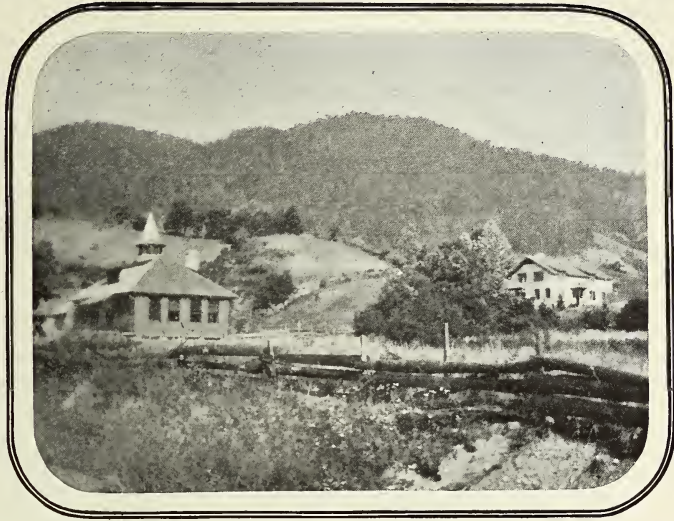
In the assembly room there is a memorial tablet and a portrait of Mrs. Sharpe, whose face, strong, wise and tender, is an inspiration and a benediction, giving to all who come under this roof a new ideal of Christian womanhood.

It is appropriate that something be said in connection with this schoolhouse, built to her memory, of Mrs. Sharpe's character and influence.

In a bundle of letters written by one and another of those who knew her, certain traits

are clearly outlined: her generosity toward the church and toward Christian education; her interest in the things to which her money was given, enhancing the value of the gifts; a graciousness of giving in every way possible to her, by brave cheering words, by sympathy and by time, no less than by money. Her good works and the alms deeds that she did were so quietly done that they were known to few besides those who received the benefit.

Of her especial wish to help the schools in the



WHITE ROCK SCHOOLHOUSE AND COTTAGE

Southern mountains, I have already spoken: the wish was changed into deed many times before her death and now in this house at White Rock it finds further fulfillment.

I will let others speak in their own words of these things as well as of the vigor and cultivation of her mind, of the inspiration that came through intercourse with her, the comfort afforded by her intelligent and sincere sympathy.

The daughter of a devoted, self-denying home missionary writes: "The help she so often gave my father in his work was an inspiration that carried him over many a rough place. I remember in particular one of his mission churches in North Dakota where he was working under such difficulties that he was on the point of giving up when her timely help changed the whole face of things and to-day that church is one of the most prosperous in the State."

A friend writes thus: "It seems to me that the schoolhouse in memory of Mrs. Sharpe among the descendants of early Scotch settlers in a mountain district of North Carolina is one of the most appropriate of the many memorials that might have been selected. This practical effort to continue her benevolence along just



such lines would have met with her heartiest approval. Her gifts, either to private individuals or to public institutions, were never heralded aloud. Many of them were never known except by accident or through necessary business channels. One of the first things that I remember hearing of her was her systematic contribution to the church and to the poor. As her income increased her benefactions were correspondingly enlarged. All religious interests enlisted her sympathy. Next to her church, educational matters interested her most."

"It might be said of her: One who was influenced completely by a sense of duty to God and man. Not with a narrow interpretation of the letter of the law, but one widened by the impulses of a generous heart and the dictates of a large intelligence."

On rising ground near the schoolhouse a cottage for the teachers is now nearly finished. To

this has gone the first gift to the White Rock station, that from Oxford, spoken of above, and gifts from many other friends. One hundred and five dollars was contributed by the people of White Rock. The acre of land on which the schoolhouse stands, a valuable site was given us by a neighbor, the same one who sheltered the school in his store-house until the larger quarters were ready. The children did their part by clearing up the lot after the women, no light task except as many little willing hands made it so. Of the running expenses of the school the community bears a good proportion.

Thus many have been working together to make White Rock and Laurel a cleaner, better place in which to live and to bring up children and so to help the fight that is going on in mountain and plain, city and country, for righteousness and peace.



HARLAN ACADEMY GIRLS LEAVING FOR HOME AT CLOSE OF SCHOOL.  
THEIR CLOTHES ARE IN THE BASKETS

## THE MOUNTAINS AWAKENING

### CONDITIONS WHICH CAUSE HARLAN TO REJOICE

By Cora L. Moore

THE natural changes in our country are so rapid that one is reminded of the marvelous growth of a Western town which is being "boomed." A year ago, if Harlan was the traveler's objective point, his experiences in reaching it were more or less trying and in some instances dangerous. There was the long ride over two ranges of mountains, by a rough road that was in many places simply the bed of a mountain stream. On a newcomer the experience made impressions not soon to pass away. This was particularly true if he rode in a loaded wagon. Now the whistle of a locomotive echoes among our hills and a passenger train comes in every morning. The coming of the railroad has brought more than even the usual changes that one associates

with that event. The Mountains are full of coal and our town will naturally be one of the mining centers.

Building has received an impetus and now a number of substantial structures are going up. Among them are two bank buildings, a two-story department store, a large warehouse, and some residences that will be a credit to the county seat. The stone piers of a bridge over Clover Fork are finished and the steel will be laid as soon as it arrives from the factory. Electric lights have been installed, and a contract made for a sewerage system.

Some of the more far-seeing citizens are making an effort to secure better sanitary laws, of which there is great need. A concrete walk and an iron railing have been placed around the

court house green, adding much to the appearance of the center of the town. These material changes, are, of course, not all that are taking place. There is the good that comes from contact with outside life and the mental awak-

ening, and now that improvement is in the air, it is hoped that things which should be eliminated will be, and that Harlan will rank as one of the cleanest, best ordered communities of the commonwealth.

## CHANGING CONDITIONS BROUGHT ABOUT BY NEW INDUSTRIES

By Rev. J. P. Whitehead

The rapidity of the development of the mountains of Eastern Kentucky is simply amazing. Over in the adjoining county of Letcher, the Consolidation Coal Company is building the model town of Jenkins. Millions are being expended in this enterprise. It is conservatively estimated that one year hence there will be in the town of Jenkins and immediate vicinity not less than ten thousand people, consisting of miners and employers. Railroads are being planned and are in process of construction for transporting as fine a grade of bituminous coal as can be found anywhere. I am credibly informed that already a superior quality of coke is being produced.

What does all this development and immigration bring with it? A great need for spiritual ministrations. Here are set before the Christian world enlarged opportunities for service. These people, operators and employees, must be stimulated to soul growth along with their material prosperity. God is calling for consecrated men and consecrated women, and consecrated money to build up His kingdom in these moun-

tains. In addition to the native element of population, there are representatives of many peoples and climes.

As to Pikeville College, I feel that the outlook was never brighter than it is to-day. This college is to have a wonderful part in helping to shape the spiritual, moral and intellectual growth of all this region. Our immediate needs are many and pressing. We need more room; we need a science building; we need a library building; we need to repair and improve the buildings we already possess; in a word, we need to grow in all directions that we may meet the increase in population.

This town is well named the gem of the mountains: for natural environment its grandeur cannot be surpassed. This Big Sandy Valley, up and down the river from Pikeville is destined to become, as the Lehigh Valley in Pennsylvania, teeming with people, and humming with the noise of all sorts of manufactories, and along with all this we want to see Pikeville College in the lead as a directing force towards the highest and noblest ideals.

## STATIONS AND TEACHERS AMONG THE MOUNTAINEERS

### KENTUCKY

CORTLAND. Miss Jessie McNeill.  
HARLAN. Miss Cora L. Moore, Miss Sarah E. Cochran.  
HINDMAN. Miss Anna B. Mienk.  
MANCHESTER MISSION. Miss Adeline Reid  
MT. VERNON. (Brown Memorial School.) Miss Mary Rose McCord, Miss M. Marcelene Kefauver, Miss Maude A. Rowlee, Miss Lena L. Waddell, Miss Mary Clarkson, Miss Marion Oskamp.  
PIKEVILLE. Rev. J. P. Whitehead.

### NORTH CAROLINA

ASHEVILLE. (Normal and Collegiate Institute.) Prof. Edward P. Childs, Miss Mary McNeil, Miss Edith Morris, Miss Mary F. Hickok, Miss Grace H. Hamilton, Miss Laura B. Wiley, Miss Clara B. Anderson, Miss Alice H. Record, Miss Edna M. White, Miss Josephine Huston, Miss Susan Albright, Miss Mary Faulkner, Miss Mary G. Sheak, Miss Agnes B. Sayre, Miss Imogen Bush, Miss Ella M. Bickerstaffe.  
ASHEVILLE. (Home Industrial.) Miss Florence Stephenson, Miss Josie Bundy, Miss Aletta C. Rankin, Miss S. Isabel Allison, Miss Anne B. Orbison, Miss Grace Maxwell, Miss Bessie M. Martin, Miss May Wilhelm.  
ASHEVILLE. (Pease Memorial House.) Miss Edith C. Thorpe.  
FARM SCHOOL. J. P. Roger, M.D., Mr. David Griffith, Miss Elizabeth B. Williams, Miss Eleanor C. McJunkin, Miss Jennie F. Linn, Miss Florence Redway, Miss Ida A. Custer, Miss Hester Field, Miss S. J. Gamble, Miss Jessie L. Turner, Miss May Parker, Mr. E. A. Joslyn, Mr. Fred J. Hay.  
ALLANSTAND AND GAHAGAN. Miss Frances L. Goodrich, Miss Mary H. Morse.  
BELL INSTITUTE. (Walnut P. O.) Miss Margaret E. Griffith, Miss Martha P. Darby, Miss Ada M. Dinkleman, Miss Frances J. Gibson, Miss Mary E. Wilson.

BIG LAUREL. (Mark Lance Memorial.) Miss Ollie Henricks.  
BIG PINE. Miss Lulu G. Darby, Miss Florence M. Ricketts.  
BRITTAIN'S COVE. (Weaverville P. O.) Miss Mary E. Logan.  
CONCORD. (Laura Sunderland Memorial.) Miss Melissa Montgomery, Miss Carrie A. Rigg, Miss Grace M. Sample, Miss Kate P. Abernethy, Miss Alice M. Bryan, Miss Anna B. Stewart.  
HOT SPRINGS. (Dorland Institute.) Miss Julia E. Phillips, Miss Carrie B. Pond, Miss Lucy M. Shafer, Miss Emily Sidebotham, Miss Gertrude Hornbeck, Miss Edith Houghton, Mrs. Margaret M. Evans, Miss Laura Kirby, Miss Elizabeth Ferguson, Miss Nora Horton, Mr. H. B. Parks.  
JACK'S CREEK. (Day Brook P. O.) Miss Mary J. Denlinger, Miss Maye A. Dennis.  
LITTLE PINE. (Marshall P. O., R. F. D. No. 2.) Miss M. Ida Tipton, Miss Jessie P. Tipton.  
MARSHALL. Miss Elizabeth L. Penrose.  
PENSACOLA. (Athlone P. O.) Mr. William O. Griffith.  
REEMS CREEK MISSION. (Brankton P. O.) Rev. Henry P. Sanders.  
REVERE. (Stella Jewell Memorial.) Miss Mary M. Russell.  
SHELTON LAUREL. (Alleghany P. O.) Mrs. Mary S. Hamilton.  
UPPER SHELTON LAUREL. (Carmen P. O.) Miss S. S. Mathes.  
SPILL CORN AND RICE COVE. (Big Laurel P. O.) Miss Eleanor B. Jaynes.  
WALNUT RUN. (Marshall P. O.) Miss Agnes C. Patton, Miss Mabel L. Penn.  
WALNUT SPRING. (Marshall P. O.) Miss Ida A. Olsen, Miss Pearl Hastings.  
WHITE ROCK. Miss Edith B. Fish, Miss Bessie Donovan



## TENNESSEE

HUNTSVILLE. (Mossop Memorial.) Miss Lillian B. Wines, Miss Sarah Halbert, Miss Naomi Ogle.  
 JEWETT. (Grand View P. O.) Miss E. Louise Hotchkiss, Mrs. Mary A. Hotchkiss.  
 JUNIPER. (Sevierville P. O.) Miss Elizabeth Smith, Miss Cairo M. Parker, Miss Blanche Winters.  
 OZONE. Miss C. Edna Lewis.  
 ROCK CREEK. (Erwin R. F. D. No. 1.) Miss Elizabeth G. Brown.  
 ROCKY FORK. (Flag Pond P. O.) Miss Jennie Moore, Miss Mary Faulkner.  
 SYCAMORE. (Sneedville P. O., R. F. D. No. 4.) Miss Sarah E. MacBride.  
 VARDY. (Sneedville, R. F. D. No. 1.) Miss Mary J. Rankin.

## WEST VIRGINIA

BRUSH CREEK. (Cabell P. O.) Miss Eliza N. Robinson, Miss Clara E. Heminger.  
 CLEAR CREEK. Miss Laura W. Pierson.  
 DRY CREEK. Mr. George A. Reaugh, Mrs. George A. Reaugh.  
 JARROLD'S VALLEY. Miss Emma A. Jackson, Miss Minnie B. Newcomb.  
 LAWSON. (Pattie C. Stockdale Memorial. Priscilla Home.) Miss Evelyn M. Henderson, Miss Lura M. Lindley, Miss Flora S. Dunton.

## MISSOURI

Ozark Mountain Work.  
 GLADSTONE. Miss M. E. Clingan, Miss E. M. Clingan.  
 FLAT RIVER. Miss Jessie A. Fobister.

## PROGRAM FOR JANUARY MEETING

## TOPIC—THE TREASURY

**Preliminary Prayer Service**—Ten minutes before the appointed time for the meeting; every one welcome. The officers and all who are to help with the program should be especially urged to come.

**Song**—"Come Thou Almighty King."

**Scripture Reading**—Unite Luke 2:49 with 1 Sam'l 21:8, and Jno. 2:5 with Heb. 12:25. Emphasize vs. 16 in Matt. 14:15-21 and repeat the following:

"Yield thy poor best and ask not how or why,  
 Lest one day, seeing all about thee spread  
 A mighty crowd and marvelously fed,  
 Thy heart break out into a bitter cry:  
 'I might have furnished, I, yea, even I,  
 The two small fishes and the barley bread.'"

With I Cor. 16:2 ask the question: What is to be the measure of Christian liberality?

**Heroic Givers**—A paper imbued with the spirit of giving, citing instances of unusual gifts of self-denying givers.

Do not confine these to Christian gifts. The consideration of gifts to less worthy causes and the zealous generosity of those non-Christian faiths may serve to prove that our gifts to Christ are not according to our means, but, "according to our meanness." See Heroic Givers in January, 1912, HOME MISSION MONTHLY.

**Solo**—"Give of Your Best to the Master," or "I Gave My Life for Thee, What Hast Thou Given for Me?"

**The Spiritual Side of Giving**—A five-minute paper or talk on motives; gifts of money, influence, intellect, prayer.

Show copy of Home Mission Prayer Calendar for 1912 and have Secretary of Literature ready to take names of those wishing to order same.

**Prayer**—Remember especially the local, presbyterian and Board treasuries.

**The Business Side**—See Mining for Missions in January, 1912, HOME MISSION MONTHLY.

**Song**—"All Hail the Power of Jesus' Name."

At this point call attention to poster previously hung, presenting chart given on page 109 in March, 1911, HOME MISSION MONTHLY, and use as basis for brief explanation of the working relations of Presbyterian missionary organizations.

**Funds Personified**—As suggested in the article "Something New for Treasurers," page 260 in Sept., 1911, HOME MISSION MONTHLY.

Make a clear presentation of the different funds of the Woman's Board, and the special objects to which your Home Mission offerings go. Your Presbyterian treasurer will gladly tell you to what funds your Presbyterian society contributes.

**Report of Treasurer** for 1911, compared with record of previous year; number of contributing members, average amount given, etc.

**Increasing the Supply**—A "ways and means" paper, covering life and honorary memberships, legal form for bequests to the Woman's Board of Home Missions, a conscience-searcher for those whose gifts are not according to their ability; practical suggestions for earning missionary money in your own locality. (Many societies have earned large sums by collecting old newspapers and shipping in carload lots to paper manufacturers.)

**Query**—Could our Society increase its pledge, assume a scholarship or the support of a home missionary?

**Distribution of Pledge Cards**, asking for a definite pledge from each member.

Appoint a committee to see absentees. See article "Efficiency and Adequacy," page 262 in Sept., 1911, HOME MISSION MONTHLY. Why not at this treasury meeting delegate a legacy committee to tactfully seek out and remind those who might, if they would, provide funds for the Woman's Board of Home Missions by legacies and annuity gifts?

**Public Welcome to New Members**—Give your membership committee a chance to press the campaign for doubling membership as a means of "increasing the supply."

**The Story of Mutu**—Use latter half of narrative in HOME MISSION MONTHLY Feb. 1905, page 76.

This story serves, not only as a finale for the treasury program, but as a foreword linking the meeting with the February topic, the Indians. Ask for voluntary contributions to enable your secretary of literature to send at once for all the Board's leaflets on the Indians. With these provide for the making of a "Mary Hill Missionary Box," following instructions given by the Home Mission Board Literature Department. Circulate the box as widely as possible before the February meeting. Its contents should include a small envelope on which is a request to each reader to place therein the price of one leaflet for a similar box to be made in advance for the March topic—Immigrants.

**Doxology**—"Praise God from whom all blessings flow."

ANNA LOUISE MINICH

# MISSION STUDY

By Mrs. D. B. Wells

## CHAPTER III.—THE RACE PROBLEM

THIS chapter presents but another phase of the same great problem given in the preceding chapter, with a change of color, of racial characteristics. It is the question of living with people who are not like us. Perhaps the problem is as ancient in recorded history as the division of territory between Abram and Lot. To recognize how universal it is one needs only to consider the various great nationalities of the present time. China has Manchus and Tartars; Japan, the Koreans and Formosans; Russia, the Jews, Finlanders, Croats and Germans; Turkey the Armenians, Turks, Syrians, Albanians; Austria-Hungary, the Hungarians, Czechs, Poles; Great Britain, the Irish, Scotch, French Canadians, Boers and East Indians; while America has the Indian, Negro, Mexican, Alaskan, Cuban, Porto Rican, Filipino, Hindu, Chinese and Japanese, probably the most diverse and complicated problem of all. God's law for the individual seems to be equally true for nations: "No nation liveth unto itself."

The difficulty of solution lies in this: that the tap root of the matter is a question of feelings; of likes versus dislikes, antipathies versus preferences, all based on emotion rather than reason. Is this lesson which the school of experience is trying to teach humanity intended to prepare it for the universal character and extent of the final Kingdom of God? Is it not then entirely evident that the only solvent of race antipathies is the Gospel of Christ? If this be so, then this too constitutes another obligation for Christian people, and furnishes another line of imperative need for the work of Home Missions. And this is most particularly true of the educational work under the nurturing care of the Woman's Board of Home Missions. Contact and Christian education will dissipate prejudice among young people, broaden their sympathies and bind them together in a common loyalty to a common flag and a mutual Master. Hence the supreme value of the Home Mission schools in Alaska, Porto Rico, New Mexico, Arizona, among the Indians and negroes. Can we afford, simply from the standpoint of national conservation, to reduce their number or curtail their efficiency?

Our author chooses the negro race as the concrete illustration for study, because it presents the most critical, widespread, lasting, and perplexing of any of our national race problems. At the present time nearly one-eighth of the population of the United States is negro. They came to us involuntarily; they have stayed with us almost involuntarily; now they and we together are working out their race salvation with fear on both sides, and a large measure of trembling, but a greater measure of increasing success.

This is too large a subject to present in any way but as a skeleton upon which to build a program.

## I. Conditions and Reasons for Race Feeling

a. No inferior race ever imposed itself upon a superior. Selfish causes have always caused the contact. Hence the superior race is tyrannical and unfair; the inferior, bitter and suspicious.

b. Slavery caused the War: the War caused the Reconstruction Period of intense suffering then, bitter memories now.

c. The South, economically ruined, poor, with limited educational advantages, has had to undergo great economic changes, and adjust itself to conditions previously unknown.

d. The transition from the former feudal system in which service was due without wage had to give way to the modern wage-paying system in cash. Personal and sentimental relationships were exchanged for those of employer and employee.

e. Hence the introduction of the Labor problem. This in many cases mixed up with and mistaken for a Race problem.

f. Lack of previous experience with working classes caused all workers to be treated as were the negro. Instance, the Italian difficulty in Louisiana.

g. Crimes charged to the negro as a negro, which are common to all ignorant and poor people.

h. Competitive jealousy roused for selfish ends, and race played against race for personal and political purposes.

## 2. Elements of Economic Promise

Development of mines and forests; extension of manufactures; European investments; incoming of white Northerners; increase of schools; increase of railroads and telephones; development of the negro along industrial, educational, financial, and moral lines.

## 3. Four Suggested Ways of Solution

1. Segregation—impossible; result, caste which is always demoralizing.

2. Deportation—more impossible; South could not afford to lose the labor of the negro.

3. Extinction—unspeakable as to means and morality. These three ways are all based upon hatred.

4. Right living together—based upon the Golden Rule; mutual advantage; requires time and patience; no "Quick Process" solution possible.

## 4. Definite Duties

Endeavor to exchange repulsion and hatred for understanding and sympathy. See the good, forget the bad. Treat any human being as a human being.

## 5. Three Angles of the Problem

a. Political: Shall the negro vote? What restrictions would be desirable? Would they be equally desirable for the white? Remember the value of the service of the negro soldier in the Civil War.



b. Industrial: Has the negro demonstrated any ability as a money-getter? Negroes in Chicago own property to the value of two and a half millions of dollars. Tell the story of Kowaliga and William T. Benson. Compare the views of Dr. DuBois and Dr. Washington; which will help the negro the more?

c. Social: Are there any "Social Rights" for anybody, white or black? Has not anyone and everyone the right to select personal friends and associates? Do not negroes to-day choose among their own people their friends? Could that bugbear of miscegenation exist unless both parties consented? Which then is the more to blame?

## 6. Cardinal Needs

For the white: exercise patience; promote Christian education; exemplify the dignity of service; play fair.

For the negro: in all claims be equal or superior before making such a claim. Deeds talk louder than words in the final comparison.

## 7. The Universal Bond

God-made; God-stated; God-blessed; the Golden Rule.

## 8. The Educational Institutions for the Negro

Study those of our Church; as to location, extent, character, results and needs.

# FROM THE SECRETARY'S DESK

"**R**EDOUBLED energy and consecration are going to be great factors in this work. Pray without ceasing is the greatest of all. *I know that we are going to succeed.* We will try hard for Honorary Members." A message such as is just quoted shows the spirit and the zeal of our Synodical officers—and the emphasis is put in the right place—on prayer.

\* \* \*

Something unusual for your Praise Service, did you say? An up-to-date society sent to all its members and friends postals with the following money-enticing verse:

Dear Friend:—

My name is Blessing Box.

I'm waiting to be filled.

I'll guard your dimes and pence,

And e'en your great big bills.

From —

The "Blessing Box Secretary."

\* \* \*

In the Italian mission at Calumet, a missionary society has been organized and at the Synodical meeting of Michigan, recently held in Detroit, Mrs. Mitchell reported the receipt of five dollars—the first gift for our work from the foreign speaking people of Michigan.

\* \* \*

Auburn, N. Y., has entered most heartily upon the campaign for "Doubled Membership" and the following extract from a letter from Mrs. Charles B. Quick has splendid suggestions: "The society of which I am a member has just sent out the enclosed letter to every woman member of the church. The Society is divided into twelve groups, the city into Districts; each group has a District, each member of the groups has a list upon whom to call." The circular is very attractively printed and is signed by the presidents of the five societies in the city. The following is an extract:

"The Mission Boards in New York have sent out circulars among all auxiliary societies, urging them to take advantage of the opportunity now offered to join in a vigorous and united campaign for double membership. In response to this appeal the missionary societies of the

five Presbyterian churches of our city are now engaging in an active canvass for new members.

\* \* \*

One enthusiastic member has secured seven Life Members and one Honorary Member for the Woman's Board. Personal influence, when exerted in the right direction, has unlimited possibilities.

\* \* \*

The "Baptist Union" some time ago published an Alphabet which Mrs. O. E. King, synodical secretary of Iowa, has altered slightly and most happily adapted for missionary use, under the caption: "Who saved the missionary society?"

A did it—Aided with her presence.

B did it—Backed up the officers.

C did it—Came on time.

D did it—Did not refuse.

E did it—"Everlasting at it" was her motto.

F did it—Faithful in all details.

G did it—Gave time and energy.

H did it—Hoped all things.

I did it—Ignored slights.

J did it—Joined in every time.

K did it—Kept right on.

L did it—Led in every good work.

M did it—Met her committee engagements.

N did it—Never gave up.

O did it—Offered to help.

P did it—Prayed without ceasing.

Q did it—Quenched not the spirit.

R did it—Read the HOME MISSION MONTHLY.

S did it—Stood by.

T did it—Took hold and lifted.

U did it—Used tact.

V did it—Volunteered her services.

W did it—Was a bumper to prevent jars and friction.

X did it—Xchanged smiles.

Y did it—Yielded not to indifference.

Z did it—Zealous of good works.

\* \* \*

Iowa has had for three years a Membership Campaign of one week in February, closing with the Interdenominational Day of Prayer. This past year 304 new members were reported as a result of this special effort. JULIA FRASER.

# A PLAN FOR BUSY WOMEN

By D. S. Frazer

VERY many women living in country districts find it hard, because of busy lives and the difficulty of coming together more than once a month for a missionary meeting, to take up the study class book. The following plan has been prepared with a view to aiding such in successfully solving the problem. If a separate time cannot be had for the study class, it can be grafted on to the regular missionary meeting by using forty minutes of the customary hour and a half.

Undoubtedly this is the day of the study class, and we, the women of the auxiliaries, must not be left behind in this, the most progressive method of mission study.

The busy women who make up the rank and file of the auxiliaries say: "We have not the time for regular study class work." Granted; still there is a way by which we may get out of the rut into which, perhaps, we have fallen, in our study of missions, and keep pace with the young people, so many of whom are vitally interested in study class work.

In taking up this work of broadening and deepening our knowledge of Home Mission development, it is not the intention to get out of touch with the regular work of our Woman's Board; but to so inform ourselves of existing conditions that we shall have a greater appreciation of what is being accomplished *through* that Board, and also to see more clearly the necessity of aggressive work being done by that Board.

The Home Mission study book for this year is "Conservation of National Ideals." The book contains a wonderful amount of information, and is full of suggestion for thought and study.

The trouble with us is, that we do not have a strong enough realization of the evils which threaten our national life. We love our country, are proud of its institutions, and of the ideals for which it has always stood; and when these institutions are assailed by the grossly ignorant, and these ideals lowered and threatened with annihilation by the vicious, we tremble with apprehension. To *tremble* is not enough, we must *work* to avert the evils. Too many of us are content to "sit at ease in Zion," while the enemy is clamoring at our gates. Come, friends, "let us reason together," step out into the open, and wake to the fact that we must know and understand "the signs of the times," in order that we may perform in the best way the glorious work that lies ahead: that of conserving our National Ideals.

Now as to a plan: The study book referred to has six chapters. Take six consecutive meetings of the year for study; a chapter at a meeting. Each member of an auxiliary should own a book, or else have a joint membership with a friend or neighbor, so that each chapter has *careful reading* by each of the members. It is best to read the chapters early in the month, so that as we are about our work we may be

thinking and praying about it. Each chapter can be readily divided into topics for short papers or talks. Several *short* papers or talks are better than one or two *long* ones. Don't say, "I can't write a paper," for you can. The material is before you, and you can cull the choice information and thoughts and transfer them to paper; or, if you prefer, get your mind and heart full, and "talk it out" to others. If there must be business at the meetings, make it brief, and we know that in our devotional exercises we do not have to use a whole chapter to get a message from Our Father, for His Word is rich; neither do we have to sing all the verses of a hymn for praise; nor in prayer are we ever heard for our "much speaking." So let us shorten our preliminaries in order that we may have time to learn about His Kingdom. If we *would*, we *could* meet a half hour earlier, I'm sure.

The following programs are offered for this course of six studies, with the sincere and prayerful hope that they may be of service to the busy women of the Home Mission constituency.

## FIRST STUDY—CHAPTER I "A Conserving Force."

Devotional.....	15 min.
Business.....	10 min.
Papers—	
1. Development of the Home Mission Idea among Women.....	pp. 17-21 5 min.
2. How the Work Grew.....	pp. 21-30 10 min.
3. Organization.....	pp. 30-43 10 min.
4. Unity of Purpose.....	pp. 43-45 5 min.
Closing.....	5 min.

## SECOND STUDY—CHAPTER II "What to Do for the Immigrant."

Devotional.....	15 min.
Business.....	10 min.
Papers—	
1. Causes of Unrest, and what the Immigrant wants.....	pp. 49-52 5 min.
2. Learn to know the Immigrant, and the effect of his Environment.....	pp. 52-57 10 min.
3. Workers for the Immigrant.....	pp. 58-62 10 min.
4. Our Attitude toward the Immigrant.....	pp. 62-68 5 min.
Closing.....	5 min.

## THIRD STUDY—CHAPTER III "The Problem of Race."

Devotional.....	15 min.
Business.....	10 min.
Papers—	
1. Race Relationships.....	pp. 73-76 5 min.
2. Present Conditions in the South.....	pp. 76-83 10 min.
3. Elements and Tendencies of Race Problems.....	pp. 83-88 5 min.
4. Remedies.....	pp. 88-98 10 min.
Closing.....	5 min.

## FOURTH STUDY—CHAPTER IV "The Church and Social Questions."

Devotional.....	15 min.
Business.....	10 min.
Paper—	
The Awakening.....	pp. 101-105
Discussion (with Leader). Seven Ideals of American Life.....	pp. 105-120 20 min.
Paper—	
The Church in Relation to These Ideals.....	pp. 120-122 5 min.
Closing.....	5 min.



FIFTH STUDY—CHAPTER V  
"Non-Christian Faiths in America"

Devotional.....	15 min.
Business.....	10 min.
Reading.....	pp. 125-128
Papers—	
1. Un-Christian and Anti-Christian	
Faiths (Definitions) ...pp. 128-132	5 min.
2. Our Menace, and Babismpp. 132-137	10 min.
Reading.....	pp. 137-142
Paper—	
Theosophy and Hinduism in Amer-	
ica.....pp. 142-162	10 min.
Closing.....	5 min.

It is impossible in the compass of a ten-minute paper to more than try to define what Theosophy and Hinduism are. The emphasis should be placed upon the growth of these heathen philosophies in our own country. It is the hope of the writer that an *extra meeting*

will be called to discuss in full this topic of Theosophy and Hinduism in America.

SIXTH STUDY—CHAPTER VI  
"Christian Conservation"

Devotional.....	15 min.
Business.....	10 min.
Reading.....	pp. 165-167
Discussion (with Leader)	
Six National Ideals.....	25 min.
Closing.....	5 min.

These programs are not as satisfactory as they would be if more time were taken for each one, particularly Studies IV and V; still, if *care* is taken in the *preparation*, much satisfaction can be gotten from five and ten minute papers. Remember, there is a month between the meetings. "We can do it, if we will."

## Christmas Home Missionary Service

By Sarah S. Paddock

### Jesus, the Light of the World

Gymn—	The Babe of Bethlehem.
Prayer	by the Pastor.
Gymn—	"The Light of the World is Jesus."

#### Antiphonal Reading of the Scripture.

#### THE COMING LIGHT—PROPHECY.

LEADER.—For behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise on thee and the glory shall be seen upon thee. Isa. 60:2.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Isa. 9:2.

Arise, shine; for thy light has come and the glory of the Lord is risen upon thee. Isa. 60:1.

I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Isa. 42:6.

The Lord shall be unto thee an everlasting light, and thy God thy glory. Isa. 60:19.

And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Isa. 40:5.

#### THE LIGHT COME—FULFILLMENT.

PEOPLE.—There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. John 1:6.

He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. John 1:9.

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:32.

Through the tender mercy of our God; whereby the dayspring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace. Luke 1:78, 79.

This, then, is the message which we have heard of him and declared unto you, that God is light and in Him is no darkness at all. I John 1:5.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them. And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the City of David, a Saviour which is Christ the Lord. Luke 2:9, 10, 11.

And Gentiles shall come to thy light and kings to the brightness of thy rising. Isa. 60:3.

Now, when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East and are come to worship Him. Matt. 2:3.

Hearken unto me, my people, and give ear unto me, oh, my nation. And I will make my judgment to rest for a light of the people. Isa. 51:4.

Then spake Jesus unto them saying, *I am the light of the world*, he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

### ALL

I am come a *Light* into the world that whosoever believeth on me shall not abide in darkness.

**Christmas Offering** for Mormon work at Mt. Pleasant, Utah.

**Light Bearers**—To the World in America.

Among Foreigners in America.

Among Indians in wigwams and wickiups.

Among Alaskans.

Among Mexicans of the United States.

Among Negroes of the South.

Among other special missions of the church.

**NOTE**.—The foregoing topics to be presented in brief talks, material for which can be secured from leaflets issued by the Board.

**Hymn**—Save them for the Nation. (See original hymn given below.)

**Address**

**Doxology and Benediction.**

### Save Them for the Nation.

(Words by J. R. Paddock)

Tune—Crete

Christian, dost thou see them,  
Coming to our shores;  
Men from every nation,  
Knocking at our doors?  
Christian, up and meet them;  
Meet them ere they're lost;  
Save them for the Nation,  
Save them by the Cross.

Christian, dost thou know them;  
Brothers, by His Grace;  
Clothed in dark-skinned bodies;  
Of another race?  
Christian, up and save them;  
Save them, ere they're lost;  
Save them for the Nation;  
Save them by the Cross.

Christian, dost thou hear them;  
Children in the night;  
Crying for their birthright;  
Toiling, day and night?  
Christian, up and save them;  
At whatever cost,  
Save them for the Nation;  
Save them by the Cross.

Christian, dost thou feel them;  
Souls weighed down by sin;  
Living in the darkness;  
Where no light comes in?  
Christian, up and save them;  
Save them ere they're lost;  
Save them for the Nation;  
Save them by the Cross.

### Home Mission Monthly Shares

One of the first letters received concerning San Juan Hospital Betterment Shares shows the spirit with which the new HOME MISSION MONTHLY campaign is beginning. It reads as follows:

The circular concerning the San Juan Hospital Betterment Shares came at a most opportune moment—that is a short while before our October meeting. I read the circular to the ladies at the meeting, adding a plea for more subscriptions. I am pleased to state that before I was seated three ladies asked to be put down as subscribers, and, before the meeting dispersed, I had the five names necessary for one share, having doubled our subscription list of last year previous to this meeting. I can truthfully say that THE HOME MISSION MONTHLY is, in my opinion, the best magazine of its kind, and one of the most attractive of any kind, that I know of. Please send small envelopes as advertised. We may want more than one share.

ONARGA, ILL.

**A Live Synodical Society.** Texas deals in immensities. The State covers more square miles than all the New England States with New York, Pennsylvania, and Ohio thrown in. One presbytery is as large as the State of Pennsylvania and it is also immense in the strength and character of its people. The population of the whole State is about one and one-half millions.

The people of our beloved church in this section are characterized by indomitable perseverance, ardent enthusiasm coupled with deep spirituality. To prove this statement the gifts of the past year from all presbyterial societies, with the exception of two, went far beyond their apportionments. Two, Amarillo and Abilene, where the drought for three years with hail storms in addition has caused financial straits, more than doubled their apportionments. Most of the delegates to the Texas synodical meeting traveled from twelve to twenty-four and thirty-six hours to reach the meeting. The entertaining society provided homes for four days for delegates to synod and synodical society.

The executive meeting had a full attendance of officers or proxies and the subjects discussed were those that are of vital importance to the advancement of work in the synodical society. The first morning was given up to reports of secretaries on Home, Foreign and Bohemian work and discussion on methods. At the afternoon session the report of young people's work was followed by a conference which was so filled with enthusiasm that the president was obliged to call "time up" twice. The Westminster Guild Secretary in her report impressed all





# HOME MISSION MONTHLY

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## In Memoriam

Mrs. Delos Edwin Finks, for Twenty-five Years the Editor of the  
Home Mission Monthly, was Called to Higher Service on  
November Fourth, Nineteen Hundred and Eleven



T. JOHN on Patmos having a vision of Heaven "signified" what he saw in terms of things to him most expressive—streets of gold and walls of pearl—the river of the water of life. Perhaps it was because through all her life Mrs. Finks had so dearly loved

nature, that, taking the last step to the Heavenly City, she should describe the way thither as all "brightness and sunshine and flowers."

Her last happy summer, spent on an island in beautiful Casco Bay, gave ample opportunity for gratifying her intense love of nature. Here she enjoyed the clear waters, the wind-swept uplands giving glimpses of silver sails far out at sea, the rocks where, after a storm, the surf tossed grandly; here, too, she enjoyed the woods which the glorious sunshine warmed through and through, filling the air with fragrance of pine and balsam. Returning home, her beauty-loving heart carried sweet memories through all the weeks of her illness and many times she referred to the happy summer.

When the last moments came, she left this message for us all: "Let no one ever fear that strength for this hour will not be given. Tell every one that no one need fear death. It is all brightness and sunshine and flowers."

\* \* \*

From east, west, north and south, from a continent-wide constituency, come messages showing the keenest appreciation of a life so purposeful, a work so forceful and a character so well rounded. Sorrow for loss is silenced in praise and thanksgiving that for twenty-five years there have been

given to this work all the strength and power and beauty of consecrated womanhood.

The HOME MISSION MONTHLY, wont to carry *her thoughts* and *her work* to its thousands of readers, now bears to these same readers thoughts *of her* and *of her work*—tributes from near and far, yet each one so expressing the thought of the others that in the following messages it is as though one great voice were uplifted to do honor to a noble life.

\* \* \*

### Spiritual Power

Few women have left so fine a record of earthly service. How those twenty-five years of splendid work, just rounded out, have told for American womanhood and the cause of missions! Under the magic of her personality the HOME MISSION MONTHLY, so strong and purposeful, was not only the faithful medium of communication between the readers and the workers out on the firing line, but it was even more the channel conveying her own intense spiritual power to countless lives, inspiring them to more active service in the Master's kingdom. . . Brief as has been my fellowship with Mrs. Finks, I had come to watch, at our meetings, for her smile of greeting, as though I had a right to claim it, and she always gave it as though I had. She stood out to me, a stranger, among the fine personnel of the Board, as one I wanted, oh, so much! to know more intimately. She made on me an impression of spiritual beauty I have seldom felt, and now it seems to me that it was the light through the opening gate of the City of God, to which she was coming so near, that shone on her face. . . A dignified Christian, easy of approach, her face glowing with the love light of her Savior.



*Consecrated  
Business  
Ability*

To all of us older workers in the Home Mission organizations, Mrs. Finks has been an inspiration not only but a personal exponent of devotion and sanctified ability, carrying on her wonderfully able work with such enthusiasm and wisdom as always command success. We have all partaken of that success. We shall never lose the inspiration of her example as of one who ran without fainting to the very end of her race. . . The HOME MISSION MONTHLY will ever stand as a monument to her love for Christless souls, her resourcefulness, her tact, her consecrated business ability. She has given to us a splendid, helpful magazine; it has grown better and better, always something new, or in a new dress. I have had the privilege of reading every issue since the first, and I do not see how it could have been improved; nor do I see how we can do without her, but the Father knows best. My last remembrance of her is as she stood on the platform at the Central Church, Denver, during General Assembly, receiving so gracefully and modestly plaudits and flowers, all of which she so richly deserved. . . It was at the Annual Meeting at Detroit, many years ago, in the early nineties, I think, that I was first impressed with her remarkable ability and efficiency, combined with rare unobtrusiveness and self-effacement. Ever since, these impressions have been deepened, and her sweet spirit and kind consideration to all around her, and her rare wisdom in dealing with difficult problems and situations, have grown upon me. . . The Board made no mistake when the entire charge of the HOME MISSION MONTHLY, business as well as editorial department, was put into the hands of Mrs. Finks. Large ability and clear vision made her a safe leader. Her life, work and character will ever prove an inspiration to those who knew her.

\* \* \*

*Wide-spread  
Influence*

As prominent characteristics of her great usefulness we can but remember her addresses, so eloquent in behalf of missions, her pen, used for many years with untold effect in inspiring messages to societies and individuals, who were, perhaps, faint-hearted or discouraged, her able management of the HOME MISSION MONTHLY, representing so vividly

her appreciation of the successes and needs of the Board's rapid growth and organization. . . There is always such a pleasing picture of the bright face, the happy manner of conveying her thoughts, her quickness and alertness in a meeting to emphasize and clinch any helpful suggestion, her great versatility and beauty in expression, and above all her tact and wise judgment that was the exponent of the deep and hidden prayer-life which enriched and embodied all her actions. . . The appreciation of the editorial work of Mrs. Finks has been wide-spread throughout the former Cumberland territory, and it has been evident that the magazine, through these years of union, has been a delightful source of inspiration, as well as information, among the women of the former Cumberland Presbyterian Church. . . As an editor and manager of a magazine I think she had no peer. Unselfishness characterized her. The end to be obtained through the magazine was her chief thought; self was eliminated. So many years of faithful service have left her impress on all of us who were working with her, and her influence will surely be felt through all the future years. . . How much she has done as a leader and an inspirer of other leaders can never be fully known in this world.

\* \* \*

*Friends in  
the Work*

I felt so secure in her friendship. It did not need words or protestations. If we did not meet for a year, two years, it was as if we had parted yesterday. I loved her and felt (as so many people did) that she was mine, and she was the brightest, wisest, sanest woman! . . . Mrs. Finks has meant so much to so many people and in so many ways that each one of us feels that loss of a dear, personal friend, that missing of one who helped to make the joy of life. How much more, then, do we realize the emptiness and bereavement the husband and daughter endure. . . We have always looked upon her as a personal friend through the HOME MISSION MONTHLY, although we have never known her personally. I feel that the loss to the whole Church is very great. She was gifted, progressive keen-eyed, and made one of the best editors in the country. The HOME MISSION MONTHLY is her best monument and it will be true of her for many years, "she being dead yet speaketh." . . . We, of Colorado, feel it as a personal be-

reavement, as well as a loss to Presbyterians at large. We always felt that she belonged to us in a very special way and that her successes were our successes. . . How can we think of our magazine without her loving and inspiring touch upon its pages? Surely the computation of earth must fail to grasp the far-reaching influence of her work upon this and succeeding generations, a lasting monument to her untiring devotion. *Dear Mrs. Finks!* We shall miss her sorely, but we do not grieve for *her* whose feet have gained the eternal shores a little before our own. May we be given grace to emulate her love and faithfulness in service even unto the end.

\* \* \*

*A Look into the Future* But for the fact that we know our God is one of infinite resources, we would feel our magazine could hardly continue without her, but working and praying together we shall surely be animated by the Spirit that led her, and so follow her as she followed her Master. . . I think the message you need the most is the story of the little service we had in our Church yesterday, when we remembered you all so tenderly and such special prayer was offered that someone might be found to

carry on the work which has been brought to such splendid success by her twenty-five years of devoted service. If all our devoted missionary women are praying as we prayed yesterday, you can look into the future unafraid. . . I feel as though a host had fallen. Mrs. Finks was such a wonderful power in our Home Mission work! Did I not know that God makes no mistakes, I would feel like saying the work cannot go on without her, but it is His work and as He calls one to higher service He raises up another to do her work. . . The HOME MISSION MONTHLY has lost a guiding hand, the Board has lost a counselor and all have lost a friend! . . . In the midst of rejoicing over the Twenty-fifth Anniversary of our HOME MISSION MONTHLY, and thanking God for our gifted Editor, we are hushed, for God has called home our loved one. In these days when we would crown her with *our* earthly praise and love, her Blessed Lord has given her the Crown of Glory. *You* will miss her sorely, but in some way, not clear to us, I think she will minister to her loved HOME MISSION MONTHLY and all at "156" will feel the ministering spirit of her presence supporting and helping in this great work of saving our Land for Christ.

## Her Sun is Gone Down While It Was Yet Day

In Loving Remembrance of Mrs. D. E. Finks

By Julia H. Johnston

**A** NOONTIDE sunset—not a sad eclipse  
Like one foretold by saintly prophet lips,  
But, while the sun was high, and shining clear,  
The soul we leaned upon for help and cheer  
Passed on, along a glory-lighted way,  
Her sun gone down, the while it yet was day.

We thought, indeed, our friend would surely wait  
Till Evening opened wide the sunset gate,  
So full and strong, so warm her life and true,  
And, thus it seemed, so much remained to do.  
Why could she not have tarried all the day?  
How can her work fare on, and she away?

O human hearts, to cry and question thus!  
The answer comes, in tender tone to us:  
She did not go unsummoned, for she heard  
With acquiescent joy, the royal word.



The messenger was hastened by the King,  
This faithful servant of His own to bring,  
Since, at high noon, her full day's work was done,  
Her Master's plaudit, and her kingdom won.

"The missing of her" is our harder part,  
But not for her, the pang that rends the heart.  
In the full radiance of a day most fair  
She wrought all faithfully, with skill most rare.  
And we who knew her long, and loved her well,  
With all who felt the potent charm and spell  
Of that fine, gracious, regal womanhood,  
Through person, pen, and influence understood,  
Can only say, "Thank God she lived till noon.  
Her life and labor still remain a boon."

The silver circle of her service sweet,  
Is her memorial, shining and complete.  
For her—no slow decline, no long decay,  
God knew the signal hour, the better way;  
And called her higher—while it yet was day!

## ADDRESS BY DR. CHARLES L. THOMPSON

SERVICE AT MUNN AVENUE PRESBYTERIAN CHURCH, NOVEMBER SEVENTH

MY friends, we are in the presence of a great mystery, or a great revelation, according as you look upon it; according as you think of the Providence which has gathered us here and to which, as we go on, we get so painfully accustomed. We are in the presence of that which has no relief, or in the presence of that which swings open the door of blessed hope, because I have been permitted to read the words I have read. Those words began with the prayer of mortality and ended in a pæan of peace and the triumphant rise from the grave. Because of these words you and I stand to-day under that open portal, like that of the breaking up of the heavens this morning when the sun shot through the clouds and made the clear shining of this beautiful day.

Ah, my friends, without such words as I have read, we would be desolate and hopeless beyond expression. I often think of those who fight their way through life on roads that are not lightened by these promises. They may fight bravely with more or less of success, and may even count the struggle a sufficient compensation, but what do they when they come to the time when struggle is unavailing? When mystery sifts her pall down before them, what then?

I often think of the words of that cynic, or skeptic, who in his early days had believed the words I read you, and who on account of the mysteries of life, which like some great storm had swept over him, turned away until he had no more anchorage. His words were: "When I recall the faith that was once mine and that now is gone, I experience the sharpest pain that can come into any mortal life."

It must be so; it cannot be otherwise. And when you and I turn from such doubts to this beautiful certainty, this sunlit path, stretching, gladdened and glorified from this casket into the morrow and the to-morrows of God, then we understand beyond all doubting truly, how blessed is that heritage of faith we received from our fathers and mothers, which under no stress or strain of pain we have, for one moment, been tempted to surrender. And the longer we live the closer these promises bind us and the surer we are of that rest that remains for the people of God.

People have written libraries of apologetics either to prove or to show the probability of the life to come. What to your mind, my friend, is the strongest apologetic you have ever heard? To me there are three. The Word of God is one. So long as I can read, "Let not your heart be troubled, ye believe in God," so long as I

can hold my faith to that word, I can defy the storms of life and I can defy the obscuring mists of doubt. That is one apologetic. There is another. It is the life of Jesus Christ, my Master. That life He led, of humiliation, temptation and resignation and desertion; lived unwaveringly, faithfully, triumphantly to the end, there is my answer to the mystery of death. When I see that Master on the Cross and triumphing there, with His head bowed on His breast, I know beyond all doubt that that "To-day in Paradise," of which He spoke with parting breath, was not a dream.

Beyond that I have another apologetic. A number of years ago a skeptical friend said to me: "I have often heard you preach, and I can deny or be indifferent to all your sermons and all arguments of all books I have read on Divine Truth, but there is one thing I can no longer doubt or be indifferent to. It is the life of Jesus Christ in the life of my wife; that is the argument before which at last I have had to bow."

My friends, many of you walked the road of common service with this dear friend, some of you for many years, and you know the interruption of that fellowship which this casket brings us is not real. And that life which seems gone from us has not departed. She lives in her works, in her friends, in her family, in your memory. As long as memory keeps her place it will be for you to say, she lived the life of Jesus Christ with us here; she is living to-day with Him. You and I feel very much bereaved. I see so many of her co-workers in the Home Board before me, companions in this sorrow, and I should be untrue to her dying words and to all the tenor of her life if I did not, through all your grief, on this occasion strike a note of holy joy and Christian triumph.

Shall I tell you a little about her individual life? She was born in Cortland, N. Y., and educated at the Homer Academy. After teaching for several years, she became the wife of the Rev. Delos E. Finks, and with him removed to Colorado to live the life of a missionary, first in the mining camps among the mountains. The strain of the altitude there was more than she could bear and so, coming down to lower levels, she lived, until 1886, the busy life of a pastor's wife in Fort Collins and Denver, Colorado.

She organized the Synodical Society of Colorado three months before the organization of the Woman's Executive Committee. She was a prophetess, a seer, who looked into the future and saw what Israel ought to do. Later removing to the East, she became secretary of the Woman's Board. When the HOME MISSION MONTHLY was proposed as a necessary advance in woman's work, Mrs. Finks became both editor and business manager. In 1892 she resigned the secretaryship and conducted the work which was her joy even to her dying day, the editorship of the magazine which has become such a tower of strength in woman's work in missions.

The last issue of the magazine contains her last contribution, dictated on her dying bed, "A Retrospective Glance" of twenty-five years.

She was closely associated with Mrs. F. E. H. Haines, the first secretary of the Woman's Executive Committee. On the occasion of Mrs. Haines' death she wrote a poem which, in view of the palm leaves and roses which now cover her casket, may be appropriately applied to her.

\*Palm leaves and roses!  
Roses all flushed with the morn;  
Palms, emblem befitting  
A soul to royalty born.

Palm leaves and roses!  
Palms which exultingly wave;  
Fair roses that blossomed  
In beauty, to brighten a grave.

Palm leaves and roses!  
Yea, heap them over the bier;  
No sorrow or sighing,  
But hope and comfort and cheer.

Palm leaves and roses!  
Brightness and victory blend;  
Grace, beauty and freshness;  
Triumph that never shall end.

During these twenty-five years of her service, what friendships were formed, and what hands were clasped and unclasped. In her own words:

"The pathway of the years has been one leading upward as it leads onward. What friendships have marked the pilgrimage! What hot tears have dropped at the parting of the ways when one and another have been summoned hence by the voice that none may disobey! And how quite wonderful it is that they still seem with us, a shining presence, to encourage, to stimulate, to bless."

\*At the Memorial service held two weeks later at Mission Board headquarters in New York these verses once more formed a beautiful part of the service when they were sung by Miss Dora Fish with harp accompaniment.



Though enduring great suffering, her last days were full of the comfort and the hopes of the Gospel. She left messages which should be an inspiration to us as we go along. At one time she said to those who were watching by her bedside: "I want you to know that each day is a step up a golden stairway, and the higher I go the more glorious and sunshiny everything is. I had not thought it would be so radiant."

At another time she said: "The Lord is all sufficient and I am not beset with doubt." And again: "Give my love to all the friends. I feel like leaving a personal message for each. What a beautiful way to go to the heavenly home!"

It was my privilege to be with her the

evening before she went home, and with a radiant face, whose radiancy pain could not obscure, she said: "Let no one ever fear that there will not be strength given for the final day."

You remember Bunyan's great dream, when the Pilgrim had seen the saints pass through the pearly gates; as he looked in for a moment and saw the streets of gold and the river of life, and the people with crowns on their heads and harps in their hands, he exclaimed: "And as I looked I wished that I were there!" Surely if we could look within the gates, into the city, and see our friends in their glory, we would scarce have strength to hold sternly to our tasks until the Master calls.

## Prayer

By Rev. Wilson Phraner, D.D.

**A**LMIGHTY God, Our Heavenly Father, we rejoice in all the tokens of Thy love and favor, of which Thou hast made us the recipients. We are Thy dependent creatures and recognize every mercy and every blessing as coming from Thy beneficent hand. We live and move and have our being in Thee. At Thy pleasure we live and at Thy pleasure we depart and go hence to other scenes. We rejoice in every revelation Thou hast given us of Thyself and of our relations and responsibilities to Thee. In the midst of our mercies we give thanks to Thee, and in our trials we turn to Thee for help and guidance. At this time our prayer is for grace to bear the trial which Thou hast sent in the removal of one so dear and well-beloved—one who has been so eminently useful. In the midst of life Thou hast called Thy handmaiden hence to Thine own immediate presence and to the joy and glory of Thy Heavenly Kingdom. We thank Thee for this precious life so well lived, for what she was and for what she did and for the precious memories of her earnestness and fidelity in Thy work. Truly, O Lord, Thy ways are not as our ways, neither are Thy thoughts as our thoughts, but, nevertheless, we desire ever to feel that Thy ways are higher than our ways and Thy thoughts better than our thoughts. Hence, in submission to Thy Holy Will, we would say, "'Tis even so, Father, for so it has seemed good in Thy sight." Grant, we pray Thee, to Thine afflicted servants the grace of submission to Thy Holy Will. Give to each member of the family circle comfort and consolation according to their need in this time of deep sorrow. Comfort and support them as Thou alone canst in this time of trouble, and breathe into their hearts the spirit of peace and resignation. Especially bless Thy servant from whom Thou hast taken the partner of his life and the sharer of his joys, and also this daughter, from whom Thou hast taken a mother beloved. Bless, also, those who were co-laborers with Thy handmaiden in her important work and prosper the good work to which she devoted her life. Sanctify to us all the memories of her character and life-work and make us each and all followers of her, even as she followed the Master. All of which we ask in the name of our Blessed Redeemer and Savior, to whom with the Father and Holy Spirit be glory and praise forever. Amen.

# Trusting in the Depths as Well as Praising on the Heights

By Mrs. Delos E. Finks

I CLIMBED a lofty mountain side  
One glorious summer day;  
My path was fringed with blossoms rare,  
Gray lichens smoothed the way;  
And through the shimmering summer air  
Shot swift-winged birds of song.  
Up, up I climbed the dizzy peaks  
With steady step and strong  
Until at length, above the clouds,  
I gained the loftiest height:  
Entranced, I stood and looked about  
Transported by the sight;  
For glorious visions, all undreamed,  
Spread out before my gaze,  
And at the sight my soul was stirred  
With wonder and amaze.

My swelling heart could scarce contain  
Its ecstasy of love,  
And from my lips a song of praise  
Burst forth to God above:  
I sang of all His wondrous works,  
Wrought with such rare design;  
I praised Him for this goodly world  
Blessed by His love divine;  
I sought His power to magnify,  
And all His glorious might,  
It was such joy and bliss to sing  
And praise Him on the height.  
I longed to stay upon the mount  
And breathe the heavenly air;  
I longed to sit, and sing my joy,  
And dwell forever there.  
But soon I heard my Master's voice  
Bid me descend in haste;  
He said that I must walk the vale,  
And tread the desert waste,  
Ere I could sing the praise that most  
My Maker longed to hear,  
Ere I could speak the words that best  
Would please His listening ear.  
Regretfully I turned away—  
I dared not disobey,  
Though loath to leave the glorious height  
And tread the valley way.  
E'en as I turned, the sun sank down,  
The shadows deeper grew,  
The path was rough, the thorns sprang up  
And pierced my garments through;  
My hands were torn and bruised my feet,

I scarce could see the path,  
For heavy clouds shut out the light  
And threatened me in wrath.  
The storm beat sore upon my head,  
It chilled me through and through;  
I stumbled on in dumb despair,  
Which way I scarcely knew.  
Down, down I went with painful step,  
Still darker grew the way;  
My lips were mute, my heart was dumb,  
I could not even pray.  
How small my hope! how hard my lot!  
How bitter was my cup!  
"But still," I thought, "midst doubt and gloom  
I can, at least, look up:"  
And then I seemed to hear a voice—  
I saw a gleam of light—  
"What! Canst thou sing my praise alone,  
When thou art on the height?"  
"O Lord," I said, "I cannot sing,  
My way is hedged about,  
I cannot see a step beyond,  
I am beset with doubt.  
Dangers arise on every side,  
They fill my soul with fears,  
They chill my heart, they hush my song,  
They flood my eyes with tears;  
I do not know why Thou dost bid  
Me walk this thorny road,  
I do not know why Thou dost lay  
Upon my heart this load.  
"And yet I feel Thou knowest best  
Which way my path should lead,  
And though I suffer pain and loss,  
Thou wilt supply my need;  
I cannot understand Thy ways  
Yet know them to be just,  
I cannot sing in joyous praise,  
I now can *only trust*."  
I paused, and then again I heard  
My Master's gentle voice  
In tenderest accents cheer my soul  
And bid me to rejoice:  
"My child," He said, "dost thou not know  
My heart in love delights,  
Which *trusts* me in the depths, as well  
As praises on the heights?"

This poem was written by Mrs. Finks twenty-five years ago at a time when family affliction threatened to darken the whole course of life.



## PROGRAM OF THE MEMORIAL SERVICE

HELD TUESDAY, NOVEMBER TWENTY-FIRST, IN THE  
ASSEMBLY ROOM, AT 156 FIFTH AVENUE, NEW YORK

### In Memoriam

Mrs. DELOS EDWIN FINKS



The Rev. D. STUART DODGE, D.D.  
President of the Board of Home Missions, Presiding Officer

**Singing** . . . . . HYMNAL 409  
"For all Thy saints who from their labors rest"

**Reading of the Scriptures**

**Prayer** . . . . . REV. JOHN DIXON, D.D.

**Address** . . . . . Rev. DUNCAN J. McMILLAN, D.D.  
Secretary of the Board of Church Erection

**Chorus**  
"O Love that will not let me go"

**Address** . . . . . Mrs. HENRY R. ELLIOTT  
Editor-Elect of *Woman's Work*

**Solo** . . . . . Miss DORA M. FISH  
Acting Treasurer of the Woman's Board of Home  
Missions  
"Palm-leaves and Roses" (Written by Mrs. Finks)

**Address** . . . . . Mrs. FRED S. BENNETT  
President of the Woman's Board of Home Missions

**Poem**  
Written in loving remembrance of Mrs. Finks by  
Miss Julia H. Johnston  
Read by Dr. Charles L. Thompson, Secretary of the  
Board of Home Missions

**Prayer and Benediction** REV. CHAS. L. THOMPSON, D.D.

# INTRODUCTORY REMARKS AT THE MEMORIAL SERVICE

By Rev. D. Stuart Dodge, D. D.

GOD'S saints often find themselves in straits where there is nothing to do but once more firmly and more firmly to plant their feet upon the everlasting foundations of our faith. God is, God loves and knows, God hears. He has all power. His wisdom is unerring, his love is beyond limit and beyond speech, and when conditions arise that bewilder us, that seem so distressing, that seem from any human point of view so inexplicable, we fall back upon the great and blessed Lord, the same yesterday, to-day, and for evermore. He loves this work infinitely more than we can. He has directed and blessed it all these years, and he is saying to us, "Fear not, I am with you even unto the end." So that the Christian heart with its burdens, with its sorrows, with its weary step, must still tread resolutely and gladly forward, praying that He will make all things work together for

good. He has said, "What I do thou knowest not now but thou shalt know hereafter." No matter what happens, whether He takes one agent or another, it is His work and must go forward gloriously to the consummation that he has promised.

We are here to-day, dear friends, not to mourn so much for our loss as to thank our Lord for giving us for so many years such a blessed worker to guide and inspire the women of the church everywhere quietly, persistently and faithfully. We shall never be able to calculate how much her services really did toward carrying on this splendid work to the extent that now obtains. It stands as one of the great agencies of the church. God has greatly favored it. He knows what is best and we are here to-day to thank Him that He gave Mrs. Finks to us for so long to do His service and our service.

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## LIFE IN COLORADO

By Duncan J. McMillan, D. D.

THE light of a luminous life dispels the gloom of death and helps us to realize that the one who has gone from us, like the Savior, has conquered death and entered into a life which is more abundant. Such a life is stronger than death and rises superior to it. Such a life refuses to yield itself to hopeless dissolution. It not only survives in eternity but it is persistent in its vital influences in this world.

Such was the life of Mrs. Finks. The influences which she kindled are of the kind that do not die. She went, a young bride, with her husband to Colorado in the territorial days of that great State and wrought with him, transforming the rough, social and domestic life of frontier villages and gathering fruits of toil into churches and Sabbath schools, until the regeneration of society was like that which the Prophet Isaiah foretold as the fruits of the Gospel, when thorn and brier should give place to fir and myrtle.

They found the village of Fairplay a rude mining camp, and two years later, when called to undertake a larger work at Fort Collins, left it with a well-organized church and Sabbath school. At the latter place the results were even greater, and when called to Denver, to a still wider sphere of activity and influence, they left a church of one hundred and twenty-two members and a Sabbath school of two hundred and fifty, where they had found but a nominal church having but fifteen members and no Sabbath school. At Denver they proved an important factor in that grand, united force which took advantage of the molding period of the community, and aided in its transformation.

The influence of Mrs. Finks' life was pervasive, not intrusive. She took people as she found them and helped them to be better. She knew how to find the secret springs of motive and action and to guide them into ways of wisdom and righteousness. Thus she lived and still lives in the



transformed lives of those whom she guided, insensibly molding and shaping them.

Thus, by a divine ratio and an infinite proportion, the seeds of her sowing are spreading the Kingdom in fields which we cannot define or bound, whose harvests eternity alone can measure.

One needed to see Mrs. Finks in her own home, to know and appreciate her at her full value. It was my privilege to visit Mr. and Mrs. Finks while they were in charge of the North Church of Denver. I say while *they* had charge, for they were one and inseparable in thought, in plans and in the activities of that glorious work. That home was lit up with the light of intelligence, of hopeful enthusiasm, and the good cheer of Christian hospitality. Around the table we took sweet counsel together about the affairs of the Kingdom. She was resourceful and effective in devising means of meeting the new conditions and conquering the peculiar difficulties in that community

where society was unorganized, and wickedness, varied in form and aggressive in spirit, was defiant and forceful.

Bringing to her new and still wider field in the services of the Woman's Board of Home Missions a knowledge of the great mission field and an intelligence which her varied experience alone could give, she became an invaluable counselor in the administrative affairs of that Board. However high the literary merit of her editorial

work, it was after all her true woman's sympathy with her sisters in the diverse mission fields, and with the families who are the subjects of their missionary effort, which gave an unerring direction to her thought and persuasive power.

Though great our loss in her going from us, we would not, if we could, call her back to toil again. And if she could speak to us at this impressive hour she would doubtless say to us, in the words of the ascending Master: "If ye love me ye would rejoice because I go unto the Father."



AT THE AGE OF TWENTY-THREE, WHEN MRS. FINKS WENT TO COLORADO AS A BRIDE

## AN APPRECIATION

By Mrs. F. S. Bennett

At the Memorial Service this address followed the solo, "Palm Leaves and Roses"

**R**OSES! Shall I tell you of the two scenes that come vividly before me at this time? The first was at Denver, at our Annual Meeting, in May, 1909. The women of Colorado, our hostesses, delighted to honor their guests, but above all, with a very especial pleasure did they delight to honor Mrs. Finks, whom they counted as their very own, it having been from their midst that she had gone to New York to her association with the Woman's Board. I can see her now, as she stood on the platform at Denver, clasping close in her arms the roses in which the women of Colorado had symbolized their affection; her face radiated her love as in gracious

and appreciative words she drew the bonds yet closer.

The second scene was in this room last winter when it was our pleasure as a Board to take note of the twenty-fifth anniversary of the coming to New York of Mrs. Finks, and to give to her friends an opportunity to express to her their love and appreciation. Many of you will recall how there were given to her roses—a rose for each year of service, and how, again clasping sweet roses in her arms, she expressed her love with that sweet graciousness which was always a characteristic of our friend. Roses—are we not rejoicing to-day that some at least were given to her then and

that we could share with her the pleasure?

In the time of rejoicing over the twenty-fifth anniversary of the HOME MISSION MONTHLY, and of the editorship of Mrs. Delos E. Finks, we have been called to a great grief—from our midst there has gone the rare, sweet presence of our co-worker and friend.

Through the twenty-five years of association, Mrs. Finks endeared herself not only to those who saw her constantly, but to a host of readers who could interpret her only in the written word. That these have reached through the printed page to the woman herself, with keen appreciation of those qualities of strength, simplicity and sweetness that made her all she was, is a wondrous testimony to the consecration of her entire self to her chosen labor.

In the standard of work offered to them, in the executive ability that made it possible for the small magazine to achieve the unique distinction of not only paying all its running expenses but of turning over to the Woman's Board yearly a goodly sum—in these, Presbyterian women have rejoiced, but also in the personality back of the work



MRS. DELOS EDWIN FINKS

In both written and spoken word the first impression was always of one never careless in statement of fact, of logical sequence, of word or phrase, of one whose mind arrayed her knowledge in orderly sequence, accurately, concisely. Yet to those who knew Mrs. Finks there was a sweet impulsiveness that led one to believe it was the cultivated accuracy of the thorough student.

One day at headquarters when many things pressed and anxiety was showing itself, Mrs. Finks said quietly: "We must not allow ourselves to do this work feverishly." The word-sketch in "feverish" was just right—the absolute accuracy did indeed "give us pause." But back of the word selection was the quiet, direct spirit of her whose work was done with the ease of the practiced worker. And this service, rare in quality, efficient, devoted, was above all—cheerful service. Her spirit may have faltered, but there was no word or sign of this; optimistic, filled with faith and trust, Mrs. Finks was always a sunshiny, happy worker and friend. Busy, often pressed with care, frequently far from strong, she met each one with a smile of welcome and the cordial word of inquiry that showed a real interest. And this interest was so true that for all she had the widest charity and patience, meeting arguments with gentle courtesy, disagreements with the fullest possible measure of liberty. When the attachment of blame to one became necessary, the situation was met by



A PICTURE OF MRS. FINKS WHICH LINGERS LOVINGLY IN OUR MEMORIES



gentle reminders of the difficulties that might have caused the fault, or when possible, by a quiet humor. This latter quality was ever present, a keen appreciation of the most subtle quip, a kindly impulse to laughter at an unexpected character betrayal: yet one would not picture Mrs. Finks aright if this humor were thought of as a robust thing; it was most delicate, yet of a power that in a less kindly spirit might have been edged with a rapier-like, satirical force. This very quickness, with her ability to remember faces, to quickly "place" people, to call to mind the little personal quip that met the occasion,

made up the social graciousness, that with her unobtrusiveness and her charm endeared Mrs. Finks to all who met her.

"A triumphant entry into life everlasting" was the only possible close to the life of joyous, consecrated service. There could be no doubts, no falterings; life had been filled with faith, and hope and love—the passing over was but to a larger measure, a fuller expression. We mourn that she is not with us, but may we not rejoice that the earthly laurels with which we would crown her are replaced by a "Crown of glory that fadeth not away."

## ROSEMARY

(FOR REMEMBRANCE)

By Mrs. Calvin B. Walker

**A** QUARTER of a century of magazine service! Do we realize what this really means?

As a rule a journalist has assistants of various relations to the work. But here was one who for twenty-five years was editor-in-chief, assistant editor, mechanical designer, proof-reader, manager. Almost every duty in life has some freedom from the consciousness of that duty. There is usually some way of closing the doors, as we say, on business, but in this case almost every circumstance revolved around her life work. If she read a book, the enjoyment was increased when she found a paragraph for the magazine.

If it were a lecture, it was to jot down something for the coming issue. If it were a sermon, a thought was stored away for future use. If it were a social visit, it was to transform an idea expressed into an article. All this might be delightful for one year or perhaps five, but think of the physical and

mental strain for ten, twenty, twenty-five years. We say Mrs. Finks gave herself lavishly to the HOME MISSION MONTHLY, but from the day she became a secretary of the Woman's Board she continued to take an interest in every department of its work. During the early years she was a foundation builder and during the latter years she helped perfect the superstructure. Her knowledge was so definite and extended that she was a counselor at the regular meetings of the Board and at the synodical and annual conferences she was regarded as a referee on many important subjects.

To ask the members of the magazine committee to speak of their relations dur-

ing the many years of their association together is like asking one of the family to represent her. How can we speak of that wonderful calmness, indicative of silent strength, or her power of taking everything in at once, her grasp of great questions—"her gift of saying the best things, in the best way,



AUGUST, 1910

MANY SUMMERS WERE SPENT ON THE SHORES OF CAPE COD

at the best time"? There are points in her conduct of a committee meeting that are worthy of imitation. Although a woman capable of deciding alone, the way in which she presented a subject made her committee feel it was really a time for consultation; and not an occasion to have her own views confirmed. Her views were often withheld and not infrequently molded by interchange of ideas.

Another point—she was a good listener. Usually the subject presented had been thoroughly canvassed by her, but she patiently listened, apparently intensely interested, and the conclusion reached was one in which each woman felt she had taken a part.

Again she made each member feel that she was really needed as a member of the committee and such an attitude generally brings out the best there is in one. She had a persuasive way that when a member, full of other duties, thought she could no longer serve on the committee, she would convincingly show her she was in the line of duty, a situation no conscientious woman lightly disregards.

But our "Rosemary" to-day would not be acceptable to Mrs. Finks unless it take a practical form.

If our remembrance result in greater individual interest in the cause in which she was so deeply interested; if her life be



THE LAST SUMMER—IN MAINE

Mrs. Finks, always exceedingly fond of the out-of-doors and of nature's haunts, enjoyed to the full her last summer amid the rocks and fragrant spruce of Maine. To her it was an unsurpassed summer with her family about her, the HOME MISSION MONTHLY never far from her thoughts, and all the beauties of her surroundings to gratify her love of nature.

something of an inspiration to us in strength of purpose, in courage, in optimism, in steadfastness to work—then, this is the "Rosemary" for remembrance, in which she would delight.

## A TRIBUTE FROM THE EDITOR OF WOMAN'S WORK FOR WOMAN

Mrs. Henry R. Elliott

**A**LTHOUGH Mrs. Finks and I were not contemporary in the capacity of editor, as I am only just buckling on the armor which she has so triumphantly laid aside, I knew and admired, as we all did, her editorial work, her knowledge of the field in every particular, the way she reached out far over our broad land and seemed to have the same accuracy of in-

formation that she did about the nearer points. But, at a time like this, it seems to me that we feel a great deal more what our friend was than of what she did, and it is to the woman behind the work that we bring to-day our tribute of affectionate admiration.

I did not know Mrs. Finks as most of you did in the frequent intercourse of a



common work, meeting often from time to time and coming into a close Christian intimacy which is so dear a privilege in our life, but I have known her in different ways and different places and was impressed with her singular self-forgetfulness, the peculiar quality of being thoughtful of others and being able to put herself into another's place, to see the situation from another's viewpoint. This most valuable quality in

editorial work, with her always smiling face and pleasant manner, her keen intellect, her well-balanced judgment, her cheerful courage in the face of difficulty, and her ready humor made her peculiarly a gifted editor, and also a peculiarly winning personality, an earnest, consecrated Christian woman doing with her might what her hands found to do for the Master whom she loved and whom she served.

## A FAREWELL SHARED WITH FRIENDS

By Julia Fraser

**O**PTIMISM was one of the characteristics of Mrs. Finks on which I love to dwell. She was the queen of optimists, always seeing not merely the silver but the golden lining of every cloud and positively refusing to accept any other interpretation than somehow, someway, good would triumph.

But this wonderful optimism never allowed her to relax a single iota of painstaking preparation of any task. Her editorial work, the details of the business management, the securing of the right kind of material for the magazine, were never for an instant slackened, nor was there ever any trusting to so-called inspiration of the moment which would lessen the drudgery of work.

Her optimism, in connection with her poise of mind, keen judgment, marvelous executive ability and business instinct, were sweetened and molded by her rare tact and loving interest in everybody—the Board members, our great constituency, our missionaries, the children and people of each station—how she knew them and loved them all!

As hostess she excelled in womanly graces, extending a hearty welcome, and making her home a veritable haven to those sharing its Christian hospitality.

It was my privilege to be with her just a few hours before she was summoned into the presence of the King. Quite characteristically she immediately called my attention to the beautiful flowers which friends had sent her. I admired them all, the stately chrysanthemums, the beautiful roses, the carnations, and paused, when she enthusiastically called my attention to a little bunch of modest garden flowers and said she believed she loved them almost best of all. Now, in the shadow of our great sorrow, that remark is so characteristic of her entire life—nothing was too little, too insignificant for her love and thought.



A FAVORITE CORNER. AUGUST, 1911

[Beneath a canopy of spruce, where fresh ocean breezes were perfumed with the fragrance of the woods, real relaxation and delight were found. The following lines, taken from a poem found among unpublished verse written by Mrs. Finks, are applicable:

I sought me out a cool retreat  
And resting 'neath the grateful shade  
By interlacing branches made,  
Refreshment found for heart and brain  
To meet the cares of life again.]

Later, I was holding her dear hand and again expressed my satisfaction that she had been able to complete the anniversary number of our magazine. She gave my hand a hard squeeze and told me all the work had been for her Master, that He had graciously used and multiplied every little thing she had been able to do, that He had done it all. Then she told me the verse, that more than any other had been her joy and comfort the past days, was, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." "Every word of it is true, I know it is," she added,

and "My Master is giving me this wonderful peace, He is with me all the way and He is making the way so easy."

As I left the room her eyes were bright with their old-time sparkle. She threw me a kiss and waved her hand and I can but take it she meant that I should share her good-bye with you—the dear readers of her precious magazine, to which she always gave her best. And somehow, the thought of that good-bye smile is an earnest that she is still loving this dear work she loved so long and well—still helping us to be faithful and to follow on.



A VISION OF SUMMER

The beauty of the ever changing outline as one rambled along the island shore was a constant joy to Mrs. Finks and this view was photographed on her last walk through favorite haunts.

## FOUR ANCHORS

*Acts xxvii:27-29*

By Mrs. Delos Edwin Finks

**W**ILD beat the waves, the tempest raged,  
The rocks at fifteen fathoms lay,  
Four anchors cast they from the stern;  
Then wished for dawn of coming day.  
Four anchors—and they held the ship,  
The while 'twas wildly tempest tossed.  
And saved they were, full many a score;  
No soul among them all was lost.

Those anchors four—will they hold fast  
When beats the storm of life's dark night?  
Will Faith prevail, Love, Hope and Prayer,  
Till breaks the dawn with new born light?  
Shall all escape and come to land  
Who cast those anchors to the deep?  
Yea, they will hold; be not affright:  
Now lay thee down and take thy sleep.



# THROUGH THE YEARS

By Florence Stephenson

**I**T is nearly twenty-five years since I met Mrs. Finks, when I went to apply for work under the Woman's Executive Committee, March, 1887. She was then secretary as well as editor. For an hour we talked together, and her words, portraying deep, constant love for Christ and a desire to promote His Kingdom in her country, her words of wisdom in regard to the practical affairs committed to all under appointment, her kind, clear, keen questions as to my reasons for taking up Home Mission work, and my willingness and ability to co-operate with others, while, at the same time, standing true and strong for all things in which right and essential doctrine and principle are involved, made a lasting impression upon me and have helped me serve more faithfully and acceptably than I could otherwise have done.

The next time I saw her was at the Annual Meeting of 1890, in Saratoga. There, on the platform, I recognized not only the tender, true, wise woman, but also the

forceful leader, of charming personality, presenting her subject clearly and convincingly.

Together we held sweet counsel when she spent some weeks in Asheville and we drove along the mountain roads and visited humble homes. She won the confidence and esteem of every person she met, and it was a joy to see these cautious, reticent mountaineers take her on sight "far ben" into their hearts.

I shall always be grateful to God for permitting me to see her during this last year of her life on earth, and that at Atlantic City, when her worth and her service were publicly recognized. The years I noted in every way made her more charming—every power of mind and personality enriched and beautified. How good it is to have had her with us so many years when she was so abundantly ready for the larger, higher service to which God has now called her. For her sake I rejoice and heaven is nearer and dearer to me because she is there.

## A FINISHED LIFE

By Mrs. S. B. Brownell

**H**OW rarely when a human life closes does it seem completed; the life-work accomplished.

Is a renowned musician, suddenly summoned from earth, on all sides arise lamentations that those wonderful melodies, those grander symphonies, have ceased; from that creative brain, no more; silence has descended; the whole world is unrec-  
onciled.

Or a painter's hand is arrested and the brush ceases to put before us the beautiful forms of earth, the fleeting colors of sea or sky. How much he could have done, we say; what an irreparable loss, everything was before him of achievement and renown.

So, too, when death comes to a preacher who has carried hearts so high with burning eloquence and warmed into life chilled and hardened souls; so many saved by those inspired words; so many yet to be saved; God's chosen messenger, how can we let him go! Oh, mystery, how could it be?

But how differently we receive the sud-

den message that our dear Mrs. Finks, our HOME MISSION MONTHLY Editor, has been taken from our sight. At once comes the thought how perfectly complete that consecrated life, how finished her work. Nothing more remained to be done, and having finished, she went forever to be with the Lord. All through this year did she with special joy and thanksgiving celebrate the twenty-fifth anniversary of the magazine, into which she had breathed the breath of life all these years. The reception that was given for her at the close of the winter's work; the presentation of the watch at the Annual Meeting from her many appreciative friends; and just now the issuing of the November number of the HOME MISSION MONTHLY, the Silver Anniversary number, in which she tells so pleasantly the life story of the magazine and in which to the pictures of other early workers she adds her own and sends it far and wide to all her friends, scattered over this whole continent.

Twenty-five years of service! What

could be more complete, more finished? And then God took her. Happy ending to a noble life; her chosen work, year in and year out, so ably and faithfully done. No diminution in zeal, no weariness visible, even though for years she knew health was waning. Always interested in every detail and always striving to reach as near per-

fection as possible, even to the outside dress of her periodical—all the most fastidious taste could require.

Her life in its completeness can well be likened to that other life so short, but all-sufficient, voicing at its close the words, "Father, I have finished the work Thou hast given me to do."

## TOPIC FOR THE MONTH THE TREASURY

THE SPIRITUAL SIDE    THE BUSINESS SIDE  
INCREASING THE SUPPLY

### THE SPIRITUALITY OF GIVING

By Dorothea Lewis Potter

"**A**T last we have our electric lights going and the change is such a comfort and such a relief. During a little speech the old oil lamps were turned out, Dr. Lawrence turned the switch and the change was complete."

And you are wondering what the installation of electric lights in the North Carolina Farm School has to do with spirituality or giving. Can't you imagine the old smoky lamps with their dim light—vastly better than nothing of course—but far from brilliantly illuminating? Would'nt you like to have been there to see them turned down lower and lower—and out? After all the years of glimmering light—turned out—and then with a touch the great flooding light of electricity turned on till every nook and corner was light. It must have been dramatic.

The connection with giving is this: A giver who is giving because some one preached a sermon, or because a special need happened to appeal to him, or for some other surface reason—giving perhaps largely, but only of gold without the heart poured out through prayer, that giver is like the old lamps. Unless you feed him constantly with new facts and fresh information to keep his enthusiasm he will fade away as to his contributions and disappear entirely from your subscription lists. But the giver who gives

like the Macedonians of whom Paul wrote—first "his own self"—will not need the constant replenishing, but will, also like them, give "beyond his power" constantly and steadily.

Last year we planted corn—rows and rows of it, but first we put in bags of nitrate, for the field was "run out." All the rows of corn but one went into the enriched soil and grew tall and fast till their tassels drooped above our heads, but the last row went into unfertilized soil and when at last that row came up its growth was slow and feeble.

Prayer is the power that fertilizes all our gifts, that multiplies them in their productivity far beyond our broadest vision, and that brings back into our own soul the happiness which Christ meant when He said, "It is more blessed to give than to receive."

It is the giver who gives himself first and then effectualizes his gifts with fervent prayer who is like the lights that are now delighting the hearts at Farm School, North Carolina. It is such gifts that have the largest power in building up the Kingdom of God.

"The gift without the giver is bare." "But first they gave their own selves to the Lord." "According to their power, yea and beyond their power they gave of their own accord."



## DIVINE OWNERSHIP

WHAT does God demand of every soul? Is it not a complete sacrifice? The absolute surrender of self, of all powers and all possessions with which He has endowed us—not the holding back of one more than the other—but the entire consecration to God of *all* our powers, to be used honestly for Him.

As George Herbert says:

"Next to sincerity remember still,  
Thou must resolve upon integrity.  
God will have all thou hast:  
Thy mind, thy will,  
Thy thoughts, thy words, thy works."

And Dr. Schauffler says: "The reason why the use of money becomes such a vital question to the Christian, is because money is a force of stored up personal energy. A man works with his hands, or his brain, and as one result of that expenditure of personal force, finds in his hands a sum of money. The money represents himself, and the question, What shall I do with my money? is, therefore, really the question—What shall I do with myself?"

As Christians we fail to recognize God's ownership, and speak of *our income*, forgetting that the income is God's, for He never renounces His claim to *all* our possessions. The Jew was taught, in unmistakable language, that he and all he had belonged to God. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." "The silver is mine and the gold is mine, saith the Lord." When the priest was consecrated, the blood of the ram was put upon the right ear, the thumb of the right hand, and the great toe of the right foot, to indicate that he should come and go, use his hands and powers of mind, in fact his entire self in the service of God. These parts of the body represent the whole man. The tithe was also representative: "For, if the first fruits be holy, the lump is also holy"—Romans 11:16. Tithes were for certain uses, specified by God, in recognition of the fact that *all* belonged to Him.

We cannot acknowledge God's claim to part, without acknowledging His claim to *all*, for it rests on the same fact, namely, He is our Creator and has a right to the work of His hands. He gave us life and sustains it, therefore He has a claim upon

what that life is capable of accomplishing, and if this claim could be made stronger, it would be by the fact that, with His own life He redeemed us—"Ye are not your own; for ye are bought with a price." If we have no ownership, of ourselves, how can we own what we find in our possession? Some one has said: "Between God and the soul the line of distinction of *Thine* and *mine* is a very dangerous line. If one-tenth belongs to God, then tenths are His. If His claim to part is allowed, then His claim to the whole must be allowed." You remember when the Lord returned from the "far country" to reckon with his servants, he held them accountable for principal and interest—"Mine own with usury." Therefore, every dollar, every cent of our entire possessions, is to be employed in the way that will best honor God. This principle may suggest some pertinent questions, which, in a little volume which lies before me, I find answered—Is it right to supply our own necessities? Surely it is. But what are our necessities? Advancing civilization multiplies them. Where shall we draw the line between justifiable and unjustifiable expenditures? When a person gives himself to God, he accepts the principle of divine ownership, and recognizes his obligation to use every power of mind, body or possession for God's service. Certain expenditures upon himself are necessary to his growth and are obligatory. All money spent on ourselves or families which will yield a large return of usefulness in the world, is used for the glory of God, and is well spent, and whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise is misapplied. As regards the tenth. If we believe that *all* belongs to God, we will not be satisfied by giving Him a tenth. The Jews gave more. There was a tenth for the Levites, a tenth for the feasts, and every third year a tenth for the poor, making in all about one-third of their income. And money did not represent then what it does now—the salvation of the heathen. The Jew's world was around him and his obligations were to his worship and his race. Our obligations are to the world at large—to those who are in darkness, whether at home or

abroad. As money is the means of almost every gratification, the actual surrender of all our sustenance to God is a test of our sincerity. If this test were applied now to every church member as Christ applied it to the young ruler, would it not be said of many, "he went away sorrowful, for he had great possessions?" "Lay not up for yourselves treasures upon earth" is the command, and, many who now complain that they have so *little*, on "that great day" will mourn that they had so much. We *must* give until our giving causes self-denial. "Deny yourselves" is the order. "Will a man rob God, yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings." You notice there are offerings expected as well as tithes. How many of us increase our living expenses, not for necessities but for pleasures and extravagancies, without ever consulting Him who for our sakes, though He were rich, beggared Himself that we "through His poverty, might become rich." If what we possess is His by original possession, and voluntary dedication of ourselves and all we have to His service, should He not have a voice in our expenditures? If we would only accept the testimony of Christ, which is, He who sacrifices most, loves most, and love is only happy in giving all!

It was Judas, not Mary, who calculated

the value of the alabaster box of ointment. Love and sacrifice are so nearly related that each produces the other. Our everlasting life depends upon the way we use the power and possessions that come into our hands. Paul says in regard to giving: "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in His grace also."

"Give as the morning that flows out of Heaven;

Give as the free air and sunshine are given—  
Lavishly, utterly, carelessly free—

Not the waste drops from thy cup overflowing;

Not the faint spark from the heart overflowing;

Not the pale bud 'mid the June roses blowing—

Look to the life that was lavished for thee—  
Almost the day of thy giving is over."

Oh, Presbyterian women! Do we wish to be partakers with Christ in this work of saving the world?

Christ has given His life, His death, His resurrection from the dead; He also gives the Holy Spirit and His own leadership and intercession. And He asks us to preach the Gospel in all the world—to give personal testimony, money and prayers, and after giving us the power to do this, He promises superabundant spiritual and temporal blessings if we respond fully. Will we do our part? A. M. E.

## ARE PRESBYTERIAN MISSION SCHOOLS AMONG MORMONS DOING ANY GOOD?

By Mrs. William M. Ferry

**T**HIRTY years residence in Utah has given opportunity to know something of the purposes, methods and results of Presbyterian Home Mission schools, and, in a measure, those of other evangelical denominations. The reply comes instantly. They *are* doing good. The teachers sent to establish these schools were missionaries. They brought with them that which insures success: good equipment of scholarship, patience, tact, fidelity and consecration. Churches were the outgrowth of many of these schools.

Thirty years ago education in Utah was at low ebb. The public school then taught little else than tenets of the Mormon Church. Children brought under the in-

struction of our early mission schools were trained to systematic and thorough methods of study, and in the common school branches as taught elsewhere. The religious influence was broadening and developed individuality of thought. When a Mormon boy or girl begins to think, a new door is opened and unless trained to think along lines of Mormon theology only, he is seldom satisfied to go on with the old ways.

The public schools became in time more in touch with American educational life. The need for academies developed, where higher studies could be followed free from Mormon dictation.

The early schools and churches were led by such men as Sheldon Jackson, Dr.



McMillan, Professor Coyner, Dr. S. E. Wisard, the beloved synodical missionary, Calvin Parks in the Cache Valley, Rev. Mr. Leonard in the south (whose only son is now preaching in his father's pulpit). These and many who are still at work in the State, earnest, untiring, forceful men and women, are the type of preacher and teacher who founded and continued our mission schools. Many of the pupils of the early days are now leaders in the State, bravely and courageously shaping its destiny.

Gradually the work has centered in the academies. New Jersey in the north, Hungerford and Wasatch in the south, the Collegiate Institute in Salt Lake City, now occupying the beautiful buildings of Westminster College of which it was the nucleus. If one glances over the list of alumni of the Collegiate Institute, and notes against many of these names the places of trust and responsibility that they are now filling in Salt Lake City and elsewhere, it

is abundant answer to the query, "Are they doing any good?"

Witness Miss Mary E. Moore, the Mary Lyon of Utah; she it was who made it possible for so many from the smaller mission schools to prepare themselves for Christian work in the world.

Word came that retrenchment was necessary and that in order to strengthen the academies many of the smaller schools must close, and while it seemed a distinct blow to Christian education in Utah, the new alignment was made. Work must now be done for the higher schools, more and larger buildings are much needed, with present-day equipment. Most of all, the men and women who teach these higher schools must be sustained by adequate support and sympathetic interest. There is no dearth of pupils, no time has presented a greater need or opportunity, or the promise of better and more far-reaching results than now, in the mission schools of Utah.

## "AS THOU HAST"

TRUE SKETCHES FROM THE FIELD

By Dora M. Fish

**M**OLLIE Lee leaned against the "split rail" fence with her sturdy little back toward the road. Her pink sunbonnet concealed a thoughtful round face

resting upon two brown hands folded on top of the heavy hoe which had done good service that summer day, for Mollie Lee was a little mountain girl whose twelve years had been spent in a secluded cove in the southland. Close to her bare feet a neat pile of rocks displayed her share in the work of the day. In the early hours of the beautiful summer morning "Maw" had announced to her "passel o' young' uns," as she smilingly spoke of her boys and girls, that a certain piece of land on the rough mountain side must be "cleared fer plant-in'," and the noon-day sun revealed a patch of earth free of stumps and the hundreds of small rocks which impede the way of the ploughshare.

"Maw's" cabin home in the quiet little cove in the Cumberland Mountains was always open

to strangers who invariably listened to the story of how "Paw" went to the Philippines and died "in the war," leaving the support of the household to his tired, already over bur-



IN THE MOUNTAINS OF NORTH CAROLINA  
"A LITTLE WORLD CLOSED IN BY THE HILLS"

dened wife. Mollie Lee had always worked in the field from the time she was able to lift a few small stones from the ground, and "clear-in" was a matter of fact duty to her. But to-day the pile of rocks at her feet did not increase as rapidly as usual. Mollie Lee was thinking. Ever since the mission teacher had come to the cove two years ago, the little girl had been a constant attendant at the school, arising early on the cold winter mornings that she might perform her meager tasks before the bell should send forth its call to "Come." Many wonderful things had the teacher brought to the boys and girls of Pine Tree Cove, and what pleasure it was to go to the little white school-house where day after day lessons were taught which were hitherto unknown in that region! But best of all Mollie Lee loved to attend the meetings of the Mission Band. Was it possible that there were other children on the prairies, in the great cities, and in lands many miles away who needed just the help she had received in the mission school? Her little world was closed in by the "everlasting hills" until the teacher had come, and now she longed to give that little children of whom she had learned might have a dear teacher such as she had. Money in her home consisted of the few dollars which Jack and Tom were able to earn occasionally, but "nary a penny" did little Mollie Lee have of her own.

And this was the cause of her serious attitude that summer day. Suddenly her face brightened; she repeated softly to herself, "I kin do that, oh, I kin do that!" Happy thought! Had not "Uncle Bill" promised to allow her to accompany him to town next Saturday and to give her ten cents which she might spend just as she pleased? She had thought that she might buy a pink ribbon—Mollie Lee did so love pink ribbons—or perhaps some candy or possibly a sugar cake; but teacher had said that nickels and dimes were needed to help send the Gospel to children in distant places.

It was a very solemn little girl who appeared next Sabbath at the Sunday school, a little girl with bare feet, an old but clean calico dress, and a pink sunbonnet on her head. Extending her hand in which lay the treasured dime, she said: "Take it, teacher; it's fer you all to send some one to tell the little boys and girls of that furrin land about Jesus!" Dear little Mollie Lee! Tears sprang to the teacher's eyes. Out of our abundance, have we given in the same spirit to Him?

\* \* \* \* \*

The patient little burro had dropped its load of wood as Pablo released the heavy rope which held the sticks in place. A slight touch of the whip in the boy's hand was a signal for the animal to take advantage of its freedom, and Pablo entered his home. It was a plain Mexican "casa" consisting of two tiny rooms, but the white walls and clean bedding in rolls on the floor gave evidence of more than usual housewifely care. Pablo's mother was a widow, and the loss of her husband and several children seemed to make her affection for her remaining boy and girl more keen and thoughtful.

Pablo was tired, and the frugal supper of "frijoles" and "tortillas" never looked more inviting than it did this evening. As the young people ate, the mother began in her soft Spanish tongue: "Ah, my children, to-morrow is the feast day, the Fiesta of San Lorenzo, in our neighboring Plaza, and you shall accompany me to the home of your father's brother and enjoy the good things which he will provide. Ah! the music and the 'Saints' and the feast you will delight in, and the Padre will add his blessing!" Silence fell upon the little group for a moment, and the mother's face clouded with disappointment, for she had expected a happy response to the announcement of the proposed visit to the feast, for what Mexican boy or girl does not welcome with delight an opportunity to attend a Fiesta, to meet friends, to watch the races, and to eat oranges and candy. But happiest of all is he who is fortunate enough to have the price of a ride on the merry-go-round! What matter if it is moved by a big strong Mexican and the music of the violin and guitar does not harmonize? These thoughts were doubtless passing through Pablo's mind as he silently listened. Presently he spoke: "Oh, mother, I cannot go. Did I not promise 'la maestra' to help carry stones and adobes for our new school building? I have no money to give, we are very poor; but I am strong and can work. 'La maestra' tells the boys and girls so many wonderful things in the school, and we are very happy. In our Bible lesson yesterday she read of the boy who carried the loaves and fishes and the blessing he brought to the multitude. The boys and girls all like to help in the new building so that other children may come and learn about Jesus. Oh, mother, may I give my work?" The mother's eyes filled with tears, but there was gladness in her heart, for her desire above all else was that her children might receive the teachings of the American missionary who had brought so much of hope and brightness to the dull, listless lives in the little Mexican Plaza, and with a happy heart she responded: "Yes, my son, you may have your desire."

\* \* \* \* \*

The setting sun was disappearing behind old Mount Nebo, turning the stretch of road between the rows of tall poplar trees with their yellow autumn leaves into a golden pathway of light. Long shadows fell across the hill-sides and the tinkle of bells revealed a flock of sheep in the distance coming from the mountains toward the shelter of the fold for the night. The faithful shepherd dog trudged quietly by his master's side, weary with the toil of the day, but still watchful lest any sheep might go astray. The farm hands were doing their chores before going in to their well-earned evening meal.

Seated at the foot of a tall tree by the roadside was an old woman, a bundle lying at her feet. Her face showed signs of suffering and care as she gazed thoughtfully at the sunset and the returning flocks. "Why, Martha, I hardly expected to find you here!" The voice of the mission teacher was kind, and from past experience Martha knew that her friendliness



and helpfulness were sincere. "It is strange," she replied, as she extended her hand to greet her friend, "but I did not intend to linger so long. Will you not come with me to my home? I feel to-night that I must talk with you; must tell you why I have labored so hard that my granddaughter might attend your school, might learn from the Gentiles what my church has failed to teach." Arm in arm the two friends strolled toward the shabby little home, and were greeted at the gate by Flossie, the pretty young grandchild to whom reference was made. At the close of the simple meal, the teacher listened to a story of sadness yet brightened here and there by the rays of hope centered in the child.

"Many years ago my husband and myself traveled the long, difficult journey from our eastern home to Utah, the far distant place held out to us as Zion, the home of God's chosen people. With a firm belief in the doctrine of the Mormon church, we endured hardships for our faith which I cannot describe. The little money which we had brought with us went into the church, and things gradually went from bad to worse. One night my husband returned home and told of the command of the prophet that he should enter polygamy. Our cup of sorrow was full. We had been dreading this for many months, and had resolved that if such a command should come it should as quickly be refused. My husband endeavored by arguments to give his reasons for the refusal, but the command was not with-

drawn. From that time on we took a stand in opposition to the church although we realized that to do so meant danger. I cannot describe those days of fear when we felt the wrath of the church for which we had suffered and worked. But one night when my husband had occasion to leave the house in order that he might procure provisions at the neighboring store, he did not return. Oh, the vigil of that night! I felt that the 'destroying angel' had appeared and my husband would never more return to me. From that day to this all has been silence. Having refused to obey the holy mandate of the church, he had been killed by the 'destroying angel' appointed by the church, and no one dared rebel. The years have passed and your church has come in with its message of light and truth. My heart is dead—my faith is dead—but oh, save my grandchild from the awful practices to which she is exposed!" Going to a small desk and taking from its drawer an old purse she handed the teacher a few dollars. The teacher went out into the night, her heart burdened with the tragic story, but with a prayer that Flossie and many other young people of Utah might be saved.

\* \* \* \* \*

If these out of their poverty were willing to sacrifice in order to give, that the story of a Savior's love might be told, how much more should we, whose lives are filled with prosperity, give abundantly that other lives may be strengthened and blessed.

## LITERATURE THAT HELPS FOR THE TREASURER'S YEAR OF WORK

By S. Catherine Rue

EVERY treasurer of a missionary organization, however small in membership, needs certain supplies for successfully carrying out a year of work.

At the beginning of the fiscal year she must have collection envelopes to place in the hands of every member. These are supplied without charge by our Board, though the cost of transportation is usually remitted. The systematic giving practiced in a large percentage of societies has led to the use of the *Monthly Collection Envelopes* with the names of the months printed on them. Twelve little envelopes encircled with a rubber band are given to each member who is expected to return all, sending one each month to the treasurer. "Lest We Forget" is printed in old English on Pockets that may be purchased and hung on the wall to hold the envelopes and serve as a reminder.

Many treasurers find it advantageous at the beginning of the year to estimate what may be expected as the annual income of the society. These use little *Pledge Cards* which are just the size of the envelopes and may be tucked under the rubber bands before they are distributed. Of course the cards should be promptly signed and returned so the treasurer can announce the total amount pledged at the first opportunity

possible. Usually societies are asked to increase gifts a small percentage each year, and, as an aid in the effort to secure the co-operation of contributors, the leaflets, *A Little Argument With Myself*, *The Story of a Gift*, or the poems, *As He Hath Prospered Thee*, *The Best We Have*, *What Have We Done To-day?* may accompany the envelopes. If there are treasurers who have not yet adopted the systematic plan of giving and wish to do so they will need in addition to all these helps the leaflet, *One Way to Look at the Membership Question*.

The number of organizations practicing systematic giving is large compared with that giving proportionately. The standard may be raised by using *God's Tenth*, by A. J. Gordon, *Systematic and Proportionate Giving*, *Rose Leaves* and *Thanksgiving Ann*, which have proved excellent for this purpose.

Spasmodic giving is the laxity of the average member of our church who often contributes to the un-Presbyterian object that happens to arouse sympathy rather than to the work under the care of the church about which it will cost effort to secure information. Local treasurers have to meet these people and their misconceptions and they need to be supplied with convincing narratives showing actual results of our work, such as *Cindy's Chance*,

*First and Last, A Little Leaven, Indian Progression, Bah-he, Kahtlian, Finding the Truth* and other leaflets describing particulars schools. *Home Missions: A Definition and A Technique of Home Missions for Presbyterian Women* will help to define what our work is where there seems to be doubt as to this question.

Having planned for the general income of her society for the year, each treasurer considers how best to collect funds for special offerings and the leaflet *What and When*, will indicate to her appropriate times for making appeals.

In March, plans for the *Summer Offering* should be included, so envelopes for it may be distributed in April with leaflets describing the object to which collections will be appropriated.

The October business meeting of the society is the proper time to make definite arrangements for the praise meeting to be held the last Thursday in November. It has become a custom to send an invitation to this meeting to every woman in the congregation, whether affiliated with the society or not, so she may have at least once each year the opportunity of a free-will offering to the cause of Home Missions.

The treasurer should see that *Thank-Offering Envelopes* are sent with each invitation and frequently she may wish to enclose also a leaflet like *Her Offering* which has doubled many a praise offering.

Some givers prefer mite boxes to envelopes and for these there is a most attractive *red box* which can be distributed with the leaflet, *Mrs. Pickett's Missionary Box*.

Many treasurers experience difficulties in their work and one most common is the securing of gifts to keep the wheels of the missionary machinery running smoothly. The leaflet entitled *The Contingent Fund* should remedy all opposition along this line. To some the *General Fund* is never definitely defined, but they will not longer find it puzzling after reading the leaflet bearing this title which they may have for liberal distribution. *Specialized Contributions* goes well with it to help givers to decide whether to contribute to the general or special funds.

All of these aids for use during the treasurer's year of work can be procured from the Literature Department of the Woman's Board of Home Missions.

## Hurry Up Extras

**Three Hundred and Forty Dollars**—To COMPLETE ADDITION AT LAWSON, WEST VA. \$3,441 PROMISED.

**Five Hundred Dollars**—EQUIPMENT INCLUDING FORTY BEDS FOR LAWSON, WEST VA.

**Three Hundred Dollars**—EQUIPMENT FERRON, UTAH. \$190.30 ON HAND.

**Seven Thousand Five Hundred Dollars**—FROM THOSE SUNDAY SCHOOLS WHICH FORGOT TO TAKE THE THANKSGIVING OFFERING.

**Three Hundred and Twenty Dollars**—To PURCHASE FORTY BEDS AND MATTRESSES AT EIGHT DOLLARS APIECE FOR NEW BUILDING, GANADO, ARIZONA.

**One Hundred and Fifty Dollars**—STEREOPTICON AND EQUIPMENT ALLISON AND MARY E. JAMES SCHOOLS, SANTA FE.

**One Thousand Dollars**—FIRE EXTINGUISHERS, AT \$12.00 EACH. FOR 29 BOARDING SCHOOLS AND MANY ISOLATED STATIONS.

**Two Hundred and Twenty-Five Dollars**—PIANO FOR BELL INSTITUTE WALNUT, N. C.

**Forty Dollars**—CURRENT EXPENSES AGUA NEGRA, N. M. \$10.00 ON HAND.

**One Hundred and Twenty Dollars**—To PROVIDE AT WOLF POINT, MONTANA, PARTIAL SUPPORT FOR SIX INDIAN CHILDREN WHOSE FATHERS' CROPS WERE ENTIRELY DESTROYED BY STORM, THUS RENDERING THE FAMILIES PENNILESS.

None of these "Hurry Up Extras" have been assigned to synodical societies—they are extra specials appealing to *you* personally. Write Miss Dora M. Fish, Acting Treasurer, Room 717, 156 5th Ave., New York City, for details.

## Results from the First Call for "Hurry Up Extras"

**Addition At Mt. Vernon, Ky.**—COMPLETE SUM IN HAND OR PROMISED.

**Haines Hospital**—FIVE HUNDRED DOLLARS CASH, BALANCE PROMISED.

**Repairs At Elm Spring, Okla.**—COMPLETED. HORSE ENTIRELY PAID,



## AN INTRODUCTION

**I**T is with an unusual degree of pleasure that the Woman's Board of Home Missions introduces to its constituency Mrs. Dwight E. Potter, who has become the Assistant Secretary of the Woman's Board.

Mrs. Potter, née Dorothea Edwards Lewis, was born in New York, but when quite a young girl her family moved to Los Angeles, California, where her father established a strong Presbyterian church; she was graduated from Occidental College, returned to New York and became Student Secretary of the Y. W. C. A. for the State Committee of New York and New Jersey. After her marriage with the Rev. Dwight E. Potter, who was Field Secretary in the West for the Board of Foreign Missions, she gave much time and energy to work among young people and traveled extensively with Mr. Potter. Her success was marked and the loving co-operation she could always secure

proved her fitness for this especial field of effort.

After Mr. Potter's death in 1908, to carry out his cherished wish, she took her baby boy to Syria and was for some months stationed at Tripoli. When the little son had joined the father, she returned to her home in the vicinity of New York and has been helping her father in his church work, but always her heart goes out especially to the young women, whose response to her appeals is ever ready. Mrs. Potter is, therefore, unusually qualified for the work which is now hers, the care of organizations of young women, including Westminster Guilds, and general publicity work in schools and colleges. Mrs. Potter's vision and experience are both mission wide and it will be no small corner that she will present to the young women—it will be indeed "The World for Christ."

M. KATHARINE BENNETT

## LIVE MESSAGES FROM MISSION TERRITORY

**An Itinerary Among Missions.** Encouraging and helpful reports come from the superintendent, Dr. Boyd, who is making an extended tour among the mission fields. His itinerary includes South Dakota, Colorado, New Mexico, Oklahoma, Arizona, Utah and California. In October, after leaving our Navajo mission at Jewett, New Mexico, he was detained by "the most serious rainfall ever known in the Southwest." The San Juan River valley was flooded. Bridges, tracks, telephone and telegraph connections were washed away. "With a party of nine others we started from Durango, went fifteen miles by stage, then by pack train over trails that were abandoned years ago; slept out of doors one night in a mountain haybarn." Striking the railroad once more at Ouray, Colorado, they at last reached Santa Fe by a roundabout route of over 700 miles.

**Threefold Calamity at Jewett, N. M.** Meanwhile the gravest anxiety was felt for our mission at Jewett, N. M., but after some days the superintendent, Miss Rogers, was able to send a letter across the reservation to the railroad, saying that all were safe. Although they were no farther from the river than others who had suffered, the sweep of the flood was not in their direction. "We know that you will pray for us," she wrote, "that God will make us quiet and strong and trustful." The prayer was answered and strength given to bear even heavier burdens. Scarlet fever in some unknown way gained entrance into the school and the teacher and many of the children have been critically ill. The imminent danger is passed, but now another calamity has followed the flood and the sickness. On the night of November tenth a fierce hurricane endangered life and wrought great damage. "The porch of the main building was carried over the house; the windows flew in as if from dynamite and the roof was severed. We were in a whirling mass; outdoors was worse. We gathered our precious children together and made our way to the kitchen where we stayed until morning

while great timbers dashed against the house. The children were all brave, quiet and orderly. The hospital was not seriously damaged. We are all of good cheer and the children have shown great trust in the Father's care."

**Causes for Thankfulness.** Not only averted dangers but direct blessings call for special gratitude. At our new plant in Sitka there is a registration of 121 and more are ready to come. At the Normal and Collegiate the enrollment has risen to 275. Dr. Boyd reports increased registration and good work in the Indian and Mexican fields and the Utah academies. At Elm Spring a gift of land from a friend of the school provides a site for enlarged accommodations that the future may make possible. At Ganado, Arizona, the new dormitory reports progress. At Guines, Cuba, the contract is let for the much needed new building. The Farm School finds the new electric light plant a great relief and comfort. "We were sorry Dr. Dodge could not be with us to press the button, but Rev. Dr. Lawrence very acceptably made the change from oil to electricity. During a neat little speech the old lamps were turned out and while still talking Dr. Lawrence turned the switch and the change was completed. Then followed an evening of real thanksgiving and general rejoicing."

**Personal Items.** Several teachers long in the service are enjoying a season of rest, among them Miss Johns of the Home Industrial and Miss Beulah Wilson of Guines, Cuba. Miss Prudence Clark, at Chimayo since 1900, is now needed at home. Since the year opened in April, wedding bells have rung for Miss Funk of Hoopa (Mrs. Arnold), Miss Sweeney of Tucson (Mrs. Louis P. Guigon), Miss Kale and Miss Miller of Santa Fé, Miss Long (Mrs. John M. Cathcart) and Miss Tucker (Mrs. Wittenburger) of Logan, Utah; Miss Wilson of St. George, Utah; Miss Allen of Clear Creek, West Va. (Mrs. Jarrell), and Miss Isabel Zayas of Sancti Spiritus, Cuba.

# MISSION STUDY

By Mrs. D. B. Wells

## CHAPTER IV—THE SOCIAL SERVICE OF THE CHURCH

**T**HIS chapter should be discussed perhaps first in the society, but surely also in some general meeting of the whole church, like the prayer meeting; or a special meeting arranged by the society to which both men and women are invited—the whole congregation—and held at such a time that all can attend. Its topics may have a theoretical presentation at first, but should not be dismissed without an intensely practical and local application. What can our Church do more and better for its immediate and outside constituency? If no workable plans are the result of such a discussion, and such plans are not put into successful execution, then much better omit this chapter from study. "If ye know these things, happy are ye if ye do them." What about the converse proposition?

How does this whole subject come within the province of Home Missions? Never mind if it does not; put it there anyway. But it does in this way. It supplies a line of endeavor which should appeal to the most critical of Mission critics as to need, practicality, visibility of result. It develops a new possible membership for the Home Mission Society. It demonstrates to the outside world the value of, and the Christlike spirit in Home Mission work. It follows the Master's example of going out to find that which was lost. It ought to furnish a knock-down argument with which to meet the charges that the Church is selfish, exclusive, and self-satisfied in its own salvation. Best of all, it hastens the coming of the Kingdom of Heaven here and now.

The chapter is so full of meat that only a bare outline can be suggested. Select the points for presentation, that most appeal to you and fit your Church.

1. *What is a Church?* What is its purpose as Christ intended it? Has it reached its ideal? Has any human institution, as the home, the school, the State? Is this a reason for abandonment or a stimulus to betterment? What estimation of value does the average criticism of the Church unconsciously make? Is it wiser to stand outside and criticise, or to assist by the investment of knowledge, experience, strength and ideals?

2. *What two functions* are recognized by all American Evangelical Churches?

a. To create Christian personalities through evangelistic and educational means: such as the regular church services, the Sunday school, the young people's societies, the various agencies of the church.

b. To organize and conduct social life *within* the church according to Christ's law.

These are both fundamental but too narrow in scope. The larger obligation to all humanity within reach of that particular church, whether within or without the church, is just as binding, and should be so recognized. During the last ten years the conceptions of the extent of the

Foreign Mission service have expanded far beyond what they originally were. We are to-day in as great need of the expansion of our ideas of the scope of Home Mission service. Christianizing our whole national life is the special task of Home Missions. Unless our churches know and accept this obligation, they have become salt which has lost its savor.

3. *Disintegrating forces* must be met with constructive as well as destructive means. Selfishness and indifference are the universal motives which lead to these conditions.

*Greed* produces child labor, insufficient wages, sweat shops, irritation and antagonism in the working classes.

*Great wealth, ostentatiously displayed, and undue luxury—Class distinctions* founded upon the accident of birth, wealth, or social position—a growing evil.

*Corporate monopolies* which force the man of small capital out of existence as an independent worker.

*Low commercial standards of honesty* and fair competition in trade.

*Indifference to others* causes the "Dead Line"; failure to know for what purposes property is rented; whether dishonesty or misfortune and sickness cause the failure to pay rent past due; delay in the payment of wages or money due to servants; exaction of over-labor without over-pay.

*Over-dress*, especially in church or Sunday school by women and children, who thereby absorb attention, creates envy in others and pride in self.

4. *What can the Church do?* Be a friend to any and all; freely giving advice, assistance, guidance, protection, education, amusement, medical aid and care, sympathy, cordiality, brotherliness. It ought to be on the search for such opportunities, not waiting till compelled to see a need. Do not let too much "red tape" stand in the way of ministering to immediate need. Better that the church should be victimized once in a while than ever be regarded as indifferent to human need and distress. And it is often the people, who will not ask, who most need a helping hand.

5. *What can women socially do?* Women must be the chief agents in all this work. They have more leisure, keener insight into need, more skill in reaching needs, more sympathy. They can be careful about plain and simple dressing for church services for themselves and their children in Sunday school. Remembering the needs of the business classes, they can so arrange their household needs that little or no shopping need be done on Saturday, thus relieving clerks from heavy work on that day and making it possible for these clerks to be less tired on Sunday and therefore able and inclined to go to church. Women need not demand that packages from stores be delivered on Saturday, thus necessitating the late hours of drivers and bundle boys. Women can so



plan their purchase of food supplies that all staples shall be procured on Friday, and perishable goods before noon on Saturday, thus making it possible that such supplies may be delivered before evening on Saturday, and a great company of clerks, drivers and boys be released from the late hours of Saturday evening which now often extend to midnight and make it quite improbable that many of them will be at church the next day. Care can be exercised about early shopping in connection with the holidays. Wages can be promptly paid to washwomen, sewing women, and others. Personal interest can be manifested in the family life of such workers. Books can be lent to the intellectually hungry. Tickets to

good entertainments can be given to those who cannot afford them. Rides for the sick and aged can be arranged. There are a thousand such womanly kindnesses which can be offered in the spirit and name of Christ. If there be a chasm between the church and the working world, would not such thought and attention on the part of Christ's people help to bridge it, and in the end obliterate it? Let us, as women, recognize that we have come into our kingdoms of home and education and leisure for just such a purpose as this; to preach and live the Word of God in its largest meaning and widest application. Are not sins of omission as great as sins of commission? Read Isaiah 32: 9, 10, 11.

## YOUNG PEOPLE'S DEPARTMENT NOTES

By M. Josephine Petrie

THE Young People's Department feels the deep loss which has come to our entire constituency in the death of the editor of this magazine. Mrs. Finks loved the young people and always gave immediate and affectionate response to any plans for the presentation of young people's work on this page. She was uniformly a kind, helpful, enthusiastic adviser, and we shall miss her greatly.

The Home Mission Christian Endeavor topics for 1912 are rather general, but we recognize the difficulty of planning these subjects so as to meet the needs of all denominations and the various methods for Home Mission work among them. The following are the dates and topics for which programs will be prepared:

February 25. Topic—"The Home Missionary Whose Life Has Most Inspired Me."

April 28. Topic—"The Home Missions of My Denomination."

July 28. Topic—"Missionary Progress in North America."

There will probably be one or two others, for the November and December meetings. These programs have heretofore been furnished free, but we believe they are worth the rates for postage and hope the several thousand who have asked for samples and supplies will concur in this belief and be willing to furnish the small cost of mailing.

It has been interesting to know that the questions used during the young people's hour at the Annual Meeting of the Woman's Board have been helpful to synodical and presbyterial secretaries, and utilized in many ways. Increasing interest and a growing responsibility for the missionary education of our young people is a cheering sign, and a few of the questions during a synodical "Question Hour" show the trend of thought: "How can the other presbyterial officers help the young people's secretaries?" "How can presbyterial programs be made more attractive to the young people?" "What is the work of the synodical secretary?" "What are the duties of a study class secretary?" "Should special secretaries be appointed for Junior work?" These questions are given thus early for the benefit of those who will soon be planning their presbyterial meetings

and sending here for questions. Would that the refrain recently listened to in an annual report could be echoed by all young people's secretaries—"Because a devoted woman helped." This could be truly said in San Joaquin, California, for illustration. After the women had finished their study of "Advance in the Antilles" they loaned the books to the young people and taught their study class. The members were busy during the day, and the class was held on Sunday afternoon at 4.30, with a light supper afterward. This is reported as their "best class ever," with "an awakened interest in missions and a desire for further study." Young people's secretaries do not solicit sympathy, but they merit the help which the "devoted woman" can give.

January is the month when new officers are elected in many young people's societies, and new superintendents in the Sunday schools. All of these changes should be promptly reported to this department. In many organizations pledges are made in January for the year's work. The Home Mission work should have a prominent place in these plans, and the objects for gifts need to be definitely outlined. It would seem as if contributions from young people for Home Missions must increase as we read of the many new C. E. societies reported, but these young people are beset on every side for their small gifts. Who is familiar with these pledges? Who responsible for the missionary "word in season"? Is it left to the young people's secretary to know by intuition, or to find out where there are new organizations or new officers, and is the whole training left to her? These questions are pertinent in our study of "The Treasury," and the sub-topic, "Increasing the Supply," and in face of another decrease in gifts from young people's societies and from Sunday schools when the books close—if less than three months! This decrease need not be if "the devoted woman" will "help."

There has been disappointment over the promised book on "The Church in the Open Country," but it is now ready for distribution, and is sold at the regular text-book prices.

"The Sabbath nearest Washington's Birthday" is the regular Home Mission Day on our

Sunday school calendar recommended by our General Assembly. The constant shrinkage in gifts for Home Missions from the Sunday schools indicates the need for co-operation of all the members of our auxiliary societies. The effort is made this year to secure orders from them without the wholesale sending of samples (these will be sent on request) and we beg your earnest support of the plan, and your influence toward doubling the gifts of last

year. This patriotic program for February 25th may be given in fifteen minutes, and therefore need not interfere with the Sunday school lesson. The program is worthy of preservation for the cover page, the personal messages, and brief Home Mission notes. Announcements have been sent to pastors instead of superintendents. Will you uphold the work of your Board and aid in making this a memorable Home Mission service in our Presbyterian Sunday schools?

## PROGRAM FOR FEBRUARY MEETING

### PART I

**Preliminary Prayer Service.** Lay plans for observance of the Interdenominational Day of Prayer for Home Missions, the fourth Thursday of February.

**Song**—America. (Always stand for the National Hymn.)

**Roll-Call**—Responses: names of missionaries to the Indians.

**Topic—The Indians**

#### I. *Evangelization and Christian Nurture.*

a. "The Winning of the Oregon Country." A short review of this book, emphasizing especially the first two chapters, preferably given by the Junior Christian Endeavor or Mission Band Superintendent, or someone else who may afterward be induced to conduct a children's class in the study of this new text book.

b. Brief account of the Christian nurture of the Nez Percés by the McBeth sisters under our Board.

c. Unevangelized Tribes. (Over 50,000 Indians, representing 40 tribes, to-day without religious instruction.)

**Song**—"Jesus Shall Reign Where'er the Sun."

#### II. *Education and Development by Church and State.*

1. Government policies regarding Education, Maintenance, Citizenship.

2. Missions—Educational, Industrial, Evangelistic.

3. Map talk locating Presbyterian stations.

#### III. *Place and Destiny in Nation's Life.* Open discussion.

What arts and industries can the Indians be taught to bring to perfection?

What would the nation lose should the Indian be led to forsake all that is picturesque and individual in his life in accepting our civilization?

Probable effect on racial individuality of the breaking up of reservation and tribal life.

In the warp and woof of our national character, is the Indian a needed thread?

Why should we preserve the Indian from extinction?

Were Cooper and Longfellow more nearly right in their interpretation of Indian life and character than the man who said, "There is no good Indian but a dead Indian."

Does Government education relieve the church of its missionary obligation?

(Quote the Quaker who said: "I'll tell thee how to win a full-blood Indian. Thee must send a full-blood Christian after him.")

### PART II

**Song**—"When He Cometh, to Make Up His Jewels."

**Scripture Reading**—Mt. 2: 11; Mt. 19: 13-15; Mt. 18: 1, 2, 5, 6, 10, 14; Mt. 10: 42. "And a little child shall lead them"—Isaiah.

**"Indian Child Life."** Five-minute talk. Material to be found in book of this title published by our Literature Department, at 15 cents, and in *Over Sea and Land* for March, 1911.

**"Little Shepherds of the Desert."** See leaflet. Have the story of our Nayajo Mission at Jewett, N. Mex., attractively told, this being the station to which are applied the contributions from Cradle Roll Tens.

**Prayer**—For the little ones at home and "out yonder on the edge of things where God's most friendless children turn toward you the eyes of pathos and hope." (Frances E. Willard.)

**Enrollment** of little Christ-children in behalf of "Little Shepherds of the Desert." If the children are present, a fitting reception service may be arranged for Cradle Roll Ten members.

**Song:** "Savior Like a Shepherd Lead Us."

NOTE 1. Beautiful Indian postcards may be had of our Literature Department at 25 cents a dozen. Send a card to every mother of little children in the congregation. The invitation should be made especially enticing to those who for various reasons are not members of the missionary society. Your committee for doubling membership, if winsome in its hospitality, may gain some of these mothers for membership. Part II of the program is planned especially for them and the devotional reading placed there so that mothers who must come late need not lose its inspiration. If practicable, ask the mothers to bring their babies for this special service. A committee should make a preliminary canvass for Cradle Roll Ten members. Send to our Literature Department for ammunition.

NOTE 2. On the blackboard where all can see, write the titles of interesting books or magazine articles in your library, available to those who may be sufficiently interested to seek further information, perhaps naming "The Nez Percés Since Lewis and Clark," by Miss Kate McBeth; "A Century of Dishonor," by Helen Jackson; "Our Indian Neighbors," by J. H. Johnston; "The Indian Dispossessed," by Seth K. Humphrey.

"Give as you would if the angels waited at your door:  
Give as you would if the morrow found you where giving is o'er:  
Give as you would to the Master if you met His searching look:  
Give as you would if His hand your offering took."





# HOME MISSION MONTHLY

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## EDITORIAL NOTES



AN JUAN Hospital Betterment Shares! This is the ringing cry of secretaries of literature these days and, judging by the way in which subscriptions are coming to the HOME MISSION MONTHLY office, there is prospect of a goodly list of successful societies. Any unacquainted with the conditions under which a share can be secured should write immediately to headquarters for a descriptive circular and fall into the ranks of those who are securing an increased list of subscribers for the HOME MISSION MONTHLY while at the same time working for the betterment of the Presbyterian Hospital in Porto Rico.

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THE place and destiny of Indians in the Nation's life are questions which cannot be answered with assurance. But an evidence of the realization of their own responsibility and of the desire to work out their own destiny is shown in such an innovation as the recent Congress of the new American Indian Association, at Columbus, Ohio, attended by one hundred and fifty leading educated men and women from different tribes, who assembled to discuss the attitude of the Indian to the Government, and the various problems of their race with regard to employment, community life and kindred topics. There were spirited discussions by those in attendance—graduates of Government schools, students at Carlisle and Hampton, and others. It is to be hoped that, if this Congress becomes an established institution, it will also become a strong power in the advance of the red man. This will depend, as the *Outlook* has recently said, "upon the spirit of its leaders. There is some danger that critics, if not assailants, of the Government will get control. It will prove a hopeful movement only as it is domi-

nated by those who recognize that the Indian has many friends among the whites and in the Government, who seek to secure friendship and co-operation between the two races."

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CERTAIN traits of Indian character which to us appear to be inborn are in reality the result of long schooling on the part of their forefathers. For example, the silence and reticence of the Indian are instilled from childhood. Dr. Charles Eastman says: "As a hunter and warrior these traits were considered absolutely necessary to him and were thought to lay the foundations of patience and self-control. There are times when boisterous mirth is indulged in by our people, but the rule is gravity and decorum."

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THRILLING were the experiences during the fall months at our Navajo mission, Jewett, New Mexico, one of our newer and most promising stations. After devastating floods of the early autumn, when bridges were washed away, tracks utterly annihilated, communication cut off for weeks from the outside world—many miles of railroad requiring to be relocated rather than rebuilt—there came next in the ascending scale of excitement an epidemic of scarlet fever which brought the new mission hospital into immediate use and the workers under long strain of anxiety. Mission pupils and teachers were stricken and quarantine prevailed. As told in the January HOME MISSION MONTHLY, the climax seems to have been reached when a third calamity swept the region—a hurricane, unprecedented in that part of our country. At night the wind rose, porches and timbers were hurled through the air and mission buildings were battered and unroofed. Although suspense and anxiety were great, the quiet and bravery of the children as well as the teachers were marked and all un-



pleasantness and discomfort seem to have been outweighed in the minds of the mission workers by the fact that lives were spared and the children escaped injury. One of the faculty writes: "I have almost lost sight of the material damage in my thankfulness that God has spared our children. Not one of them has even a scratch, and one boy had an immense adobe chimney fall on his bed. We are all of good cheer. The children have shown great confidence and trust in the Father's care."

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THE Makeh Indians of Neah Bay, Washington, are known to the majority of those interested in the race because of their beautiful basketry. The women show great dexterity in their weaving, "the old women liking nothing better than to seek a shady nook and doze and weave the time away." The men from time immemorial have derived their living from the sea and, unlike most other tribes, have not turned from it to follow agricultural or mercantile pursuits. In fact, as a tribe, they had been left quite to themselves except for the contamination of unprincipled white men, until, through the benevolence of the late Mrs. William Ladd of Portland, Oregon, Presbyterian mission work under our Board was established there. Our missionary among them, Miss Helen Clark, speaks of the hard struggles made by these Indians to become established in Christian ways and says that she tells them they can truthfully sing, "I am ever wandering and coming back," but she also gives them encouragement by adding that if they will only rise when they fall there is cleansing and help.

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IN writing of these same Indians in *Forward*, James Mc Curdy says: "When it is taken into consideration that for so many years they have been witnesses to the greed, deceit and vice of the white man, it is not strange that they yield very slowly to Christian influences." From workers among other tribes come similar expressions which show that the white man is the most retarding element in the uplift of this race. From another viewpoint it must be admitted, however, that from the

better element of the white race has come the greatest source of help in the advance that has been made among the red men.

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EDUCATORS and leaders agree that the Indian's uplift depends upon the training of the individual to a realization of personal responsibility, and that to accomplish this it should be remembered that the race is composed of men and women who have at least latent desires and interests similar to those of the white man. Farming is realized by the Government to be an essential part of the Indian's training and its present educational policy is particularly strong along this line. The Government has been generous in its establishment and conduct of Indian schools and the church has done much, but the demand is greater than ever for unstinted Christian work. Results from the work of the past as demonstrated in the successful leaders of today are sufficient encouragement for further effort to bring the Indian to such a position of self-reliance and independence that he may accept the opportunities of American citizenship.

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PIONEER missionary days in Utah are brought to mind by the death of Mrs. Calvin M. Parks, who, with her husband, went to the Mormon stronghold in 1878. They were living in Washington, D. C., Mr. Parks at that time being a successful lawyer and an efficient Sunday school superintendent, when they were discovered by Dr. Sheldon Jackson, who recognized the value of the work of both husband and wife in the local church and Sabbath school. "You are just the Home Mission team the Presbyterian Church needs in Utah—you, Mr. Parks, to organize a church and look after it, and you, Mrs. Parks, to organize an academy and look after it." This urgent appeal from Dr. Jackson was not disregarded, for a few months later Mr. and Mrs. Parks, accompanied by their daughter, Mrs. Shirley, arrived in Logan, Utah, where they established the work still carried on in that place by the Woman's Board. As in all missionary undertakings, beginnings were with limited facilities and many hardships,

but the remarkable versatility of these workers, together with their consecrated energy, brought quick results; a chapel and school were built and Logan academy was soon overflowing. It is often said that the successful missionary must be an all-round person and the combination which this trio presented surely filled these requirements.

Before his death in 1886, Mr. Parks organized more than a half dozen day schools in other Utah towns and supervised the construction of chapel school houses for each. Mrs. Parks' later years have been spent in Los Angeles with her daughter, but the work which she so valiantly helped her husband establish a third of a century ago is crowned in its present-day outcome.

ANOTHER of our early missionaries to the Mormons has passed from earthly activity. Miss Bertha Work, who in March, 1910, became Mrs. David Hone, belonged to "the historic band of fourteen" who invaded Mormonism in 1881. In charge of the school at Pleasant Grove, she contrived to do much more than the nominal work of a teacher and found access to many a Mormon home. The latter part of her missionary career, which extended over a period of nearly thirty years, was devoted to work among the Indians, where she mothered the boys and girls of her schools among the Shivwits and later among the Mono Indians and gained a remarkable hold on a primitive people, being in their eyes "counselor, governor, mother and saint."

## A MEMORIAL

**A**MONG the last editorials written by our dear Mrs. Finks was a plea for new buildings at Mt. Pleasant, Utah, and it closed with these words: "Here is a fine opportunity for a memorial." The special committee appointed by the president of the Woman's Board to suggest a suitable object for a permanent Memorial for Mrs. Finks, in presenting its report stated that in the light of this editorial it seemed particularly appropriate to suggest Wasatch Academy, at Mt. Pleasant, Utah.

The Woman's Board accepted the report of this committee and adopted its recommendation to raise fifty thousand dollars for the enlargement of Wasatch Academy at Mt. Pleasant, Utah, one building to be called Finks Memorial Hall.

Besides the unmistakable providential leading and the sentiment centering around Wasatch because of this significant editorial, there are practical reasons, well to emphasize, which make the selection of Mt. Pleasant especially appropriate.

Wasatch Academy is strategically located and is a permanent mission—two important facts to consider in connection with memorial gifts.

The imperative need of school work in Utah was one of the compelling forces

which demanded the organization of the Woman's Executive Committee, later known as the Woman's Board of Home Missions. As Mrs. Finks was officially identified with this organization almost from its inception, there is a peculiar fitness in erecting to her memory a Memorial located in the first field occupied by the Woman's Board.

Several years ago, because of the splendid development of public schools in Utah, the Woman's Board closed most of its small day schools. They had served their purpose in giving an ideal of public education to the people of Utah and forcing upon them the support of an adequate public school system. This fact has recently been acknowledged by the State superintendent of schools, himself a Mormon who had his early training in one of our small day schools. In closing these schools the Woman's Board was not in any sense curtailing its work in Utah, but desired to make it more effective by adapting it to the changing conditions in the State. The Woman's Board at that time announced its purpose to strengthen its academies and boarding schools and thus afford the protection of a Christian home to the young people at the formative period of life when most sorely needed.

There is an increasing need of this



kind of work in Utah and the enlargement of Wasatch Academy will be carrying out this policy.

The Woman's Board, therefore, invites *every reader* of the HOME MISSION MONTHLY to send a free-will offering, be it great or small, but *something* from *every single reader*, in loving memory of its beloved editor, Mrs. Delos E. Finks. Money may be sent through regular channels, carefully designated, or direct to Miss Dora M. Fish, Acting Treasurer, 156 Fifth Ave., New York, N. Y.

This Memorial is not apportioned to synodical or presbyterial societies. It must be an extra, over and above pledges and regular contributions and

will be *entered* separately and so *reported* in our treasurer's books.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work . . . . Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the Sanctuary. So *the people were restrained from giving.*"

Cannot the thought of the liberality of the children of Israel, just emerging from bondage, with no national history as yet back of them, "stir our pure minds" and help us to send in speedily our free-will offerings? JULIA FRASER

## PRESENT INDIAN CONDITIONS AND THE DUTY OF THE HOUR

By Thomas Clinton Moffett,

Superintendent of the Department of Indian Missions of the Assembly's Board

A TRAVELOGUE of the Presbyterian Indian country would take us into twenty States. We would need to speak forty languages if we conversed with the Indians in their own tongues. The scenery would be as diversified as the sandy, tropical deserts of southern Arizona, where the annual precipitation is twelve inches, and the wooded coast country of Washington, where eighty inches of rain falls in a year. We would visit the pueblos near Albuquerque, where the humidity is the least of any spot in the United States, and Neah Bay, Washington, where it is the greatest. I have actually preached in the churches on the Pima reservation when the thermometer registered 125 degrees Fahrenheit, and, in the same month, in the northern part of the same Territory, have snowballed my fellow mountain climbers on Mount Agassiz, near Flagstaff, overlooking the vast Navajo reservation. It would be an interesting experience if our travels took us far enough "inland," to find a Navajo boy hiding, as we approached, because he had never before seen a white man. But most impressive and most pathetic would be the never-to-be-

forgotten experience of uttering the name of Jesus and the tidings of salvation to men and women in the land of the shepherd people and the blanket weavers of New Mexico and Arizona, who for the first time were hearing this message, and some of whom would inform you through your interpreter that they had never before known the sound of the name of Jesus. You would meet on your trip the last surviving convert of the Nez Perce tribe who remembers Marcus Whitman, and in Wisconsin, a Stockbridge Indian elder (not yet the last of the Mohicans) who bears the historic name of Quinney. You would find old warriors of the Sioux who participated in the massacres of the sixties and who now participate in all of the church activities and are leaders in the annual Christian conventions. At least five missionaries, men and women, who have given from thirty to fifty years each of continuous service in our Presbyterian work for the benefit of the Indian race, would welcome you to their fields, and the trophies of victory over paganism, superstition, ignorance and vice would prove how richly the effort has paid.

Without attempting a travelogue, we may imagine that we know what the Indian mission fields reveal, and we sit down to reflect on the present-day need, and the duty devolving upon us now in helping to solve the Indian problem. What can we do—what vital, up-to-date, insistent tasks have been thrust upon our attention as we have observed conditions, compared fields and inquired of our Lord how we may “lend a hand” to these descendants of the first Americans?

Answer I. The strong, intelligent, earnest Presbyterian Church has, all told, only eight boarding schools for the youth of this race. Three day schools additional, and three field matrons complete the educational force which the Woman's Board now maintains. The number ought to be doubled if the following facts and figures have any appeal for Presbyterians. The Government estimates show 10,000 Indian children of school age wholly unprovided with schools or teachers. There are at least 6,000 Navajo boys and girls between the ages of six and eighteen. All schools in the Navajo country, governmental and sectarian, will accommodate when filled less than 1,500 pupils. In northern California there are 9,000 Indians in scattered tribal remnants and communities. No one knows how many children are here destitute of instruction, secular or religious. But they number more than hundreds. It is Christian nurture, however, the cultural, refining influence of the church school, the home life with self-sacrificing devoted teachers, who really care for them, that the Indian children need. The Government schools according to the confession of leaders in the educational work, cannot provide for the Indian youth as the Christian schools are able to do. What can the Boards do? Advance. The Pine Ridge reservation, South Dakota, the Navajo reservation, Arizona, the new communities of northern California where the Indians are at last getting titles to lands and building homes, the full blood Indian communities of Oklahoma—



INDIANS OF ARIZONA  
Filling the useful water jar of the desert

these are the regions where the larger educational efforts need to be put forth.

Answer II. “New occasions teach new duties” in mission service as well as other lines of endeavor. The Indians are in a transitional stage, reservations being opened up, tribal relations being dissolved with the restraints of the old religious teachings and tribal authority removed, thousands of returned students from non-reservation schools introducing new problems in the conduct of Indian church and mission work. What can be done to adapt to new conditions? Let the practical workers on the fields suggest replies.

Industrial work is called for. The Reformed Presbyterian Church has greatly succeeded in its broom factory at Apache, Oklahoma. One of the Navajo missionaries proposes a corn-grinding mill of very moderate cost, to teach the Indians to use their own grain to better advantage. Sheep-shearing and wool-carding methods need also to be taught on this reservation. Why has no Presbyterian woman thought to inaugurate a work for the Navajo women, like Miss



Sybil Carter's enterprise in lace making, introduced through the Episcopal missions? Above all, let us not be too critical of new methods and experiments to better reach "the new Indian."

There is no harder worked man in the Indian fields than the indomitable circuit rider of the Pine Ridge reservation. Some kind friend sent him a thermos bottle last year before the missionary himself realized he needed one. He had often thawed out the frozen biscuit from his camp box, as he stopped for lunch in his long winter trips. He often suffered from the extreme cold as he drove to the fourteenth station under his care, a distance of eighty-five miles from his home. The Apostle Paul in the Roman prison didn't need the cloak which he left behind as much as this missionary needed a thermos bottle. Somebody helped the cause in a practical way by providing this "luxury."

Answer III. For any who do not care to share in new methods, there is the opportunity to share in the old—the one great hope of really transforming the Indians unreached as yet by Christian missions. The largest figures given by

all churches of the number of adherents leave one-half of the Indians of the United States outside of the Christian church. Collated statistics indicate that some forty tribes or tribal divisions in the United States, numbering about 50,000, are without the ordinances of the faith or pastoral care. Men and women are needed to devote their lives to the uplift of these neglected people. Their neighbors of the white race in the Indian country have a first duty to them. If you ever see an Indian in your church or at your church door, give him welcome. There is race prejudice cropping out in many places even against the red man. If fifty thousand Indians in the United States without the Gospel do not appeal to American Christians, what missionary duty will claim response? There is often too much "long-range sympathy and close-range indifference." Here is a God-given task at our very doors.

In the parlance of the day, we may answer the inquiries by saying, "Get busy." Along the lines indicated, no one can go astray in personal efforts for the red man.

## THE HOME-MAKING OF TUCSON PUPILS

By Florence Dilley

WHEN going about visiting homes on the reservation, one realizes that education and the work of the church go hand in hand in uplifting the Indians. There is a great contrast between the old Indian homes and those of the younger, educated Indian. We are thankful to be able to claim a goodly number of these young peoples' homes as those of our graduates or former pupils of our Tucson school.

A missionary from the Pima reservation tells me of the home of two of our young people who were married here at the school a few years ago. One was a graduate, the other a former pupil. Both are devoted Christians. They have family worship and blessing at table regularly, and are of great help in all Christian work. Their home is small and poorly furnished, but spotlessly clean and neat; the children are always clean and even daintily dressed, and

they are taught, by love and firmness, to obey their parents. Gentleness and love reign supreme in the home life.

About the same might be said of another home near this one. The young people wrote to us two years ago, asking if they might come back to the "dear old school home" to be married. They appreciated the privilege and all that was done for them, and another Christian home was established to be an example to their people and to shed its influence over that part of the reservation.

I might name many more of our boys and girls who are living examples of what this school has done for them. Some are engaged in one kind of employment, some in another, and are noted for their honesty, trustworthiness and faithfulness.

But the home-making of our Christian boys and girls is the greatest help this people can have.

# AN UN-AMERICAN CORNER OF OUR LAND

JEMEZ, NEW MEXICO

By Anna P. Bloom

IS this a Home Mission field? All these months since coming from the East I have seemed to be in Nazareth! Here are the same flat-roofed houses; the women carry the water-jar upon the head and draw the water just as they did when Christ sat at the well of Sychar. The dark faces, too, are here, and the gay-colored clothes are not the least American in style.

Our Jemez Indians are not like my former ideas of our aborigines. They are a peaceful and agricultural people living in this beautiful valley, protected on either side by Grand Canyon and Colorado mountains, watered by the Jemez river and irrigation ditches. The harvest of chiles and corn and grapes have brought comfort and gladness, as well as beauty to these homes. Can you not think how picturesque the heaps of corn look when husked and spread to dry upon these roofs? I have one great white ear, another deep red, and another blue hung for decoration over the adobe mantel in my room. Daily my fire is built with wood brought in upon the back of the patient burro—cedar or pinyon; there are no other trees, except, indeed, the fruit trees carefully tended, at this elevation of over five thousand feet.

There were two snow storms before October closed—so wet and the wind so cold! Such days the children like to hear the school bell ring! Only for good study I have to exclude the "little mothers," as I call the good sisters carrying babies on their backs, held there by blankets—I've never dared to try to see if I could hold one safely in that

way. Often they wear so little clothing! I remember Mrs. George W. Knox once



INDIAN CHILDREN OF JEMEZ

telling me of the many in Japan that she had supplied with garments. Yet I did not realize that there are hundreds, yes, thousands, of women not comfortably and modestly dressed in our own land. But to see is to know! I believe I have more comforts than all these women here. Just now my friends have sent a beautiful American flag, which helps me constantly in teaching these bright boys about our country.

And yet I—a missionary—waken each day with such thoughts: How can I reach and influence this or that wayward girl or boy? Or help that baby with inherited disease? To find one to whom you have been kind, taking things when passing through your house is a daily experience. How can I overcome this?

This afternoon we attended the annual San Diego *fiesta*, our Jemez Indians being the hosts and participants, while



many Navajos and those of other tribes, and Mexicans and Americans, too, crowded the plaza and looked on from the house roofs. One of our young Indians had been married this same morning, and while none of us had attended the ceremony, yet it was pleasant to offer congratulations. I never realized before what those words "keeping open house" meant. At such a gathering great preparations are made, and every one is free to enter and welcomed to eat—perhaps to be lodged also. We called only upon friends, but it was evident that many comers were entire strangers to our host and hostess, who yet showed true courtesy and hospitality. I regret to say that we saw some drunkenness. Who is responsible

for making it possible for these poor fellows to obtain liquor?

The Roman Catholics have blended their ceremonies with the ancient Indian forms of worship. There was a booth near the center of the plaza, with crucifix and image of the Virgin, many decorations and burning candles. Drummers and groups of singers were about outside. The dancers came from either end of the plaza and performed various evolutions, ending with a procession forming to enter this gaily covered altar place, each kneeling to kiss the image.

May we declare unto them the true God, whom now they ignorantly worship, and show them by our own lives the love of Christ and what an honest, truthful, unselfish life should be.

## NEZ PERCE WOMEN, THEN AND NOW

By Kate C. McBeth

I HAD a visitor yesterday, a bright, capable woman; dressed in a well fitting skirt and nice white waist, her luxuriant braids of hair done low on her head. With her was her little daughter, and when they began to make ready to go to their prairie home, the mother put on her own new rubbers, then a pair on the child, and, as I watched her do it, said, "Oh, do you remember when there were no such things as overshoes in all the tribe?" and she laughed, adding, "I often tell my children how few comforts we had then." Comforts! They did not know what the word meant. Then the women would come to my school and sit all day with moccasins so wet that they would leave footprints wherever they stepped. The buffalo skin shoes were kept for the bitter cold weather, for these shoes were clumsy and the Nez Perce women, even then, were proud of their small feet; and liked them to be neat looking, and now with their "store" shoes are prouder than ever. But the older people, for solid comfort, like to slip on the moccasins. Nothing pleases more than to receive from a friend a present of a tanned deer skin for gloves or shoes.

Then the women were the burden

bearers. How often have I seen across the forehead of a woman the leather strap which held the great load of wood upon the back, or watched her in the harvest field thresh the grain on a floor made of skins, or at work in the garden, always carrying her precious burden, a child upon her back. In those days they rolled themselves up and lay down on the floor with perhaps one blanket underneath, and slept—a whole family and more in the tent or one small room. Now there are few of our Christian families who do not have two or three rooms in their homes, and bedsteads; or, if the bed is on the floor, they have a well filled straw tick or mattress. Nearly all of the women have sheets, pillow cases and tablecloths, and many put out washings just as white as any white woman's.

Then, the women were timid about taking part in public church work, except leading in prayer—they were never embarrassed when called upon to pray and never thought of refusing, and do not yet. But now they have their own officers in missionary societies, and share the offices with the men in the Christian Endeavor and temperance societies, and are as much at ease and make as good



FIRST MISSIONARY SOCIETY AMONG NEZ PERCE WOMEN

Now there are six, one in each church

leaders as the men. One of our women attended the meeting of the Women's North Pacific Board, in Portland, last spring. She had never been in a large city before, and nothing escaped her attention; best of all, she could tell of it when she came back. It was a wonderfully happy time for her.

Next spring the Board meeting is to be held in Spokane, Washington, which is only one hundred and fifty miles away, and a number of the Nez Perce women are planning to attend. My visitor of yesterday said, "I have my heart set on going to the Board meeting in Spokane next spring," and then the smile



NEZ PERCES IN ATTENDANCE ON PRESBYTERY AT GARFIELD, IDAHO; 1910

The women were delegates at the presbyterial meeting. Miss McBeth is at the left of the group



on her face broadened as she added, "My husband says he will go with me and take care of the children." Her husband is an advanced Christian man who has several times been away to Sunday school and Christian Endeavor conventions and had his vision of Christian work broadened, and he wants his wife to enjoy some of the pleasures as well as share in the benefits of these gatherings.

Oh, the contrast is great, and the changes many which the Gospel of Christ has brought to the Nez Percés, especially to the women.

There has been a gradual change in the Government school here, until now it is used entirely as a sanitarium for tubercular patients among Nez Perce children, as well as those of other tribes. Advanced cases are not taken. Special care and food are given and there has been wonderful improvement in nearly all of the patients; some have been discharged as practically cured. When pronounced well by the doctor the children go to the public schools near their own homes. We are hoping that many of our children who are not strong now may grow into healthy men and women.

## A MODEL FOR TOURIST'S INSPECTION

THE photograph shows the Hopi pueblo which has been reproduced at the Grand Canyon in Arizona for the inspection of the tourist. The lower parts are fitted up as a store, where the most fascinating Indian curios may be bought. There the Hopi women may be seen on the floor weaving their baskets, and in another room the Navajo women sit at their looms making their famous blankets, while close by the papoose swings in its typical Indian cradle, suspended from the beams of the low ceiling. In the same room the Navajo silversmith has his forge and is frequently found at work, but being a Navajo he prefers to work in the open air, and may frequently be found at work near his hogan. The Hopi Indians use the upper part of the house, and the young girl of the picture was seen by the tourists, rushing like a wild young thing up and down the various ladders when her elders sought her and she evidently did not wish to be found. The big circles of hair at each side of her



HOPÍ PUEBLO IN THE GRAND CANYON IN ARIZONA

head announce the fact that she has reached marriageable age. The married Hopi women wear their hair quite differently, and in a much less conspicuous fashion.

# THE PIMAS AND PAPAGOS IN TRANSITION

By John M. Robe, Superintendent of the Tucson Training School

IN the history of the United States there has, perhaps, never been a time when so much was being done for the Indian of our country as at present. As if to make up for the outrageous way he has been treated in years gone by, Government, churches, associations, organizations and societies are all putting forth an effort to help him.

The Government, on account of its great resources and apparently inexhaustible financial ability, is, of course, doing the most in an educational way. While Government schools are able to do much for the Indian in fitting him to provide for himself after he has left school, and while they have some consecrated Christian employees, yet the best part of the Indian's education is left out to a large extent—that is, the Christian training. We find better results from the Phoenix school than from any of the other Government schools, and we believe it is because many of the faculty there are Christian people. Our officials have seen the need of Bible training and have provided a way by which such training can be given in Government schools, not by their teachers, but by outside religious instructors. Christians should be awake to the opportunity thus given to do a good and great work.

We believe the Government's policy is not all it should be in regard to the Indian. He is given free the things he should pay for, and in some cases is virtually paid to take advantage of the help which is absolutely free. The Board of Home Missions and the Woman's Board have done and are doing a most beneficial work. We have had no financial aid to give, but have given the knowledge that is required to secure the things which can be exchanged for money. We have also created in them such a desire for education, better homes, clothes, furniture and food that they will put forth an effort to secure these.

Early missionaries were doctors, lawyers, farmers, surveyors, field matrons and nurses, as well as ministers, and the help given by them can scarcely be estimated.

It was my privilege a short time ago to visit the Gila and Salt River Indian reservations, where I gained much valuable information regarding Dr. Cook and the Tucson Indian Training School and the results of the work of each. Everywhere the good seed sown is bringing harvests and those I met and with whom I talked praised our school and its returned students. One man, not a professing Christian, told me that the members of Dr. Cook's churches were the best farmers, workers and people in every way, and that our students ought to be better because they come from these homes. And yet only one generation, we might say, has had any training. With the hold this school and the Presbyterian Church have on the Papago and Pima Indians, I predict that when another generation has been trained, these people will have reached a high state of civilization. It will, however, be hard, steady work which will need the school here increased in capacity and more missionaries on the field to be able to counteract debasing influences.

While on my recent trip among the Indians, Dr. Ellis and I got down on our hands and knees and crawled into the "kee" (house) of a very old man. The only opening into this mud hut was a hole perhaps two and one-half by three feet. The dust within (there was no floor) was from two to four inches deep. The smoke from the fire in the middle of the hut was so dense we could scarcely breathe, except as we kept our heads near the ground. The old grandmother was weaving a basket, while the old man, nearly helpless, sat on a mat nearer the fire. He was clad in the old-time breechcloth and what might be called a duster without any sleeves, which had no fastenings in the front but hung open. He thus had no trouble in baring his knee as he proudly called our attention to a scar made years ago by an Apache arrow. The furnishings of the hut consisted of some very old, worn and dirty bed-clothes on the floor, a bucket and a few crude cooking utensils and dishes, all of which were on the ground or hung by strings to the roof. It is needless to



say that our visit to that home was most formal in its length. Two grandchildren of this couple are bright and happy students of the training school.

At another home, a little better in some ways, the dust of the floor was deeper because of the many who came to help the household care for the old woman who lay dying of tuberculosis on a few blankets on the ground. A piece of red mosquito netting, which had been used to keep the flies from the patient, was the one thing noticed which indicated a desire for sanitation. We are glad to add that in the homes of our

returned students, a few of which we visited, we found the furnishings well kept and clean, and as many modern conveniences as could be afforded, which of course were few.

The Tucson Indian School has done a great and good work in the past and yet it seems that its greatest opportunity is just at hand, as a look at our one hundred and forty-two bright children and a reminder that many are being turned away every year will testify. But the needs of the school are many. Do we have your prayers and financial help in this large and needy work?

## THE YOUNGER GENERATION AMONG THE KICKAPOOS

By Ella S. White



WEB-WAH-TUK

Descended in direct line from the Kickapoo's old "Prophet" Kennekuk, who was the founder of the mongrel religion of the majority of this tribe

**T**HE attitude of the Kickapoo Indian toward the white man is defiant as regards religion. "Stand aside and let me alone," he says in manner if not always in words. "This is our church," the Indians say as their excuse for beating the drum to drive away the evil spirits. "Our way is good enough for us." But, little by little, the Gospel leaven is working and, this year, at the Green Corn Dance, which is the greatest religious dance, not one young Kickapoo man took part. No young men arrayed themselves in bead work and feathers. No school boys from the Government school entered the ring or took part in

any of the religious exercises—except a few for the feast, and what Indian would forego a feast? A few years ago they depended on the young men for the singing and the beating of the drums. The young men will soon be the leaders and they will not lead in the pagan dance.

The results of training in our particular field are seen in the homes especially. Babies have more intelligent care, homes are better, cooking is better, the sick have some attention where once they were neglected and left to die, and let us hope that the sick souls, as well as sick bodies, are coming to the Great Physician to be healed. Some of the heads of families say grace before meals, which was a thing unheard of a few years ago.

How to change their social conditions is a problem which confronts the missionary; how to gain for them better associations, since we cannot change their environment. Their only hope is the power of the leaven of righteousness. They have advanced so far that a crime is looked upon as a crime; a scandal causes shame and confusion where a few years ago it was tolerated and laughed at.

It is difficult for them to understand, however, why the white man so often escapes punishment on the reservation for the same crimes for which the Kickapoo must pay the penalty. The greatest hindrance today is the white man.

He comes not as a foe, but in the garb of friendship he deceives and plunders. The Indian, who is too often the victim of graft, when trained becomes a grafter.

Existence of low ideals is easily explained—so few in their midst live good lives. The white man often ridicules the faith and teachings of those who are striving to uplift, and not knowing what to believe, or whom to trust, the Indian becomes bewildered and often ceases to try to live up to the light he has.

The indifference and scorn even of well meaning people work harm to the Kickapoo. When a young man is doing his best some one will thoughtlessly remark, in his hearing, "Those lazy, drunken Indians!"—thus discouraging the better class. Granted they are quick to learn the white man's vices, but too much is expected of the Indian if he is to live better than his white associates.

The remedy?—A strong man to lead them, and the Christian friendship of good men. O, for men and women

who care! The people of this reservation have reached their present condition not by leaps and bounds; so it must take years of patient teaching to lead them the other way.

They are loyal and teachable in many ways. Nursing the sick may not be a direct way of extending the Kingdom, but by teaching them to care for their bodies and establish Christian homes, great good can be done—nay, has been done. Clean sheets, white pillows, a willingness to learn the best way, are the encouraging things your mission teacher finds among the young mothers.

A young Christian mother sent for the missionary in haste—a little child was in convulsions. By the time the slow messenger and the teacher arrived the baby slept sweetly and long.

"How did you manage, Susie?" was asked.

Said the Indian woman: "I prayed, then I tried to remember and did all you told me."

Could any mother do better?

## THE RESPONSE OF THE ASSINIBOINES OF WOLF POINT, MONTANA

By Cynthia D. King

THE enrollment of our school for the past thirteen years does not impress one, at first glance, as being large. Our aim is to make this a Christian home and family rather than a school. Following the record year after year, it will be seen that the larger number have been with us from six to ten years, and, at the end of that time, many have gone from us into homes of their own, and others to various kinds of work that the limited opportunities here afford.

The parents of our children have some idea of the advantages that an education will bring or they would not sacrifice as they do and manage in every way possible to raise the money necessary for the children's board. There are many who would like to have their children with us, but have not the money to pay their way.

An out-station from our church at Wolf Point numbers about forty mem-

bers. Soon there will be another church organized seven miles east of us, making the second one from our home church.

All branches are doing active work. A Young Men's Christian Association of forty members has weekly meetings, going from house to house to hold them. In discussions pertaining to the Christian life, there are often taken as topics old Indian customs, and it is shown why these should be given up. They put in practice what they preach, as, for instance, when a brother member was burned out of house and home, the Association gave two days' work with their teams, hauled logs, built the house, and then solicited clothing and house furnishings, though much of the latter was donated by white friends. Again and again they have given needed help.

There are two women's societies which are doing good work. The president of one is the first girl who left us for a home of her own. She has a neat





LAVINA MEDICINE CLOUD

One of the first pupils of our Wolf Point school; also one of the first graduates and now assistant matron. Photographed in Indian dress.

and comfortable home, where her children receive the training of a Christian mother. Two of her boys are pupils in our school. Thus the second generation is coming to us.

Ten years ago, a boy of six entered our school. He was a handsome child with big black eyes and rosy cheeks. His beauty was enhanced by his rich dress of beaded buckskin. How I longed for a picture of the lad, and arranged to have one the next day. But, alas! he came the next morning with hair cut, and dressed in "store" clothes, shoes, stockings and all. Tommie had become a school boy and the Indian dress had been put aside as the first step in his new life. So his picture is but a memory to us. He has been with us since then and is one of the best and most dependable of our boys. Two sisters and one brother have also become members of our family. Last spring, father, mother and Tommie came into

our church upon confession of their faith in Christ. Can you realize the joy in our hearts to see this father, mother, and son consecrating themselves to God? Also six other children were baptized. Thus a whole family entered the Father's household, and this school was the means used to bring this family in.

Last summer, when a large automobile party was on its way to the West, arrangements were made for them to stop on our reservation. They were to witness a big dance and see how the Indian lived. At the appointed time the auto party came; there was a large encampment, a big dance and feast, and I suppose that those people left thinking that they had seen the Indian as he really is in his own home and surroundings, but this was far from true. In order to have seen them as they are this party should have visited some of the farms with fields of flax, oats and corn, for at that time everything was in a flourishing condition. Some have large hay fields, and a few have hay presses and bale hay and ship to the farther West.

Just at this time our agent and five Indians are touring the East. The Indians are in full glory of blankets, paint and feathers. An old tepee, an old Indian reclining chair and an old fire-place help complete the outfit. I understand that this was arranged for by the Great Northern Railway Company as an advertisement for their road and the country through which it passes.

The Government, the mission schools and the various societies are using all possible means for the advancement of this race in civilization and toward a higher life. A great hindrance is the curiosity that most white people have to see the Indians in their old manner of life. This lends encouragement toward keeping them back in the old ways. The Indians who are thus brought to public notice are not our representative people by any means, yet this is the idea given. Just as long as this practice is kept up, so much longer will it be before the Indian comes into his rightful heritage—that of an American citizen.

Let us work to put away this inordinate curiosity and help to lift our unfortunate ones who are in the darkness of heathenism with its superstitions and degradation.



PUPILS OF DWIGHT IMPERSONATING HIAWATHA

## THE TRAINING OF OLD DWIGHT

By J. D. Miller

THERE are many men and women all over eastern Oklahoma who secured all their education in Dwight mission, Marble City, and they rank among our best citizens. They are now sending their children to the mission, in preference to the public schools, because of the distinctly religious training received.

The present clerk of the District Court in Sequoyah County is the son of one of "Old Dwight's" former pupils. Senator Owen's mother, also, was another pupil who grew into a noble, use-

ful life. Of all the graduates of Dwight mission, since I have known the school, only one has "gone to the bad"; all the others, as far as I have been able to follow them, are leading upright, useful lives. One is a competent printer, another is a blacksmith, another is now in his third year at one of our State Normal schools; while several have become successful teachers in the public schools, and most of the others are married and living on farms. These few examples will show that the Cherokees are capable and worth training.



LAST YEAR'S PUPILS AT DWIGHT

Mr. Schaub, at lower right hand corner, for years superintendent of Dwight, is now superintendent of the Mary E. James School at Sante Fe.



"The entrance of Thy word giveth light" and in no one particular have I noticed more improvement among these people than in their physical appearance; the vacant, expressionless, hopeless stare that was once almost universal is giving way to a look of hope, purpose and ambition, that will soon materialize in better homes, schools, churches, everything.

But there are discouragements as well in the work, and one of these is the difficulty of arousing in the hearts of these people a sense of responsibility, and an ambition to achieve a high purpose. They still manifest much of that old stoicism which makes them content with things as they are.

Again: they come to the mission, have all the benefit of its religious ser-

vices and training and apparently are really converted, but when they go home it is often to a godless, if not a pagan home, in a community where there is no church nor Sunday school, and as a result they are lost to the Presbyterian Church and too often to all Christian service. We note with gratitude such instances as that of one of our boys who last summer organized and superintended a Sunday school in his home neighborhood, while his sister, also one of our pupils, taught a class. I am more and more convinced that the greatest need of these people is Christian workers who can speak their own language and who would visit them and pray with them and teach them the Word in their homes.



What can we do to make the present better than the past?

We can study the Indians, their history, their possibilities and their needs.

If we live near Indians we can carry to them the Message. We can invite them to our churches; we can go to the rancharia or the solitary cabin, and if our friendliness is genuine, we can serve in the invaluable way that the field matrons do. Indian women need the friendship of good white women; particularly is this true of the girls. If we live farther from Indians, we can help by prayer, by influence, by money, by supplies.—From *California and Her Indian Children*.



## THE PROBLEMS OF A PROSPEROUS TRIBE

By Sarah H. Chapin

**G**REAT changes have been made among the Omaha Indians by means of education and Christianity, and yet "there remains much land to be possessed."

Our Government has done much for the Indians. Some young people have been in school twelve to fifteen years, going to reservation schools, and then to one or more non-reservation schools, where they have learned trades; the boys, harnessmaking, shoemaking, tailoring, wagonmaking, blacksmithing; the girls, dressmaking, housework and nursing. This is exceedingly helpful and necessary. But the Government school does not cover the ground of the mission school in the teaching of Bible truths. These early student years, spent off the reservation, are amid other surroundings, and are bolstered up by

school rules and regulations. Usually in coming back to reservation life, if the strong anchor has not been cast to hold that life, the temptations are too great for the young man or young woman, and, unless the missionary can encircle him with the church and Sunday school and assist in engaging him to use the trade or occupation which he has learned at school, the danger is real that he will go farther from all that is good than had he no education.

We have had young people come home with high ideals, anxious to help their people; the conditions on the reservation chilled this ardor, they gave up. It is for the missionary to foresee and, if possible, bridge this condition and hold the hand of the returned student, encouraging and sometimes directing to some service which, perhaps, he can render his people.

On the Omaha reservation, education has brought a desire for good homes and reading matter and, among some, the careful farming which brings results. I know of few Omahas who are making their living by the trade learned at school—not counting farming—yet the knowledge derived from learning a trade has been of great value. One of our men built his home, putting in the finishing work in fine shape. Farming will be the employment of most of our Indians.

We labor at great disadvantage from lack of district schools and a high moral and religious tone among the resident whites with whom our Indians neighbor and visit. Also, the Mormons are insinuating themselves in such a way that, to those not quick to see through their teachings, harm will surely come. The greatest burden of work for the missionary is looking after and guiding the young people. Perhaps there was never a time in the history of this people when the need was greater; they are at a pivotal time. Many have been released from all relations to the Government, and in the first "freedom" throw themselves and their substance to the winds of extravagance, mortgage their farms and enjoy the money regardless of the future.

What are we doing to withstand these conditions? We are seeking to keep them from selling their farms, and to encourage economy and the deeding of land to children who have no allotment. For the women we have a helpful woman's missionary society which is now zealously working on quilts and other articles, with the new hospital at Walthill in mind. They hope to make many things for use there. This gives them something outside to think and plan for in material lines, while in the spiritual realm we seek to make the Bible the guide to their life, applying precept and story, as well as pointing them to the loving, willing and able



AN INDIAN OF THE PUEBLOS

The Indian girl in the illustration is named Eutimia, pronounced A oo te mea. She is of the Santa Clara Indians, a tribe of Pueblo Indians living near the cliff dwellings of which I have written in former numbers of the HOME MISSION MONTHLY.

The pottery and handicraft of these Indians are much like that found in the dwellings in the cliffs. Eutimia has her "tinaja" or water jar upon her head. This she probably made herself, for the Santa Clara Indians make much black pottery that looks and shines like ebony.

Eutimia has often assisted in the cooking of my dinner, for she helps in the home in Espanola where I have visited when duty called me to that little town. She has a fair education and has had the industrial training of a good Government school. You would never suspect Eutimia of ever being gay, would you? Yet we remember how often her rippling laughter echoed through the house as she went about her usual tasks.

PRUDENCE CLARK

Savior. The field is a needy one from every standpoint. The missionary needs indefatigable faith and perseverance and love—all Divine gifts. No sentiment will sustain or carry through this work.



## ELM SPRING MISSION, WELLING, OKLAHOMA

ON CHRISTMAS DAY, twenty-two years ago, John Ross, son of the great Cherokee chief of that name, the teacher of Park Hill mission, and Miss Sarah E. Guernsey, met with a company of Cherokees to consider forming a school for the boys and girls of the Nation. From that Christmas conference grew the Elm Spring mission school. On January 6, 1889, a one-roomed building having been erected by the Cherokees, the school was opened with a few pupils and Miss Guernsey as teacher.

It would be difficult to estimate the contribution which this school of modest beginnings has made to eastern Oklahoma manhood and womanhood. Many a home owes its Christian ideals to the faithfulness of those teachers who have given so freely of strength and time and ability for the sake of their pupils. The story of the gradual but steady growth of the school would be one of self-sacrifice, devotion and far-seeing wisdom. Miss Montgomery, who came to the mission in 1890, and remained until her death, sixteen years later, gave not only her labor and her money, but her very life to the work she loved. In response to her solicitations the Montgomery building was erected. Miss Ferguson, her successor, during her unusually devoted and effective service, maintained the high standard which her predecessors had set, but her health broke under the heavy burden. These teachers have given to Elm Spring a name for high character and efficiency in spite of adverse circumstances and insufficient equipment.

The need of such a school, the demand for it, is constantly increasing and could the word be sent out, "Elm Spring can receive you," a full hundred could at once be enrolled. As it is, quite as many were this year refused admission as were received. It is sometimes said that there is no need for a school; that there are no children to be had; that the full bloods have all passed away. A few hours' ride among the hills, with a guide who knows his way, would be a sufficient answer. The children are

there and to be had, if properly approached.

The religious character of the school may be perceived when it is known that at the close of last year every student in the boarding department who was old enough to "discern the Lord's body" had been received into church fellowship. Its influence makes itself felt, not only upon the pupils but upon the community. Those living within reach attend the Sabbath school, Christian Endeavor and



LUCY AND DEKELOS

The two little Cherokees of the picture are the babies of Elm Spring school, and are dearly loved by pupils and teachers. They are thoughtful one for the other, and it would not be a common thing to find a greater degree of affection in white children. This boy of six has been in the school almost two years, for he had no home and, when his older brother and sisters came to our school, he came with them and has since been one of the pupils. Lucy, too, is only six; she was cast out from home by her mother, and though not as old as pupils usually taken yet we could not refuse a little, friendless child. She is happy in her school home since coming last summer. If it were not for the mission school what would there be for these two little children?

prayer meeting, and special meetings or preaching services crowd the chapel school house to its capacity. Young men, who whoop and carouse along the highway elsewhere, keep a respectful silence when passing Elm Spring Mission.

# DEVELOPMENT THROUGH THE CHURCH

GOOD WILL TRAINING SCHOOL, SISSETON, SOUTH DAKOTA

By Edith D. Waddle

OUR early missionaries, the Pond brothers, the Riggs family, and Dr. Williamson, all did a wonderful and far-reaching work among the Dakota Indians. Such Indians as Dr. Charles Eastman, author and lecturer, Rev. John Eastman, pastor of the church here at Good Will, Rev. Charles Crawford, together with a large number of Christian men who are now filling the pulpit acceptably and those who have become missionaries to northern Indians, give evidence of the bountiful blessing of their efforts.

The missionary society among our Dakota women is the life of the church and around it centers, also, the social life of the community. The society meets every week at the home of some member, and the entire day is spent in sewing and quilting. The men come for the noon-day feast and for the social feature of the occasion. The women have made several hundred dollars by their efforts, and last summer built a large hall on the church lot here at Good Will for the use of the society and for large social gatherings. These meetings are exceedingly interesting to those of

us who are privileged to attend. The grandmothers still wear the beaded moccasins, the black shawl around the head and sit on the floor when they work. One of their number, old "Aunt Hannah," who is almost blind, is the life of the crowd and nothing does she like better than to have some joke on the mission workers; her laugh will ring out like a girl's.

A feature which shows progress is the manner of dress observed among the women. While their present adornment lacks, perhaps, the novelty and picturesqueness that gay coloring always produces, yet the simple black dress, shawl and neat coat which they now wear are more in keeping with their changed life.

The manual training and secular education they receive in the Government schools are well and good so far as they go, but these alone will never solve the Indian problem successfully. They must have the instruction and teachings of the Gospel, together with the spirit of the Master to make their lives noble and worth while and to this end are we laboring.

## MESSAGES WHICH CHEER

NORTH FORK, CALIFORNIA

ENCOURAGEMENT. Lots of it! It far outweighs the discouragement; in fact, I have not found the latter so far. When you look at the poor old grandmothers' faces, wrinkled and seamed, hard and hopeless in expression, then at the mothers, and from them to these girls, their daughters, you see the steps up toward a better and higher condition, and the sight helps to refute the prevalent opinion that it is no use to educate the Indians, that they go back to their old ways when they return home.

The founders of this mission and their successors have surely formed a good basis of Bible and spiritual truth in the minds of these young girls. I am often surprised at their knowledge of the Bible, and I am sure that the Holy Spirit is doing His work in their hearts. This is more marked in some than in others of course. One girl, who was especially troublesome last year, but who now rarely rebels under discipline, asked recently, "Does God understand Indian? Does God know when I think Indian? I

always think Indian." The girls are not allowed to speak their native tongue at the mission.

My twelve girls in school are interesting and lovable. They are slow to take a new idea, but of course both teacher and taught are handicapped with the difficulty of different languages. They are responsive, willing and patient and have a keen sense of humor, provided the cause which gives rise to it is within the range of their mental activity. They are affectionate, though slow to give their confidence. Confidence once gained they can apparently be led almost anywhere. With all the slowness and stubbornness there is that about them which makes teaching a delight and gives assurance that one is working at something decidedly "worth while."

Sunday services are well attended. Some Indians come on Saturday and camp over Sunday. Of course their children in school are an attraction for a number of them. They think a great deal of their children and are indulgent to them, but demand nothing from them, so, in a way, they are spoiled, and discipline is hard to bear.



The class for adults on Saturday afternoon is pathetic in interest. The younger women come neat and clean and eager to learn to read and write, and they do surprisingly well. One young mother brings her baby in her basket. She sometimes holds the "basket" in one arm, rocking it, and writes with the other, copying what I have put on the blackboard. It stirs the heart to look into these earnest faces. Surely the Gospel is adequate to the difficulties and able to cope with and overcome all obstacles.

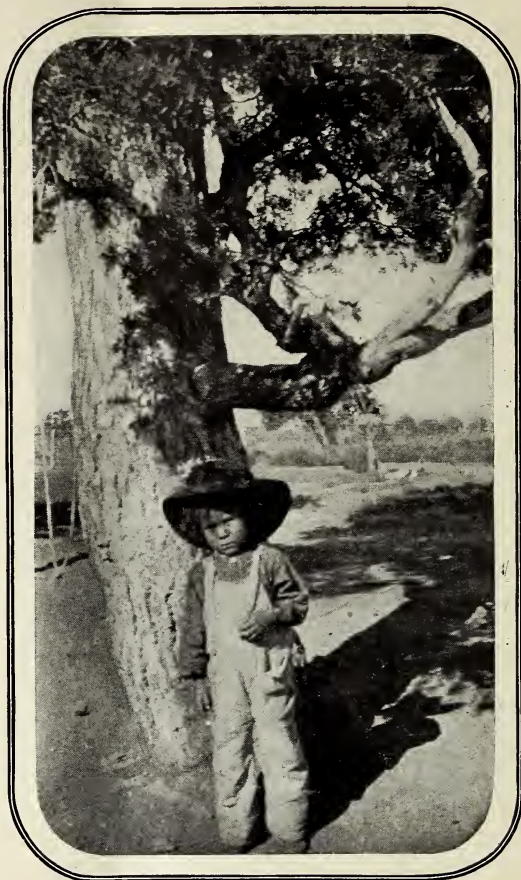
FRANCES MARSTON

#### NAVAJOS OF GANADO, ARIZONA

**A**S we look about us, one of the greatest and most noticeable changes among our Navajo people, since the mission was started, is loss of confidence in their medicine men, and strong desire for the mission physician and workers when sickness comes into their homes. Many bring their sick to the mission and beg to have them kept here and cared for until they are well. Sometimes it seems impossible to keep them, since there is no place to which to take them but Mr. Bierkemper's home, and that is always more than crowded. This lack of facilities has been a great disadvantage in the work, but now we are looking forward to having a hospital and to think that we can soon take all these needy ones in and give them just the attention they need seems too good to be true.

Last spring several of us accompanied Mr. Bierkemper to a home where he went to baptize a woman who could not go to church on account of a houseful of little children and a husband who was determined that she should not attend the Sunday service. She had made known her desire to become a Christian. When we reached her home, we found there one of the strongest medicine men in the country. He was a relative of the family and had always had great influence among them. On questioning her as to the stand she was about to take, she spoke out boldly before all present and said she wanted to follow the true God and train her children in the true Christian way. Before we left the home she and all her children were baptized. After we left, the strongest ridiculing and harsh, cutting words from those about her did not make her waver from her new-found faith, but rather made her stronger. She had heard enough of the true God to know that she was right and she could not be moved.

One of our greatest problems in the school work is to get the children into the school. They are needed at home to care for the sheep, and the parents do not yet realize the necessity of making a sacrifice for their children. We are hoping and praying that the influence of our work will make such an impression that they will feel that they cannot keep their children away. One family has been reached in this way: Our matron took a sick, almost blind girl into her home, placed her in school, and gave her care and attention. She can now help herself and others, while, before, she was a burden to all about her. This same family has asked us to take others of their children and we hope to do so as soon as our new home is completed. This girl has offered to earn



A SMALL NAVAJO OF GANADO

money by washing, that she may hire some one else to look after the sheep and her sister may come to school.

At every turn we are now seeing results of our Christian work. Some are building better homes, and are anxious to train their children aright. They listen with great interest to what is told about the care of their children. As to individual improvement of the children who have enjoyed even a few months of Christian training, we feel the results so far justify us in expecting great things from our Navajo friends of Ganado.

OLIVE FORSYTH

#### HOOPA, CALIFORNIA

**S**IX months' absence from a field makes changes loom up as a year's continued residence could, never do. Twenty-one of my people have been called to render up their final account since last I saw them. Such wholesale mortality has sobered the general public and there has been no mention of the usual fall festivities.

There have been strenuous efforts to apprehend and convict white men who would sell liquor to the Indians. Several convictions were made. The fight is on and I have faith to believe we are in the race to win. The young Indian men are

fast learning the evil effects of intemperance, and are safeguarding themselves from its destructive influences. One young man was the only male passenger in a stage who was not imbibing warmth from the bottle. "Take a little, just to keep warm." "Have a drink, it will do you good." Always a firm but gentlemanly refusal. Finally the would-be friend asked, "Do you never drink." "Yes, I drink water, milk, coffee and tea." This young man was an Indian, and the tempters were of the white race. The Indian was mild, gentlemanly, firm, strong.

The Indian likes to see and hear about the outside world. He longs for enlightenment, but shrinks from acknowledging his need of light.

It is to be lamented that those who would lift the Indian out of his low estate, so frequently fail to see in him a brother-man, but rather persist in treating him like a child. The adult Indian has desires like our desires. He craves knowledge, longs for light, would willingly part with his meagre possessions for the privilege of standing side by side with fellow students of whatever race. When we cease to treat him like an inferior, and can see in him the making of a man of sturdy character, of unlimited power of endurance, a man whose word is as good as his bond, who never, wittingly, infringes on the rights of a neighbor, we shall have solved the Indian problem.

MARTHA E. CHASE

## HOME MISSIONS IN BERING SEA

AMONG ESKIMOS OF ST. LAWRENCE ISLAND, ALASKA

By Louise Kellogg Campbell

Tidings from this most western of Presbyterian Home Missions come so seldom that they are welcomed to our pages whenever good fortune and Uncle Sam's mails favor us, and space is immediately given without waiting for the time when Alaska shall be the special consideration of the month.

### *In the Reindeer Camp*

**I**N August, after the supply vessel had brought our provisions and they were safely stored away, we took a trip to Collier, about forty-five miles from Gambell, where we camped for two weeks while Dr. Campbell attended to the counting and marking of the reindeer. At present there are six hundred and eighty deer on the Island, nearly all of which are owned by trained Eskimo men who live at the reindeer camp with their families.

During our stay there were about fifty people at the place. Meetings, held on Sundays and Wednesdays, were well attended. One Sunday after the meeting, Dr. Campbell performed the marriage ceremony for three couples, who had been living together for several years and had children, but now, because they wanted to be Christians, desired the Christian ceremony.

We were both ill while camping, but the trip benefited us in health and we felt much more vigorous from our two weeks in the open. Our friends at Collier were very kind to us, keeping us supplied with fresh deer meat and fish all the time we were there.

### *The Work at Gambell*

After returning, Dr. Campbell was very busy for nearly a month with ten to twenty-three men and boys, building two houses, one to be used as an oil plant and soap factory, the other as a store. This practical work is of great value to the natives, as they learn much in doing it. There are now a number of our men and youths who are able to measure, saw and square accurately, shingle and make door and window casings, as well as do the rougher work of carpentry.

During the year nearly all our people had grip. We treated them in their homes, supplying and preparing food whenever necessary.

The year was a very busy one for both Dr. Campbell and myself, as our assistant teacher, Miss Anderson, left in June and no one came to

take her place. After waiting until November for a ship to bring our new assistant who was waiting in Nome for an opportunity to come to us, I took the primary department and did the best I could with it for the next seven months. The work with the little folks was enjoyable, but, of course, putting in so much time with them, made it impossible for me to visit in the homes as much as I otherwise would. Two afternoons weekly the girls from the grammar department were instructed in cooking simple dishes, such as rice, oats, beans, prunes, apples, bread, doughnuts, candy and corn-bread. They were also taught to kindle a fire and keep it going, as well as to wash and dry dishes, clean the stove and sweep the floor. The girls all enjoyed the cooking lessons and I believe derived much benefit from them.

### *Holiday Celebrations Among the Eskimos*

On Thanksgiving Day we gave the usual feast in the school room, preceded by a short service of song. Heretofore we have invited only the children, widows, the very poor, the old and decrepit and the sick, as that was enough to more than fill the house. But this time we announced that all would be welcome, the only stipulation being that they should bring their own cups and spoons, as we had not enough to go around. Needless to say the attendance was of large proportions and kept us serving for several hours. Some of our people who had been to Powowaluk, the little village at Southwest Cape, for a brief visit, returned late in the evening and on learning that hot tea and other food was being dispensed in the school room, came in right from their sleds with snow and ice clinging to their garments. After their long, cold ride the bright, warm room and hot food seemed doubly good to them.

Christmas was a happy day for all of us. Our Seattle and California friends, in the boxes that they sent, contributed largely to the Christmas joy. The school children had been



busy and interested for weeks in making gifts for their parents and friends. Others also prepared and gave gifts to their loved ones and friends, so that the whole village was right on tip toe with joyous preparation and anticipation. The school children had been drilled in a program of songs and speeches, which they carried through very well. We counted the gifts made by natives and found five hundred, including those made by the school children.

### *A Struggle with the Sorcerers*

The first two weeks in January, the prayer meetings held every evening were quite well attended, though not as well as usual during the week of prayer. Some of the sorcerers and some of the old men who held to former ways, and who feared that their days of supremacy were coming to a close, were very busy trying to turn away the believers from Jesus. Some of the sorcerers claimed to have had visions and dreams in which they were warned of the coming destruction of all on the Island if they continued to forsake the ways of their fathers and follow Jesus. Any illness that came was ascribed by the sorcerers to be the result of deviation from old customs and beliefs.

Being an ignorant and superstitious people, some were influenced and stopped attending all meetings and resumed old practices. Others, while they did not attend our meetings, still refrained from the old practices, and lived cleaner and better lives than formerly, and we feel confident that they will never sink back to the old level.

The trial has sifted out many, but still there are a goodly number striving to live Christian lives. Some have been persecuted for their faith, but still stand true and witness for Jesus. One sorcerer went to every house in the village and tried to get all who believed to recant. One young woman told me of his visit to her house. After telling her his visions and dreams, he asked her to stop being a Christian. She answered, "The Bible tells us we must obey God rather than man," Acts 5: 29, and also gave him some other verses that are translated into Eskimo. At last, he said, "Oh, well, you can believe that book if you wish, but do not attend prayer meeting any more." To which she replied that Jesus said, "Watch and pray that ye enter not into temptation," Mark 14: 38. The Word of God was too much for the sorcerer. He dropped his head and quietly withdrew. Others told us that when this sorcerer came to their homes

to talk, they got down their Bibles and read aloud so that his words would not affect them.

### *Eskimo Bible Translation*

At both the small villages, Poropiertti, the reindeer camp, and Powowaluk at South West Cape, the natives themselves have conducted meetings twice a week, in which they studied the Scriptures, sang Gospel songs and offered prayer and testimony.

The Eskimo Bible translations which the Board of Publication published and sent to us have been a great help to all. This spring, when the Eskimo natives of Siberia visited our people, we gave these books to many who received them gladly. Last year we had given a few mimeograph copies to young men who desired them. Imagine our joy at finding this spring that one of these young men could read any part by himself. There are now over one hundred of these little books scattered throughout the Siberian villages along the coast from East Cape to Plover Bay. We ask the prayers of the Christians at home that God may use this means to let His light shine into the hearts of these people, who as yet have no teachers or missionaries.

### *Missionaries Return Home and Others Take Up the Standard*

We left Gambell on August fifteenth, on board the New Jersey, a small gasoline boat, operated by five native men of the Sinuk village, twenty-six miles north of Nome, arriving in Nome two days later.

We were sorry to leave the Island, for we have known the people long and love them, and many were sick with colds and pneumonia.

While in Nome we met Miss Anderson, who was with us on the Island for three years, and Miss Ingwaldson. The first part of October they were taken to the Island by the Revenue cutter Bear. They are now the only white people there, and will not see another white person until May or June of next year. Will you not unite your prayers with ours that they may be kept in health and strength all winter, and that God, through them, may work great things for the people of the Island? We are very grateful to the dear people at home who have had us in remembrance to pray for us through the long months when we were shut away from any communication save by the Throne; and so we bespeak your prayers for these two friends, who will need all the prayer help you can give them.

## STATIONS AND TEACHERS AMONG THE INDIANS

### ARIZONA

**Sanado.** (Boarding and day school for Navajos.) Miss S. L. Conklin, Miss Olive Forsyth.

**Tucson.** (P. O., Escuela. Boarding school for Pimas and Papagos.) Mr. J. M. Robe, Mrs. J. M. Robe, Mr. Louis Guigou, Miss E. E. Laird, Miss M. M. Shaver, Miss E. T. Wolfe, Miss Florence Dilley, Miss Minnie Parker, Mrs. Louis Guigou, Miss Lona Van Ness, Mr. R. S. Johnston, Mr. J. J. Lynn, Miss Audrey Cooper.

### CALIFORNIA

**Hoopa.** (Hupa Indians.) Miss Martha E. Chase, Miss R. Anna Funk.

**North Fork.** (Mono Indian girls.) Miss Katherine F. Watters, Miss Frances Marston.

**Pitt River Mission.** (P. O. Glenburn. Day school.) Mrs. Lucy C. Gay.

### IDAHO

**Lapwai.** (Training School for Nez Perce Evangelists.) Miss Kate C. McBeth, Miss Mazie Crawford.

### KANSAS

**Kickapoo Reservation.** (P. O. Germantown.) Mrs. Ella S. White.

### MONTANA

**Wolf Point.** (Boarding and day school for Assiniboinés and Sioux.) Mrs. C. D. King, Miss E. G. Worthy, Mr. H. T. Smith, Mrs. H. T. Smith.

### NEBRASKA

**Omaha Reservation.** (P. O. Walthill.) Miss S. H. Chapin.

## NEW MEXICO

**Jemez.** (Day school.) Mrs. Anna R. Bloom.  
**Jewett.** (P. O. Liberty. Boarding school for Navajos.)  
 Miss J. E. Rogers, Miss I. P. Boutwell, Miss L. Mil-  
 holland, Mr. G. D. Bratschi.

## OKLAHOMA

**Dwight.** (P. O. Marble City. Industrial and Boarding  
 school for Cherokees.) Prof. J. D. Miller, Mr. Paul H.  
 Roose, Miss C. P. Mahan, Miss Rada Mathes, Miss S.  
 N. Long, Miss Bertha Wilson, Miss Hester Parker, Mr.  
 Sam Ussery.

**Elm Spring.** (P. O. Welling. Boarding and day school  
 for Cherokees.) Miss Jennie Templeton, Miss J. T.  
 Buchanan, Miss M. M. Hunt.

## SOUTH DAKOTA

**Good Will.** (P. O. Sisseton. Boarding and day school  
 for Sioux.) Mr. W. E. Stevenson, Miss C. A. Speer,  
 Mrs. E. D. Waddle, Miss L. M. Johnson, Miss A. E.  
 McMullen, Miss Frances McNeely.

## WASHINGTON

**Neah Bay.** (Makeh Indians.) Miss Helen W. Clark.

## MISSION STUDY

By Mrs. D. B. Wells

## CHAPTER V.—NON-CHRISTIAN FAITHS IN AMERICA

THE need and timeliness of this chapter no thoughtful and observing Christian can question. Nearly every week sees the promulgation of some new creed or cult, designed primarily to bring gain and homage to its founder; and secondarily, or even only incidentally, to appease spiritual hunger by stultifying the conscience and appealing to "the lust of the flesh, and the lust of the eyes, and the pride of life." People are constantly being drawn away from God's plan of redemption because they are not rooted and grounded in the truth. It may not be easy to rescue the older ones from these errors. But we can so teach and impress upon the young people and children the truths of Scripture that they may be fortified against the insidious attacks of sugar-coated falsehood.

Herein lie the untold importance and value of our Home Mission churches, Sunday schools, colleges, academies and kindergartens. A little child asked her mother why she fell out of bed the night before. The mother said she did not know. The child said: "I know; I guess I did not get into bed far enough." The people who are dropping out of truth to-day are the people who never got in far enough to gain lodgment. Read 2 Tim. 3: 1 to 7.

One fundamental truth is often obscured by a misunderstanding of two words: *divinity* and *deity*. Many people and many creeds admit the divinity of Christ, by which they mean His God-likeness, but no more. Evangelical Christianity claims for Jesus Christ absolute deity, that He is very God of very God; and therefore is not satisfied with an admission simply of likeness to God. This is a primary and absolutely essential distinction which, clearly understood, would quickly and easily dismiss from consideration on the part of Evangelical Christians the claims of the numerous creeds and cults of to-day. Whatever discredits or denies the deity of Christ is, to us, not of God. Mothers, Sunday school teachers, mission school teachers, could you not help to protect the youth of to-day against future danger by laying stress upon the thought of deity as well as that of divinity?

The writer of the chapter makes this classification of the various creeds:

a. Un-Christian: denies the deity of Christ. Includes Judaism, Mormonism, Spiritualism, Christian Science, those having no religious affiliation whatever.

b. Non-Christian: so far as Christ is recognized, admits His divinity. Includes the modern forms of ancient creeds as Confucianism or Ethical Culture, Brahmanism or Vedantism, Buddhism or Theosophy, Parseeism or Sun worship, Mohammedanism or Bahaism and Babism, Modern Judaism, Worship of Isis.

c. Anti-Christian: opposed to all religions. Includes atheists, as the followers of Voltaire, Strauss, Renan and Ingersoll, rapidly increasing in number; some forms of Socialism; some labor organizations which exact from members an oath of aggressive antagonism to all religions.

That the number of these creeds is rapidly increasing is shown by the report of the Religious Census whose facts were gathered during the years 1906 to 1910. It is said that in Chicago sixty-eight different cults hold a service every Sunday. A school meeting regularly every Sunday afternoon teaches a company of children of over four hundred a catechism of twenty pages the first three questions and answers of which are these:

Q. Is there a God?

A. There is no God.

Q. Is there such a thing as sin?

A. Since there is no God, there can be no such thing as sin.

Q. What is the chief purpose of man?

A. To enjoy himself and get all he can for himself.

Is it strange that anarchy and crime flourish under such teaching? What is the remedy? To establish side by side with that school one which teaches the truths of the Bible. Costs money? We might better spend money on Christian schools than on jails and prisons.

Four of these creeds are especially specious and dangerous, because of their deceptive methods and because of their aggressive missionary work. These are Mormonism, Christian Science, Theosophy and Bahaism or Bahaism. Many converts are being won for each of them every year, converts who come out from our Evangelical Churches. It would seem as if it were the bounden duty of Christians to understand wherein lie their falsity and speciousness.

Not only is Mormonism guilty of criminal offense against patriotism and morality, but, what is not so generally recognized, it is more guilty of heathenism, insult to God and His Christ, and the deification of man. The doctrine of polygamy is bad enough every one knows; but the teachings of the Mormon



Church in regard to the nature of God, the life and deeds of Jesus Christ, and the character of the Holy Spirit are infamous in the extreme. Polygamy is but one branch of a tree which is wholly diabolical in its character and fruits. Get the Mormon "Book of Doctrines and Covenants" and study what they teach. If Germany so appreciates the meaning of their work that a law is passed forbidding their missionary activity in that country, how can we tolerate the Church in this land?

**Christian Science**, while presenting a much more desirable exterior, is nevertheless equally dangerous and specious in its claims. It is really Buddhism wearing another face and assuming modern phraseology, but, like its prototype, denying sin, the need of a Savior, the hope of a future, and substituting a human being and human interpretation for God and His Word. Trained to seem to believe that that which is not, to discount truth, to glorify selfishness, its core is wrong and entirely opposed to Scripture.

**Theosophy**, another form of Buddhism, has had a stormy history. It professes three objects: to establish a universal brotherhood of humanity, to study the Aryan Scripture and Asiatic literature, to investigate the mysteries of nature and the psychic powers of man. It believes that the ancient pundits of India are still living from whom all wisdom may be obtained; in reincarnation; astral life; in a gradual evolution towards a perfection of character which is finally merged with nothingness in Nirvana.

**Bahaim** or **Babism** is a modern form of Mohammedanism, introduced into this country

during the World's Parliament of Religions, and having its present center at Green Acre, Maine. Reincarnation is its chief tenet, and the search for ancient wisdom, with the worship of Krishna.

There is a story told of a Chinese shoemaker who was trying to tell a company of fellow Chinamen the difference between Christianity and other religions. Somehow he seems to have come very near the truth. He said: "A poor man fell into a deep well and was unable to help himself to climb out and was in danger of drowning. Confucius passed by and hearing the struggles of the man leaned over the well and said to him: 'Poor fellow! you are in a bad way. Let me give you a piece of advice. If you ever get out of there, do not fall in again.' And he went his way. Vishnu also came by, and likewise looked down upon the man. He said, 'Poor fellow! You are like to drown. I want to help you. If you will climb up the first two-thirds of the way I will lift you over the curb of the well.' But since the man could not do that, he had to leave him to his fate. The Buddha came by, and looked at the man. He also said: 'Poor fellow! You are in great need. I would like to help you. If you will sit still at the bottom of the well long enough and think hard enough of nothing, you will arrive at a state when you will not desire to get out or want any thing in existence.' But Jesus Christ came, and seeing the distress of the man, said: 'Give me your hand and do not struggle any more.' Then He lifted him out of the well, set him on his feet, and sent him on his way with this word only: 'If you are again in trouble, come to me for help!'"

## MISSION STUDY—WHY, WHEN, HOW

### WHY MISSION STUDY?

1. Because Mission Study deals with living questions.
2. Because world issues demand intensive thought.
3. Because woman is a power in solving world problems.
4. Because national reforms have resulted from her stick-to-itiveness.
5. Because Mission Study stimulates to increased efforts.
6. Because Mission Study awakens interest in social and industrial conditions.
7. Because study is the adequate method of saturating ourselves with the facts of the great present day needs.
8. Because Mission Study makes the student see more clearly "the great crowd in every part of the world yearning after God, piteously, pathetically, most often speechlessly yearning with a great inner tug after Him. They know the yearning, they feel the inner upward tug—they don't know that for which they yearn, nor what will satisfy."

### WHEN MISSION STUDY? NOW

### HOW MISSION STUDY?

Have some bright woman review the book in missionary meeting or prayer meeting.

Interest from four to ten women in a class.

Urge each member to have her own book.

Select one leader or one for each chapter, though one for the book is preferable.

Spend one hour each week for six weeks.

Begin on time.

Close on time.

The Home Mission Text Book for 1911-1912, "Conservation of National Ideals," is a fascinating discussion of national problems. Each chapter is treated by an expert.

Chapter 1. A Conserving Force—D. B. Wells

Chapter 2. What to Do for the Immigrant—Edward A. Steiner

Chapter 3. The Problem of Race—Ray Stannard Baker

Chapter 4. The Church and Social Questions—Prof. Walter C. Rauschenbusch

Chapter 5. Non-Christian Faiths in America—Elizabeth B. Vermilye

Chapter 6. Christian Conservation—Dr. Charles L. Thompson

Margaret E. Sangster says:—"In the pages of this book the baffling problems of alien races and opposing creeds are lucidly discussed. The aggressiveness of the Mormon hierarchy is strongly displayed, and the relations between labor and capital are intelligently discussed. The chapter on immigration sets before the student in bright and hopeful style the advantages which must come to us from the brave and forceful toilers who have seen a star in the West and sought it over land and sea. The book will repay thoughtful reading and earnest study in missionary associations, in woman's clubs, in the church and at home."

Women's missionary societies should write for suggestions and enrollment cards to Mrs. M. J. Gildersleeve; Westminster Guilds, to Mrs. Dwight E. Potter, 156 5th Ave., New York City.

## AN ANNOUNCEMENT

THE sight of a parent and child working in perfect harmony in that sphere in which lies the chosen career of the former is but seldom seen nowadays, especially when this means the merging of the efforts of the child in the successes of the parent; the trend is all too often toward the drawing of the second generation from the too familiar by the attractiveness of the unknown. And yet what greater opportunity can come to a loving child than to serve days of apprenticeship under the appreciative guidance of the one whose affection and pride would work together with her ability for the furtherance of the knowledge of the learner.

A peculiarly close and loving bond bound the Editor of the HOME MISSION MONTHLY, our dear Mrs. Finks, whose loss we mourn, and the daughter who was her constant companion, helper and reliance. What more fitting, then, than that the mantle of the mother should fall upon the shoulders of the daughter, whose preparation for such a task has been gained through loving service to the mother.

As Miss Theodora Finks takes up the pen laid aside by the tired hands, we bespeak for her the prayers, the sympathy, the help of the readers of the HOME MISSION MONTHLY.

M. KATHARINE BENNETT

## FROM THE SECRETARY'S DESK

ON October twenty-eighth, letters enclosing blanks for presbyterial reports on Double Membership were mailed from headquarters to synodical officers with request that they be forwarded at once so that returns could be promptly received in New York. Just one month from that date eighty-eight reports had been received in New York—a splendid tribute to the efficiency of our synodical organizations. A number of synodical presidents wrote that the day the material was received from New York, they had written to each presbyterial organization and forwarded the green blanks. Material gleaned from these reports has been printed under caption, "Double Membership Bulletin," and sufficient copies forwarded to synodical presidents and synodical secretaries, to send to their respective presbyterial officers. This was done at the suggestion of synodical presidents. Each local auxiliary should have received two bulletins—if not, apply to your presbyterial president or secretary. A limited number is still in our office.

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Since the Bulletin went to press many more green blanks have been received. From all parts of the country the reports on Double Membership are most gratifying. Let the success which is rewarding your effort cheer you on to greater enthusiasm.

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How about answering promptly *all* letters received? It seems as if the corresponding secretary of Wisconsin—Mrs. H. A. Wilson—sums the whole matter up just about right when she says: "I would rather get a prompt reply—even if it only tells me they cannot do what I asked—than to have to 'wait and wonder.'" Mrs. Maynard, synodical president of Wisconsin, also expresses forcibly a timely fact when she says: "We try to furnish fuel for the fire in the way of encouragement and suggestion, hoping that we may have an advance this year."

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Mrs. Richards of Baltimore Synodical sent a ringing message to her constituency:

Advance, in a deepening of our own spiritual life.

Advance, in more prayer for the work, rather than in more detail and "new" methods.

Advance, in the thought of better missionary meetings, spending more time in prayer for our teachers and scholarships at these meetings.

Advance, in being strong to do God's work in simple dependence upon His guidance.

\* \* \*

Mrs. Carson, synodical secretary of South Dakota, in writing of their Annual Meeting, says: "Each of the four presbyterials was represented, their officers bringing encouraging reports as to efforts put forth by the local societies to advance in the face of very untoward circumstances. The shifting population of the West causing loss in many cases of our best elements and necessitating a frequent change of officers greatly hampers our work, but there is no lessening of interest in the work of missions. Our executive sessions were marked by a real purpose to study our work more thoroughly, the conferences being unusually helpful. Miss Lincoln's presence was greatly appreciated, with her earnest appeals for more intelligent service and her excellent suggestions along all lines of work. Three of our four presbyterials showed a gain in contributions to the Home Mission Board, the Aberdeen Presbyterial taking the lead, but the Black Hills showing the greatest per cent. of gain. All pledged themselves to push the campaign for double membership and increase the general fund as much as possible."

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Mrs. Butter, president of Nebraska, writes of the synodical meeting: "We had a very successful one, much of which was due to the presence, help and inspiration of Miss Upham. She is dearly beloved by all the Nebraska women."

\* \* \*

Mrs. G. C. Yeisley has sent out a stirring appeal to the great constituency of New York Synodical, from which the following is quoted as being of general interest to all:

"I fully realize that the receipts of one year compared in imagination with what they may be in the next, are like shifting sands. Notwithstanding, we *must* have a working basis, and.



nothing seems better than to make our appointments upon the basis of your gifts a year ago. 'Not failure but low aim is crime.' May I simply urge upon you, God helping, to do your best?

"To whomsoever much is given, of him shall much be required." The gifts, oftentimes, of those coming within this category, do not measure up to the self-denying offerings of those outside of this enumeration. It is surely admissible and right 'to provoke to love and to good works.'

"Fulfill your pledges and make an advance. In our work we are dependent upon one another. To the largest society as well as to the most inconspicuous member of any society, we must look and depend for success and progress. Let us all seek divine guidance and strive to make this year of 1911-12 the best in our history."

\* \* \*

Arkansas reports a good synodical meeting, and so does Montana; both synods, however, keenly regretted the Woman's Board was not officially represented. In Montana a new presbyterial society was organized—that of Kalispell, and we most heartily welcome it to our ranks. Plans are now being made for the meetings of the various presbyterial societies this coming spring, and the prospects are good that all will have meetings. If so, this will be the

first time in the history of Montana Synodical Society. \* \* \*

It is not often a synodical meeting has the Governor of the State present, but such was the privilege of Michigan when Mrs. Mitchell, synodical president, introduced Gov. Osborn, who most graciously responded. He said he believed in Home and Foreign Missions, and that the women were doing a great work and it was the duty of every Christian to carry the Gospel message. Mrs. Wm. Bryant, synodical secretary, had an intensely interesting report from which we quote: "Our hearts are full of rejoicing, not only for increase in gifts, but increase in study and interest. Before the day is over we are hoping for a large increase in membership. Our ideal is every Presbyterian woman in Michigan a member of the missionary society. This has been our rally call for nearly two years, and we will not be quite satisfied until we have doubled our membership. One society in Detroit gained seventy-four this year. Battle Creek counts every woman who is a member of the church as a member of the missionary society. We have the finest study books, with the most up-to-date information of conditions in our own country, and its cosmopolitan peoples. They should prove as fascinating as the latest novel, and as practical as the course of study in a woman's club."

## YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie, Secretary.

**A** COMPLETE Prayer Circle of Young People's Secretaries! That is the aim, and already there are four links in this chain. It began with Pennsylvania, where Mrs. Clokey, the synodical secretary, sent out a schedule of suggestions to her presbyterial officers which was adopted unanimously. The first day of the month is designated for the secretary at headquarters, the second to the synodical secretary; then the other twenty-five secretaries follow in alphabetical order, and the missionaries for whom their contributions are applied are also included. Four other synodical secretaries have joined in this grouping.

The first day of the month has now been adopted by all as the date when special petitions shall be offered for the Board's young people's secretary and for our department. New courage, hope, patience, joy—a full consecration to the Master's service must be the result. The new year has begun with the expectation of completing the chain and we believe this definite, united intercession will be one means toward securing young women for this service who will "stick to their jobs," and that all of us will be more efficient—"workmen that needeth not to be ashamed."

The January Field Letters have been of unusual interest. They are sent to the chairmen of the missionary committees in young people's societies, or to the corresponding secretary, and are for the whole society—not for the recipient, as too many seem to suppose. One Junior society and one band as the direct result of the October Junior letter is a record worth reporting.

Those who have thought it difficult to study missions in the Junior societies will be interested in the following: "I am rather perplexed as to how to fill the report blank, for our Junior study was not conducted according to the blank. We used 'Star 49,' and for each study I copied a chapter by topics and distributed to those who could read script. This they read. For the youngest members I cut out pictures (or had them find them) to illustrate the chapter. These they pasted on a home map of Porto Rico. We hold our meetings on Sunday and used this book on the last Sunday of each month for eight months. All the twenty-four members of the Junior society were considered members of the mission study. I have had no training—am only one who is interested in the work."

The C. E. Home Mission topic for February 25th is "The Home Missionary Whose Life has Most Inspired Me." (Scripture reference, Acts 10: 25-35). If a full report of the missionaries quoted at these meetings could be secured it would make interesting reading.

Have you seen the Patriotic Service for the Sunday schools? This is the "last call," and we believe the women of the missionary societies will show their interest in Home Missions and in their own Sunday schools by urging the superintendents to make use of the program and the "U. S. Mail" envelope. Announcements were sent to pastors, samples sent to the chairmen of missionary committees in the Sunday schools (as far as we have any record) and our part has been done. What about yours? Address the secretary of this department for supplies.

## PROGRAM FOR MARCH MEETINGS

## TOPIC—IMMIGRANT COMMUNITIES

(Decorate with Flags)

## Song.—

**Roll-Call**—Tag the ladies on arrival with cards previously prepared, bearing names of peoples represented in our population, perhaps using little flag pins for the purpose. After members have responded, give guests opportunity to name the nationalities mentioned on their cards.

## Prayer.

**Scripture**—John 10: 16; Is. 60: 1-5. Comment on double blessing promised in Is. 60 to God's people and to those who come to them.

**The American a Composite.** Two-minute presentation of the kernel of truth in "Conservation of American Ideals," pages 174-179.

**Song**—"America." (Standing, heads bowed during last stanza and following prayer.)

**Prayer**—Read one of the wonderful prayers of Prof. Walter C. Rauchenbusch. One will be found on page 100 of "Conservation of American Ideals," others more directly on the subject in his book, "For God and the People," and in last year's issues of the *American Magazine*

**"The Immigration Tide"**—Five-minute paper focusing attention on inrush of foreign peoples.

**"Against the Current"**—Ten-minute paper. See Chapter, "The Cup of Elijah," in "Against the Current," by Prof. Edward A. Steiner. Chapter bound separately by Revell Pub. Co. for 25c.

**"The Life-Giving Stream"**—Five-minute talk on the redemptive mission of the church in the present crisis.

**"What to do for the Immigrant"**—Ten-minute epitome of chapter two in "Conservation of American Ideals."

**Song**—"The Star Spangled Banner."

Societies doing local work among foreigners will shape their program to include report and appeal concerning it.

**Give the Boys and Girls a Chance.** You know at least one boy or girl who should be interested in missions. Possibly you know a dozen. The simplest, most practical, easiest way of creating an interest is to put *Over Sea and Land*, the children's missionary magazine of the Presbyterian Church, into their hands.

The work will lag in the next generation if we do not inspire our children now with a great desire to help others. *Over Sea and Land* furnishes just the incentive needed to start and encourage young brains and hands. The Giant Subscription Rally, started by *Over Sea and Land* three months ago, was planned to help put the magazine into the hands of every Presbyterian child. Help your secretary to increase her list, so that the credit for the greatest increase this winter shall be given to your State, when the public announcement is made at next General Assembly. Price twenty-five cents a year. Published at 156 Fifth Ave. New York City, Room 621.

## A FORWARD STEP

In the fall of 1911 The Woman's Board of Home Missions and the Women's Board of Foreign Missions of New York decided in their separate meetings, and without knowledge of each other's plans, to secure at once new workers. The Home Board wanted a secretary for young women's work in general, and the Foreign Board a secretary to work among students in schools, colleges and conferences. Each Board appointed a Committee to secure its secretary. Both Committees at once thought of Mrs. Dwight E. Potter, whose knowledge of the Pacific Coast and experience as a Young Women's Christian Association Secretary fitted her for work in Young Women's Societies and Guilds, while her term in Syria as a missionary, although short, gave her the requisite foreign missionary experience.

When Mrs. Potter's name was mentioned at the first meeting of the Committee of the Foreign Board they learned that she had already accepted the call from the Home Board. This was a great disappointment, as she seemed to have all the qualifications for the Foreign Board work. Then there came to them the thought that the Home Board might be willing to share Mrs. Potter's services within the territory of the New York Board. They argued that where Mrs. Potter worked among young women, trying to vitalize their societies, missions of every kind would profit, and since Foreign Missions would share the benefit of her work, they might equally well share the responsibility and expense.

The officers of the Home Board received this proposition with cordial and open-minded interest, and after careful consideration agreed to make the experiment for a year. While they had not called her primarily for student work, they, no less than the Foreign Board, felt a deep responsibility towards the great body of Presbyterian young women students in the Northeastern territory; that these students should be better instructed in the work carried on by their own church, and that the interest aroused during their student life by interdenominational agencies should at the close of their course be turned into the channels of their own church.

A Joint Committee of the two Boards has been appointed to direct and assist Mrs. Potter in her work. This Committee will have to solve many problems of adjustment, but they have entered on their work with a spirit of perfect unity and understanding, and the firm belief that a great forward step has been taken in thus uniting to carry on the work of the Kingdom.

**Just Ready for Use.** Because difficulty has frequently been experienced in securing good and appropriate music for use in missionary meetings, many will appreciate the opportunity to purchase *Indian Melodies* (10 cents per copy). For mission band and primary use we have just procured three songs sold at 5 cents per copy. Their titles are *Hope of the Kingdom*, *God Bless the Children* and *Our Gifts*.

The president of our Board, Mrs. Bennett, has just prepared a new leaflet entitled *Queries? Object and Work of the Woman's Board of Home Missions*, which is supplied without price and should be in the hands of every officer.



**California Indians.** A pamphlet entitled "California and Her Indian Children," published by the Northern California Indian Association, will be found a comprehensive, interesting and compact treatise of the needs and the condition

of California Indians, and of the Governmental and philanthropic organizations for their betterment. Price, 25 cts. Orders may be sent to Mrs. W. A. Beasley, 148 South 11th St., San Jose, Cal. S. C. R.

## RECEIPTS FOR DECEMBER, 1911

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Alabama</b>			<b>Minnesota</b>			<b>Oklahoma</b>		
Birmingham	\$37.43		Duluth	\$160.85	\$80.90	Ardmore	\$20.40	\$1.00
Springville			Mankato	209.36	33.00	Cimarron	74.00	15.75
Talladega	11.00		Minneapolis	815.95	142.90	El Reno	3.00	
<b>Arkansas</b>			Red River	25.50		Hobart	43.25	1.00
Arkansas	38.73		St. Cloud	88.00		Muskogee	110.50	2.00
Fort Smith	74.00		St. Paul	376.57	171.07	Oklahoma	93.15	23.00
Little Rock	5.50		Winona	62.06				
<b>Atlantic</b>			<b>Mississippi</b>			<b>Oregon</b>		
Fairfield	2.00		Bell	17.15		Portland	11.94	
Atlantic		\$4.00	Oxford	16.00		So. Oregon	3.00	
<b>Baltimore</b>			<b>Missouri</b>			<b>Pennsylvania</b>		
Baltimore	432.41	9.00	Synodical	34.70		Blairsville	231.00	189.00
New Castle	701.75	5.00	Carthage	205.13	45.50	Butler	316.65	144.55
Washington			Iron Mountain	3.34		Carlisle	254.35	46.00
City	1,539.18	82.50	Kansas City	602.73	63.00	Chester	10.00	
<b>California</b>			McGee	199.11	35.20	Clarion	93.50	60.50
Benicia	263.47	39.15	St. Joseph	321.47	48.50	Erie	1,151.50	86.00
Los Angeles	1,561.70	583.50	St. Louis	1,306.51	254.50	Huntingdon	299.00	7.00
Nevada	2.00		Salt River	117.50	5.00	Kittanning	25.00	
Oakland	503.55	44.00	Sedalia	192.00	8.00	Lackawanna	25.00	
Riverside	337.80	75.50				Northumberland	576.00	114.50
San Francisco	433.05	39.35	<b>Montana</b>			Philadelphia	941.25	94.00
San Joaquin	291.60	37.00	Helena	28.00	12.00	Philadelphia		
Santa Barbara	263.16	48.80	Yellowstone	25.85		North	1,240.03	57.50
<b>Catawba</b>			<b>Nebraska</b>			Pittsburgh	1,914.12	449.00
So. Virginia		9.00	Box Butte	25.65	11.00	Redstone	5.00	
<b>Colorado</b>			Hastings	7.92		Shenango	409.80	52.97
Boulder	308.26	81.00	Kearney	149.00	85.00	Washington	590.96	193.12
Cheyenne	68.00		Nebraska City	459.01	139.55	Wellsboro	23.50	
Denver	599.26	156.00	Niobrara	10.00		Westminster	13.00	
Pueblo	345.50	135.50				<b>South Dakota</b>		
<b>Illinois</b>			<b>New Jersey</b>			Aberdeen	105.00	47.00
Eloomington	405.09	128.00	Elizabeth	1,042.55	93.45	Black Hills	1.00	
Calro	40.90	3.00	Morris and			Reserve	5.00	
Chicago	938.13	323.45	Orange	791.00	35.00			
Freeport	259.00	109.00	Newark	705.25	75.00	<b>Tennessee</b>		
Ottawa	138.00	134.00	New Brunswick	230.01		Chattanooga	219.25	8.40
Peoria	608.00	71.00	Newton	117.00	6.00	French Broad	112.91	34.60
Rock River	299.00	10.00	West Jersey	149.42	5.00	McMinnville	42.75	
Rushville	159.76	43.00				Nashville	203.10	
<b>Indiana</b>			<b>New Mexico</b>			Union	178.81	24.48
Crawfordsville	403.83	176.00	Phoenix	58.45				
Fort Wayne	246.20	86.56	Rio Grande	40.60	10.00	<b>Texas</b>		
Indiana	360.23		<b>New York</b>			Amarillo	73.00	
Indianapolis	801.33	188.80	Albany	928.59	138.40	Austin	47.00	
Logansport	8.00		Binghamton	287.00	5.00	Brownwood	39.30	
Muncie	206.80	85.56	Boston	7.00		Fort Worth	109.29	
White Water	4.00		Brooklyn	492.21	91.00	Houston	30.16	
<b>Iowa</b>			Cayuga	144.75	80.00	Jefferson	6.18	
Cedar Rapids	371.26	192.00	Champlain	67.50	12.00	Paris	177.52	
Corning	172.11	35.00	Chemung	150.92	65.00	Waco	219.35	
Council Bluffs	146.71	63.52	Geneva	236.00	21.00			
Des Moines	252.52	114.75	Hudson	165.00		<b>Utah</b>		
Dubuque	79.00	40.00	Long Island	35.64		Ogden	23.20	
Fort Dodge	230.00	54.00	Lyons	48.85				
Iowa	272.93	159.00	Nassau	248.90	85.00	<b>Washington</b>		
Iowa City	385.25	84.00	New York	2,736.32	40.00	Bellingham	2.00	
Sioux City	299.27	113.86	Niagara	178.50	20.00	Olympia	19.00	
Waterloo	255.14	4.65	North River	183.50		Walla Walla	12.50	
<b>Kansas</b>			Otsego	27.00		<b>West Virginia</b>		
Emporia	157.00	29.50	St. Lawrence	280.40	72.00	Parkersburg	295.92	
Highland	305.00	98.40	Steuben	301.60	85.72	Wheeling	380.48	30.00
Larned	5.00		Syracuse	533.78	294.00			
Neosho	459.32	82.50	Troy	284.00	122.00	<b>Wisconsin</b>		
Osborne	22.25	7.69	Utica	523.50	150.00	Milwaukee	420.45	49.25
Solomon	10.00		Westchester	574.67	64.75	Winnebago	256.75	75.50
Topeka	495.64	83.50				Miscellaneous	564.00	10.00
<b>Kentucky</b>			<b>North Dakota</b>			Legacies	4,981.02	
Ebenezer	16.50		Bismarck	2.00		Interest	2,418.41	
Logan	89.00		Minnewaukon	26.00		Receipts from		
Princeton	15.00		Pembina	64.30	7.50	Field	3,529.38	
<b>Michigan</b>			<b>Ohio</b>			Literature Dept.	508.13	
Detroit	378.04	88.25	Athens	126.50	13.00	Rent and Sales	8,278.42	
Flint	144.00	6.70	Bellefontaine	2.50				
Grand Rapids	325.16	37.00	Chillicothe	10.25				
Kalamazoo	201.93	31.00	Cincinnati	631.88	41.50			
Lake Superior	10.00		Columbus	227.16	91.00			
Lansing	130.00	94.00	Dayton	632.32	140.00			
Monroe	102.03	60.00	Huron	11.22				
Petosky	51.29	34.00	Mahoning	86.18	52.00			
Saginaw	374.96	7.94	St. Clairsville	10.00				
			Staubenville	6.25	4.50			
			Wooster	4.50				
			Zanesville	201.18	103.41			

Total ..... \$69,994.12 \$9,235.40  
 DORA M. FISH,  
 Acting Treasurer.

# HOME MISSION MONTHLY

VOL. XXVI

MARCH, 1912

No. 5

## EDITORIAL NOTES



THE last plan advanced by the late editor of the HOME MISSION MONTHLY for increasing the list of subscribers was that of the San Juan Hospital Betterment Shares. Subscriptions have been coming in steadily growing numbers, for several months many more having been received than during the same period last year. This carrying out of the plan made by her whose heart was touched by the needs of the San Juan Hospital, Porto Rico, is a practical tribute to her example of activity and of constant advance. May there be no lagging anywhere in the ranks of secretaries of literature. There will be a fine list of shares before the annual meeting in May. Will your society be among these? Do not fail to notify the HOME MISSION MONTHLY office if you are entitled to a place on the list. May everyone, connected in any way with the welfare of the magazine so dear to Mrs. Finks, work with increased energy and devotion that His cause may not suffer because the beloved editor rests.

✠

THE topic of the month—Immigrant Communities—is one which, viewed in all its breadth, forms a problem almost too overwhelming for solution. It is when these communities are examined individually and at close range that plans for uplift seem feasible and the need for such plans compelling. After reading "In the Light of the Coke Ovens" and "Neighbors," our two leading articles of the month which suggest this close range view, it will be surprising if we do not take more interest in the foreigners at our doors. Dr. Ward Platt has said: "It is human to take missions at a long range. The romance of missions is born of remoteness. To seat Italians in our pew is different!"

✠

To be told that withdrawal of foreigners from the thirty largest cities of our Union would reduce the population by sixty-six per cent. is somewhat startling, and yet study of census reports reveals the fact. Numerical-

ly our great cities are not American. There is a merging of all parts of the earth with the resultant mass of widely divergent religious beliefs, customs and conditions. The task before the church and the citizens of the land is evangelization of these aliens, not only for the sake of the aliens themselves, but that America and the children of the Puritans shall not be lost in a vortex of people of strange faiths and tongues.

✠

If you have visited Home Mission headquarters in the Presbyterian Building in New York City within the last two years, have you happened to leave the building at noon? If so, as you set foot on the city's famous Fifth Avenue, you encountered a surging mass of foreign men, mainly Jews. Upon your first sight of this throng, without doubt you stopped and asked, "Is there a strike? What is the cause of such a crowd, and particularly of such foreign aspect?" For answer: This is but a daily occurrence on this old-time street of New York's pride. These are the people employed in manufacture of America's wearing apparel, garments, furs, and what not. This motley, surging crowd is but taking its noonday air and exercise and for this every side street has emptied forth its alien occupants.

✠

THE migration of hundreds of thousands of Jews to the United States is unquestionably unrivaled in the long history of Jewish migration, forced or otherwise. Of this "masslike movement to the United States," Mc Clure's Magazine says:

"The expulsion of the Jews from England, in the reign of Edward I., is a sorry chapter in their history; yet this edict exiled only about 15,000 people, less than one tenth the number that landed in New York last year. The expulsion of the Jews from Spain by Ferdinand and Isabella has been tragically described by many historians, but it affected only 150,000 souls, less than one quarter of the present Jewish population of New York. Jerusalem, in its greatest days, contained less than one sixth the number of Jews now found in the American metropolis; indeed, about one tenth of all the Jews in the world, or 800,000, live upon Manhattan Island and the adjoining territory. In the greater city one man in every four is a Jew."



THESE figures are with reference to Jews alone, to but one class of people migrating to America. Cities invite statistical investigation, but cities are not the only homes sought by the newcomers. The population of even the lonely frontier districts of the United States is in large proportion of foreign birth or parentage. A minister in Wisconsin, a State of long distances and sparsely settled regions, claims that "Wisconsin has more racial variety than any State in the Union. We are a State of Germans; a State of Scandinavians; a State of Polish people, of Italians, of Finns, Bulgarians and all the 'ians' in the world."

§

THE political aspect of the foreign problem is portentous. The appalling ignorance of the mass of those seeking citizenship is a menace. Men who know no English and can neither read nor write, therefore having no conception of our laws or our Government, are permitted by thousands to vote on equal terms with every well-informed man of the land. A required course in elemental civil government, supplied by Congress or State Legislature, would seem of ultimate profit to the Nation.

§

REALIZATION is dawning that assimilation of the foreigners in America does not mean transforming them into men and women like our fathers or forefathers, for that will be impossible; but rather that there is bound to evolve on American soil a new type, a mixture of old-world and new in the generations to come. What will be the result of this amalgamation? Shall we lose our inherited Anglo-Saxon ideals? What will be the effect individually, socially, politically, upon our habits of thought, our morals, our institutions? Over this we have at least some little control; it is for America to strengthen and utilize the redeeming features of these aliens and thus counteract the undesirable characteristics.

§

IN the June HOME MISSION MONTHLY, 1911, large consideration was given to the fact that the Alaskan is "a man without a country," inasmuch as he is not a citizen of the United States, and even when self-supporting, industrious and educated cannot hold a foot of ground nor have the protection of law which is allowed citizens. White men of far less integrity have been permitted to stake their claims on Alaskan soil while the

best element of Alaskans are unable to hold in their own name valuable property containing gold, though they were the discoverers. Inability to hold property has been a discouragement to those struggling upward. Of particular note is the bill introduced in Congress in the month of January by Mr. Wickersham, which was referred to the Committee on Indian affairs. If adopted, it will carry to the Alaskan the rights of choice of homestead and protection of his claim by the laws of our country. Moreover, section eight of the bill declares that every Indian born within the territorial limits of Alaska "who has voluntarily taken up his residence on his said homestead and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, except that he shall not be allowed or permitted to buy or sell intoxicating liquors, and all the laws of the United States or of the Territory of Alaska or of any State created therefrom prohibiting the sale of intoxicating liquors to Indians shall be held to apply to all such Indian homesteaders, their wives, children, and heirs, until the twenty-five-year period of restraint upon alienation shall have expired and no law passed by the Territory of Alaska or any State created therefrom shall interfere with this prohibition."

§

THE excellence of the Home Mission study book for this year, "Conservation of National Ideals," is admitted on all sides. It is strong, practical and intensely interesting. One who is an able judge, having taught almost continuously and with great success the different books which have appeared for the past several years, says: "The oftener I go through it, the more I see its strength and value. It would be a fine thing and most helpful if pastors would take it up in their mid-week prayer meetings, week by week." Not a few pastors have already done so.

§

THAT "the greatest trust of the country is the Mormon Church" was one of the forceful utterances at an Anti-Mormon meeting held at Carnegie Hall, New York City, in January. After powerful addresses by ex-Senator Cannon, Mr. Hans P. Freese and others, resolutions were presented for the audience to vote upon. The "Noes" which were heard in opposition betrayed the con-

siderable number of Mormons in this New York City audience.

卐

ASHEVILLE Farm School and all its friends are rejoicing in a practical acquisition to the school property. One hundred and twenty-five acres of good farm land adjoining the school have been added, through the generosity of Dr. D. Stuart Dodge, president of the Board of Home Missions, who has also installed electric lighting in the Farm School buildings, a great safeguard to property and life.

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IN sending subscriptions to the HOME MISSION MONTHLY, kindly make remittances payable to the acting treasurer, Miss Dora M. Fish, as directed on the inside front cover page of the magazine. Remittances made

payable to other names necessitate return to the senders for correction and entail in the aggregate a large amount of clerical labor.

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DOES every secretary of literature, local, presbyterial and synodical, know that for the asking she may have in her possession an exceedingly attractive poster advertising the HOME MISSION MONTHLY? The poster will not only add to the appearance of every literature display table, but will, undoubtedly, add subscribers to every secretary's list. It should be preserved and used again and again on all possible occasions. It is sufficiently attractive to be given a permanent place on the wall of every church parlor or room designated for missionary meetings, and will be sent free, but only in answer to special request.

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THE treasury books close on March 31, 1912. All money received on that day will be counted in this year's receipts—all money after the last mail of that day must be reckoned in next year's accounts. Every dollar is needed to avoid report of a debt.

## WASATCH ACADEMY, MOUNT PLEASANT, UTAH

IN the development of Wasatch Academy good progress has been made during the past year. Conditions in Utah have impressed upon the Board the great importance for more aggressive work in the field now occupied by this school. There is an imperative demand for a larger and more effective plant. Last summer the academy building was remodeled and enlarged and is now one of the best planned and equipped school buildings in the State.

The plant is to occupy the whole square on which the school is located. To this end a large building, formerly occupied as a residence and hospital, has been purchased which will furnish temporary dormitory capacity for about twenty pupils. One quarter block containing a residence has been secured and will provide a home for teachers or pupils. The property in this block formerly occupied by the town of Mount Pleas-

ant as a public school has been bought, and gives to the Board practically a whole block of land amounting to over four and one-half acres. The situation is ideal, located in a desirable part of the city, with ample scope for the development of an attractive and effective plant for the school.

There will be needed \$50,000 for enlargement, including a dormitory to be known as Finks Memorial Hall, in honor of the beloved editor of the HOME MISSION MONTHLY.

All subscribers to the HOME MISSION MONTHLY will want to have a share in this Memorial. Gifts of any amount may be sent, plainly designated, through presbyterial treasurers or direct to the treasurer of the Woman's Board. But in order that buildings can be ready for fall opening, all such gifts should be received before close of the fiscal year, April 1, 1912.

DAVID R. BOYD

Copies of the leaflet descriptive of the project of a Memorial to Mrs. Delos Edwin Finks can be had in any quantity desired upon application to the Woman's Board of Home Missions, 156 Fifth Ave., New York City.

JULIA FRASER, Secretary



# IN THE LIGHT OF THE COKE OVENS

By William P. Shriver

Superintendent of the Department of Immigration of the Assembly's Board



**A** LITTLE while ago, towards the close of the day, I climbed to the top of a hill in a western corner of Pennsylvania, in the heart of the great coke region. I clambered over a fence and wandered about the yard of the old, square, red brick church. It

seemed alone there with its dead. Many of the tombstones were crumbled away. I noted that some of those who lay buried there had lived before the Independence of this country. Across the hills there was a farm house, of that comfortable sort that spoke of the good old rural days. The owners were gone now, probably; had sold their coal and moved into town.

At the foot of the hill before me, in the gathering evening, four hundred coke ovens burned terribly. Great clouds of smoke were blown across, all but obscuring the long rows of square built, red painted company houses, close by the ovens, all in their barren sameness. I knew they were the homes of the cheap Slavic immigrant laborers. Between the coke ovens and the company houses was the town, with its evidences of new business coming with the opening of the mine and the development of the coking plant. On my left, way down the hill, was the big, plain Slavic Catholic Church; and further down the hill I counted against the sky the six bulbous domes of the Greek Catholic Church. Across the valley, on the hill on the other side, I saw the new Greek burial ground, the fresh graves marked with wooden crosses; and there were numbers of little graves of babies, for the babies died that way in the square houses by the coke ovens. In the valley, between the Greek Church on this side and the graves on the hill, was the tall, four-story brick building of the brewery. They told me of a summer Sunday, when the Greek cross was dedicated in

the cemetery, how the dancing floor was laid and the empty beer kegs were piled high as the night came on.

As I sat on the mounting step by the old church, with the fires of many coking plants beginning to light up the horizon in a dozen places, and looked down on this valley of labor and of throbbing, pulsing human life, belonging to God, an old word came to me: "Whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Was it a mere fancy of mine that between the outlook and the service of the church on the hill, and the hoping, human life in the valley below, being cursed with ignorance and superstition and the wastes of liquor, there was a gulf of a thousand distances?

In one way or another it will have to be done, done for the immigrant's sake, for our country's sake, and for the sake of the Kingdom of God. In one way or another the gap will have to be bridged. In one way or another the resources of our Christian churches



"THE YARD OF THE OLD, SQUARE, BRICK CHURCH"

must be connected up with the new life which has come to us in these last years. And I grow more sure that the first conversion must come in the church on the hill, and in the churches beyond the hill. It is pathetic to me as I go into one or another great city Italian community, now of six thousand, now even of sixty, and stand before some miserable little mission in a store. It is the great Protestant Christian Church of America "evangelizing the Italians." Again it is pathetic to talk with some honest hearted Slavic-speaking pastor, educated abroad, knowing little of our country or its ways, speaking its language brokenly, working against almost insuperable odds; trying to keep himself respectable looking, to make a decent home, on his seven or eight hundred a year; and to feel the low note of his voice; of a kind of sad loneliness. For how many American Christian men and women really care about him, or his work, or his home, or his people and their human needs; how many are standing back of him, and giving him courage, and helping him with their own hands? I write out of the fulness of my heart, and I could set down here one story

after another of Protestant Christian churches on the very fringe of immigrant communities, who lay their gifts upon the passing plate for the conversion of a foreign world beyond the seas and who do nothing in personal service for a foreign world at their very doors.

What we need is a new birth in our own hearts of the sympathy of Jesus Christ, of His passionate purpose to bring the blessings of the Kingdom of God to the man on the margin of society. There must be some deep searching of hearts, and the fair asking of how far we are really and vitally Christian. There must be some new reckoning with the saying of the Christ as to the sort of sacrificial service the life of the Kingdom of God demands. And until our own hearts are converted, let us have hesitation about setting out to convert the immigrant's.

Here is the beginning of the ministry of the Church to our immigrant communities. And nowhere am I more certain that such a deeper and prevailing sympathy will be roused and stirred into action than in the hearts of the Christian women of America.

## CHRISTMAS AT ELLIS ISLAND

By Elizabeth I. Cameron

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

**A** CHRISTMAS tree at Ellis Island! Who is there at Ellis Island to enjoy a Christmas tree and Christmas exercises?" The look of amazement on the questioner's face gradually disappeared as she was told of the fifteen hundred last year, and over five hundred this year who were at Ellis Island to enjoy the special program prepared for them by the missionaries in celebration of their first Christmas spent in the wonderland of America.

Have you ever asked the same question?

Can you see that ship unloading its cargo of human freight—men, women, boys and girls, and little children and tiny babies? Can you see them expectantly looking through the crowd for a familiar face? But many times the familiar face is not there, for father, or brother, or son has failed to meet them. This causes days of waiting at Ellis Island. Then, there are many who cannot meet the requirements of entrance into the "land flowing with milk and honey," and investigation must be made. Others are in the hospital and their friends must wait for

them. So there are many reasons why these people are detained at Ellis Island, and it was for such as these that special Christmas exercises were prepared for December twenty-second.

In a drenching downpour of rain, with umbrellas and a large box of dolls, sent by a Westminster Guild, we arrived at Ellis Island and went directly to the dining-room, where the exercises were to be held. Our Presbyterian missionary, Miss Fransee, who speaks several languages, gave us a cordial welcome and escorted us to the corner of the dining room reserved for visitors. Just in front of us were the two large Christmas trees with all their brilliant decorations and many colored electric lights and between the two trees a space for the orchestra and choir. During the opening number by the orchestra, the real guests of the afternoon marched in. Can you feel the pathos of it all? Old and young, strong and weak, desolate, afflicted and homesick, marching in from the detention ward to celebrate their first Christmas in America! There were Germans, Poles,



Italians, Swedes, Russians, Greeks, Slavs, and various other nationalities, all united under one flag—the Stars and Stripes.

When one poor, crippled man was assisted into the room by his friends, it was evident to all that he was awaiting deportation.

The opening prayer was followed by the singing of "America." Probably no one among the foreign guests of the occasion felt the thrill of our National Anthem, but as the words of the last stanza rang out, led by the mixed choir of the New York Männer Chor, one could not but look forward to the day when each and every one would, in reality, experience "freedom's holy light" in this Christian land.

What blank, expressionless faces among the immigrants! Thus far their thoughts seemed far away in the homeland, but they were most attentive even though not understanding a word. But how the hearts were touched with the Christmas greetings in the various languages, followed by the National anthems and the beautiful Christmas carols from many lands. For the majority, all was enthusiasm and joy toward the close of the program, though there was a group of Slavic women with their children, in somber garments and with sad, dejected faces, who seemed still indifferent to the Christmas cheer, and here and there one could see other unresponsive faces, wholly unmoved even by the Italian children's choir from the Church Salvatore, the girls in red hoods and gowns, and the boys in black and white, as they so

beautifully sang "*Tu scendi delle Stelle.*"

After the closing verse of the last hymn,

"Let every nation, every tribe  
On this terrestrial ball;  
To Him all majesty ascribe,  
And crown Him Lord of all,"

the procession again marched by. But it was such a different procession now. Each one was receiving a Christmas gift and trying to express, in his own way, his thanks for this loving thought of the stranger. Look at that boy with his top. Is it his first? See the look upon the face of that little girl in the peculiar foreign garb, as she takes the doll from the missionary. Will some one have to teach her how to play with it, or is she one of the more fortunate children who have possessed a doll before? Anyway, this is an American doll and the clothes are so different from her own. So with their fruit and candy and various other gifts they returned to the detention ward, having had their first Christmas celebration in America.

The loving thought of it all on the part of Government officials and missionaries made a deep impression, for one realized that back of it was the fact that America is a Christian nation, and many churches and philanthropic organizations have placed their representatives at Ellis Island to meet the thousands as they come. Just a word here, a kindly greeting there, and a loving ministry to those whom they may never see again, but "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

## WINNING WISCONSIN

By Clara Austin

WE would not care to contemplate conditions in some of our saw mill towns where church influence and effort withdrawn, even though it be true that not infrequently the resources of the local church are quite inadequate to meet the situation. Through the saloon the men of the woods are constantly being robbed of money, morals and manhood. In these places children early become familiar with vice. Profanity and obscenity are so common that there is no escaping them. Moral and social discriminations that obtain in well ordered communities are ignored or very imperfectly recognized, hence right ideals of conduct and character are sadly lacking.

A fine beginning has been made toward

winning Wisconsin, yet much effort must be added to present accomplishment before the work on many of the small fields will be well established and strongly organized.

Through nation-wide advertising of national advantages and resources, offering rich possibilities of development, effort is being made to attract settlement Wisconsin-ward. There is little question but that the near future will bring large numbers to open up the millions of acres awaiting the settler's plow and the tens of thousands of acres of State lands still in virgin timber. As these promised conditions are realized, the evangelizing and churching of our newer northern regions will mean large privilege and unlimited opportunity to the Church in Wisconsin.



IN THE OLD COUNTRY

## SLAVIC AMERICANS

In recent years Slavic immigrants have formed numerous colonies in America where they keep much to themselves and their old-world customs. But despite their intense desire to have their children speak only their mother tongue, the children themselves dread the ridicule caused by being unlike those about them and aspire to become Americans. In her book, "Our Slavic Fellow Citizens," Miss Emily Balch refers to this struggle to retain their nationality, and says that "a thousand items to show the

separateness of the foreign life in our midst might be piled together and in the end they would all be as nothing against the irresistible influence through which it comes about that the immigrants find themselves the parents of American children. They are surprised, they are proud, they are scandalized, they are stricken to the heart with regret—whatever their emotions, they are powerless. The change occurs in different ways among the educated and the uneducated, but it occurs in either case."



IN THE NEW COUNTRY

LITTLE POLISH CITIZENS OF OLD HADLEY, MASSACHUSETTS



# NEIGHBORS

By Louise Ingersoll Stelzle

SOME years ago a splendid young woman, just about to start for China, said to me, "I do not know their language; it may be a long time before I can do much—but if I can only live among those Chinese women and be a good *neighbor* I shall be satisfied."

Some of us have longed to go to the foreign field; perhaps have been enrolled as student volunteers, but the way has been closed as we thought. Are we not faithless and short-sighted if we cannot see that God has answered the prayer that we might carry this message to the ends of the earth when here to our very doors He has sent us people of every tongue, longing for that same message of hope, which should be all the more effective on American soil? Let us look about us eagerly for chances to lead out of darkness those who are already at hand. Let us be neighbors to the poor, lonely, disillusioned ones who are struggling here for life itself.

Recently a friend told me of a group of Syrians in New York who had been under the Christian teaching and influence of our foreign workers in Syria, and they said, "Since we came to this land no one has shown us where we could go to church, no one has spoken to us one word about Christ, nor shown us Christian friendship."

When we think of the Immigrant as a Problem our minds at once turn to the great East Side of New York, the stock yards district of Chicago, the mining towns of Pennsylvania, or some similar point of congestion. Yet is it not true that in practically every one of our so-called high-class restricted suburbs there is a spot, perhaps at one side, perhaps down in the valley in the undesirable residence section—but, nevertheless, making a part of the town as a whole—given over almost exclusively to the life of the foreigner? The immigrant has come to stay! We need him and he most assuredly needs us with the very best that our years of culture and opportunity can give him.

Have you noted with any care the spot he occupies in *your* little town, where Poles, Italians, Negroes and Chinese live in any state but that of harmony? Have you seen his tiny shack on undrained ground, no

lights, no water, not anything to make living sanitary and decent, to say nothing of comfortable? Do you know he is being exploited by grafting politicians who promise better living conditions if certain sums are paid for these empty promises? Do you wonder that in our beautiful suburban towns our tenderly cared for children come home from school with diphtheria and scarlet fever contracted by sitting next a helpless victim of these housing conditions? Do you complacently give a few dollars or cents each year toward work among foreigners and feel you have done quite the philanthropic and generous thing?

There are two sides to the question. I know a woman who gave her Italian workman a handsomely bound Bible for Christmas, in his own language. He was sincerely grateful and soon after said, with shining eyes, that he had begun to read it, and it was the first time he had ever had a chance to read God's Word. The Bible was a good gift—a happy Christian thought for the welfare of that man's soul, but my friend did not forget to hand him, with the Bible, a bank-note, to remind him that the coming of Christ not only includes the welfare of his soul but also of the comfort of his young wife, the mother of their first child.

That we must be interested in the physical well-being, as well as the moral, of these neighbors of ours is very apparent, and while we like to help them from altruistic motives shall we not face the fact that in helping them we also protect our own both physically and morally?

Collective work can do much. Our Boards are awaking. The Christian Associations are engaged in a splendid new work. Other agencies are effective, but all together we are touching only the fringe of this daily increasing problem. To find the correct solution means individual work right on our own specific situation—whether West or East. We must not allow Mike, Emilio, Nils, Auton, Camille, Endoceia to mean Menace—but by new devotion to God and our neighbor make Ole, Pablo, Panayiota, Olga, Rochel, Thelma, Uri, Nozela, Ike, Tony and Yetta spell for us the great word Opportunity.



SLOVAK GIRLS IN A CLEVELAND HARDWARE FACTORY

## SOCIAL AND HOME LIFE

By Laura A. Kennedy, Siegfried, Pa.

THE life of the foreigner in the homes of the poor and neglected is pitiful; there is scarcely an element of the true home, no attractiveness, restfulness or quiet. The early life of the child is exposed to all manner of unsanitary and profane conditions. Under the compulsory school law they are kept in school until fourteen years old; during this period the girls, when not in school, aid their mothers in the housework by washing dishes (in a washtub), washing the floors, and in a few other little home duties. This is about all the training the majority of girls get in the art of home-making. As soon as they are out of school they go to the mills and factories to work. Here they meet the low element of social life which to us is shocking. In this atmosphere they form their ideals and in a few years are married, only to make a failure of home life.

A young Slovak man, a Lutheran, who was married last summer to one of these girls, was telling me of his home life in Europe, and evidently they were successful farmers, but because of some trouble he came to America four years ago. He is now working for a company with small pay and is not

a little dissatisfied. I asked him why he did not go to farming. He said, "Why, my wife, nineteen, can't do nothing. I couldn't do everything in house and on farm. All she know how is to work in silk mill." Not only is this true of the girls who have spent six or eight years in English schools, but there are hundreds who have come here and gone directly to the mills to work. The question that arises is: What can we do for these girls?

Aside from consideration of the home, there is the social life, by no means unimportant. Every life has its social side. But what provision has been made for the entertainment of the foreigners? In our little field we find the children spending their evenings in the alleys and streets. When they can get a nickel, they take in the moving picture show. Then there are the ballrooms where they have their dances—any and every one goes, even the child of eight years. The saloons are always open, but the foreigner usually buys what he wants and takes it home to drink. The mission school is open three nights a week for men and women to learn English. This only attracts the am-



bitious, however, and means no real recreation after a day's work. Much more good could be accomplished and many more reached if there were a suitable place which could be kept open every night, and where all could spend an evening socially and profitably.

Can we realize the real value of the moving picture in this particular work? The moving picture is not merely an entertainer but can be a real educator. Picture language is a universal language which children and adults of all nationalities can read and understand. A religious or a moral lesson can be taught more forcefully, more impressively, by the use of a picture than by any other

means and is the greatest aid in teaching English. And while entertaining the neglected girls and mothers, could we not picture the true home life, such a life as lies within the means of the average foreigner, thereby inspiring them to live and act accordingly? Could we not place before the young such ideals as would encourage them to live above their surroundings? And while we pictured this, could we not also throw on the canvas the Gospel of Christ in the "Prodigal Son," "The Good Samaritan," and the many other Gospel stories of both the Old and New Testaments, and trust the Holy Spirit to teach them the true religion of the Protestant?

## A BREAK IN THE WALL

By Martha H. Jennings

"The wall has been broken here and there, by the love of God which asks nothing and gives everything; by that other love which is also of God, which asks everything and gives everything."—From *The Broken Wall*, by Edward A. Steiner.

**H**AVE you seen America's fever chart? One can think of nothing else, when standing before that chart of our Home Board, except the rise and fall of America's temperature. We note just whence and when the nearly seven hundred millions of foreigners have come into our midst in the past ten years, and if we have never before felt the throb of it all this makes us feel it.

Like one in delirium, that line which indicates the invasion of these outside elements which so seriously affect our mental and moral make-up—that line darts up and down, or goes evenly along some high notch in the thermometer, always telling its tale of outgoings and incomings. As physicians of moral problems, how are we to diagnose and treat national disease and menace to the Christian Church? Dr. Steiner, our foremost authority on this subject, calls it all the "Rise and Fall of the Immigrant Tide," and either as a tide or a fever, it is dangerous to our national well-being unless dealt with and handled rightly—yea, sympathetically. The tidal flow may become a tidal wave, bearing all before it—the rising temperature may get beyond control at some crucial moment, and above a certain danger mark mean something fatal.

But here stands that "Racial Wall"! "The break is found here and there" and brotherly love is stretching out the uplifting hand to those who need it. In Germantown one "break" has been made, where a building,

owned by the women of the presbytery of Philadelphia North, bears on a huge sign this inscription, "Mission Evangelica Italiana," and while the frequenters of this place do not seem in absolute keeping with the surroundings, the mission being just a little removed from the real Italian center, perhaps it is well, and the church which is in prospect, together with this mission, may bring the Italians up to it, instead of going down to them. Our building has been pictured in this magazine before. The work is going on this winter with increased attendance at kindergärten, mothers' meetings and industrial classes, and there is every encouragement. To be more in keeping with the policy of the Woman's Home Board, and the sentiment of the community, a change took place this fall, all the older children heretofore taught in our mission day school being placed in the public schools. None over six or seven years of age were retained, and the plan has worked most satisfactorily. Some feeling was expressed in the public school against having Italians in classes with native Americans, but, with few exceptions, the children have remained in the grades to which they were assigned and we trust they will there develop into true, loyal American citizens, while we hold firmly to them by helping to develop the industrial and spiritual side. This is the aim of our mission—to help produce well-rounded Christian citizens rather than build up a large parochial school, which seems not to coincide with

American ideals. May we be able to say with Dr. Steiner, "I have seen wretched Italian children, who came from where they made little fairies out of Carrara marble, yet they were crooked without and within; and I have seen them grow tall and beautiful and pure by the grace of God, and the passion of some noble woman in this America of ours."

The kindergarten has been especially appealing and attractive. The mission worker conducts the mothers' meetings, assisted by the Italian pastor who gives the women, in their own tongue, a short spiritual talk or Bible reading, before they settle down to their afternoon of sewing, where they learn to make necessary garments. In addition to the boys' chair caning and the girls' sewing classes, the efficiency of the work will be increased by a cooking class for older girls who sorely need domestic training. The hope of our work is with the small children.

Do the lessons learned here linger in memory any length of time? Just recall that in the most recent statistics the foreign born child has far surpassed the American child in educational progress, and many have shown marked ability in art and music, especially. Who knows what latent power may develop in some of these music loving, beauty loving, humor loving children of Italy, who so quickly imbibe our ideals?

Just before Christmas, when the kindergarten teacher had the children engaged in

mounting small pictures of the Madonna, she explained to them about the Mother and Child and, when she had finished, she said, "I was surprised by the spontaneous outburst of a few small voices, which were soon

joined by the rest of the children singing, 'Jesus loves me, this I know, for the Bible tells me so.' I did not know the children knew the song, but found it had been learned sometime ago in the Sunday school, and seldom have I been privileged to hear such inspiring music as came from the lips of those forty-five children." Perhaps at some crisis in their lives these songs may tide them over a hard place—who knows?

When the kindergarten and primary Sunday school had their Christmas tree, the singing of these lusty voices of "Ring, Ring, Happy Bells," was far more hearty and musical than the same song rendered in one of our largest Sunday schools in a handsome church nearby.

Since Christmas the weather has been quite impossible some days, and even little Italian feet could not tread such icy pavements to kindergarten, so the school has been small and the bread and milk supply superabundant. One day when the tots had eaten to the limit of their capacity, a wee girl said, gaily, "Oh, Miss H., I have so big a bunch of bread and milk I's gettin' drunk." The American word "full" meant but one thing to her ears, as she had had it demonstrated at home.

Small Joe D— recently told one mission worker he wanted her to know he had given his heart to Jesus, and when she asked him if he understood and knew what he was do-



GERMANTOWN ITALIAN MISSION CHILDREN AT "BREAD AND MILK TIME," WAITING FOR THE WORD "GO!" ONLY FOUR OUT OF SIXTY



ing, he said, "Yes, I do, and I'll keep my promise till I die." Not long after, he came one morning and said, "Miss F, I never broke it—I never broke it!" "What did you do, Joe?" the teacher asked, and the reply came, "My father gave me a glass of beer, and I was just going to drink it and I remembered and went to the door and threw it out."

Have the temperance lessons counted? Truly, "what we teach the immigrant by precept or example he will become. He will bequeath our virtues or our vices not only to the next generation which will spring through virgin strength from his loins but through thousands of invisible channels, he will send these blessings or curses to the ends of this earth."

## DAILY OCCURRENCES IN BEFRIENDING THE FOREIGNER

GARY, INDIANA, THE TOWN OF STEEL MILLS

By Sarah M. Burton

**I**N connection with our work, although there are many amusing occurrences, yet many more are pathetic in the extreme. For instance, that the wife, who is mother of any number of children from four to fourteen, should be compelled to go from home and work to help support the family, and for thanks is abused and misused at night by a drunken husband, seems inhuman. Many have wept as they have given me their confidences and said, "Too much drink, misses! Too much work! Too much work!"

To give a few incidents in an everyday life may not be out of place. Two days ago, three children came for clothing, in age, ten, nine and eight years—four younger were at home; I was warmly dressed and shivering—they were poorly clad and had walked fifteen blocks to the mission. On inquiry I found their faces had not been bathed that day, and they looked it. Both before and after an application of soap and water, I led them to a mirror that they might note the change. Oh, for that talked of "Neighborhood House," with its modern conveniences, and all it will mean to us!

The day after Christmas a poor family was "burned out." There were three children, the youngest only two weeks old, and the father was out of town looking for work. They were housed, clothed and fed at the mission, and a temporary home was found.

"Katie," of pool room fame, motherless, and eighteen, comes asking for clothing, and as I fit her out I try also to tell her how God made us to lead beautiful, clean lives, and that she will always find help and friends at the mission. Since Christmas she has come to tell me that she is going to be married and

that she and her husband want to live near the mission, where they can learn to live like Americans.

Another day, a Polish woman comes in tears and great distress and wants me to "sit on the court" with her, which I gladly consent to do—no matter that it spoils my plans for the morrow. This poor woman wants neither clothing, nor money, but sympathy.

The tiny babies are one of my special interests, and sometimes, after providing the little wardrobe, I go each day, bathe and dress the baby, and try to make the mother comfortable.

Sometimes it is the house of mourning I enter, as, less than a month ago, when the husband and father, strong and well, went to his labor in the great steel mills, and was brought home in a long, black box, at sight of which our heads and hearts were bowed in sorrow. As neither of us could understand the other's language, I could only put my arms around the grief-stricken wife and weep with her, for the heart language is known to all the world.

In our mission forty-two little girls form the sewing class, made up of Polish, Slavish, Italian, Lithuanian, German, Russian and Hungarian, and I am sure a brighter, more interesting "bunch" of children would be hard to find. Many of their mothers, in the "Old Countree," have done most beautiful needlework, in many cases having woven cloth.

I am teaching plain cooking to a few of the older girls, also how we, as families, sit together at the table, and are served; among other things, that the dishpan is to wash dishes in, and not our hands and faces, and that we neither cook nor wash vegetables in the wash pan.

# FOREIGN SPEAKING MISSIONARIES WORKING AMONG THEIR OWN

## WINNING THE FOREIGN WOMEN

By Agnes E. Hornicek

Slavic Missionary of St. Louis Presbyterial

THE Presbytery of St. Louis for over two years has been at work among the foreigners of St. Louis by means of col-porteurs and ordained and lay missionaries. Their work has been largely for the men. When at last the fact of the great neglect of the foreign women and children was seen, an urgent appeal was made to the women of the churches to take up this special work. The response of St. Louis women was so remarkable and generous, that in a short time a missionary was called, and work started on October 1, 1911. Great enthusiasm and interest among the churches of the city have been aroused and the work is progressing rapidly. The missionary has already gained the confidence of many of the foreign mothers because they can speak to her in their native language, and can tell her the story of their troubles as they cannot possibly in broken, ill-understood English to their American friends.

In one foreign home, through ignorance of the parents and distrust of American physicians, a nine-year-old girl was kept away from the counsel and care of a physician. It was impossible for any of the American friends to make the parents understand the need. Visitors and visiting nurses tried to persuade the parents to give the girl hospital treatment; charity offered this treatment without expense to the parents. The parish priest, a countryman, for reasons of his own, confirmed the parents in their opposition. When the foreign visitor came, she found the child in a distressing condition, with a tuberculous knee and a shock of matted, tangled, neglected hair. The visitor talked with the parents in their native language, learned the facts, then reasoned with the parents, made the necessary arrangements, took the mother and girl to the hospital clinic, interpreted for the physicians and nurses, and placed the girl under medical care. But on no account would the mother allow Stella's hair to be dressed. It seems that a girl similarly afflicted allowed her hair to grow, uncombed and uncared for for a year, and was said to have been made well by this means! The astonishing thing

is that the parish priest endorses the story, and urges the mother to let the child's hair alone. It is a surprise to find such ignorance in a modern American city. These facts could not have been learned but for the Slavic missionary to whom the mother has opened her heart fully.

An encouragement in the missionary's work is the awakening consciousness among foreign parents that their children must have religious instruction, and that they themselves are ignorant of vital religious truth. Very little objection is raised to the children attending the free under-age kindergartens, where religious teaching, evangelical but non-sectarian, prevails; and the mission sewing schools, where girls are taught the Bible as well as sewing. Parents and adults are beginning to visit the various American church services; the foreign mothers are glad to attend the various church mothers' clubs, while the women and girls who are employed are asking for language-study classes, where the Bible will be the principal text-book. A group of Syrian women on Papin street are particularly anxious for such instruction. The men are learning the English language in their day's work, but the women are wholly neglected, and often puzzled to know the meaning of the strange words their children are learning in the streets. Upon the kind of words the foreign children learn depends much of the future weal or woe of this great city.

Several families have been given Bibles in their native language, when the desire to have the Bible was expressed, and a ministry of far-reaching good was started. When the foreigner in America begins to study the Bible, and to try to live its teachings, it is a happy day both for the foreigner and for America.

## AMONG ITALIANS IN BROOKLYN

By Anita Rau, Franklin Avenue Mission

GOD has most adapted me to work with children and I think I am most successful with them, no matter of what age, from a sweet baby, lying trustingly in my arms, up to the loving mother, who promptly says: "Miss Rau, please bring her up as you have me; then she will have a happy time, and it will be easier for you with my children, because I have had your training and



understand the need so much better than my poor mother who never had had any opportunity."

Day after day I go in and out of the homes and everybody is glad to have me come. In cases of illness, frequently they call for me and the minister and ask for prayer. Not long ago I was called to a home where the mother of five children had had a paralytic stroke. The children had attended the Sunday school, the father, who is a hard-working man, never entered the church, the mother came on festal days to enjoy her children. The next day Patsy, a lad of eight years, who is, as a rule, very thoughtless, met me in the hall with red eyes, which scared me not a little. But, in answer to my inquiry, he said, "Mother is much better. After you prayed she felt better. I woke up in the night; God woke me up, and I got out of my bed and knelt down and asked Him to make mother well and she is getting better all right." We are thankful the woman has recovered entirely. She is very ignorant, but loves her children and, although many mistakes are made and it needs much patience, she understands that it is good for her children to come to our church, and says they have improved so much and she wants them to have more chances than she had.

It certainly pays to give attention to the children of all ages. The pity is only that funds are always lacking and workers few.

### NEW YORK'S "LITTLE ITALY"

By Carlotta N. V. Schiappelli

"LITTLE ITALY," as it is called, is located on New York's East Side, from Ninety-ninth street to One Hundred and Twenty-second and eastward from Lexington avenue to the East River. The population averages ninety thousand. In this district there are four Roman Catholic churches. So our little church room is as a seed in a large field. Many of the families are large, averaging from nine to twelve members. A family of this size has three



MISS RAU AND A PART OF HER ITALIAN MISSION CHILDREN

rooms sometimes, four rarely. Many have the gas lit day and night, as the rooms are very dark. That they are dark, not only, but without ventilation, accounts for the many cases of tuberculosis among our people on the East Side.

The occupations of the men are mostly out of doors, hod-carrying, brick-carrying and such work. This causes the great need that comes in the winter. Poverty has come to a point where a large family leans upon a poor girl fourteen years of age to support them, taking away the opportunity for education from girls who desire it.

Is it worth while trying to educate these people? When we realize that they are of the same nationality as the world's great poets, artists and musicians, it should be worth while to do whatever we can to make them good American citizens. The results of the summer work and the fall months have been great success and blessing. In the beginning of October new members were added to the congregation, among them twelve boys—boys who wished to become good, faithful Christians. One boy, during the tent campaign, was seen sitting on an ash can in the street, reading a paper. When asked what he was doing, he replied. "I'm studying my Bible verses"—verses to each letter in the alphabet. He is now a member of the Bible class held after Sunday school for the largest boys, fitting them to become Sunday school teachers.

# IN THE MINING COMMUNITY OF MIDDLETON, W. VA.

By Marion J. Brooks

**A**BOUT the mines are gathered the most inferior classes from all nations—Romanists of the poorest type and very superstitious. Many are here because they have committed crime in Italy. Their religious feasts, which occur frequently, are not at all conducive to purity or morality. Upon "big Sundays" (saints' days), christenings, weddings and births, drunken dancing and obscene language mark the gaiety. Children are often carried in the father's arms from these feasts to their homes and put to bed to sleep off their drunkenness.

At a christening a few Sab-baths ago near my home, there were twenty-six kegs of beer (\$52.00) consumed by young and old, besides other liquors. Dancing continued while these lasted, from Sunday noon to Monday afternoon. Their children in "Christian America" will do no better if we fail to do our duty by them.

I am greatly pleased with my little band of temperance boys and girls. It was not easy to accomplish anything along this line with them as the parents desire the children to drink, and consider it interference when I try to get them to give it up. In some cases after long pleading with the parents they have consented to allow the children to take the pledge, in others the children have done it without consent and are keeping it too.

Encouraging things come in the work. Two more of my school boys have given themselves to Christ and those who had done so before have been growing stronger and developing noble Christian lives. One is attending Elkins College—our Presbyterian West Virginia college, and one who two years ago expected to become a monk, in spite of the fact that he was not a Christian, is now a consecrated Christian and attending the German Theological Seminary at Bloomfield, New Jersey, where he is preparing for the Master's work among his people. Before he started for school last September his sister wanted him to be godfather for her little boy whom she wished to name for him. He consented to do so if it could be done his way. Of course as the parents are Romanists it had to be done by the priest who came quietly to the house, and with no one present, no feasting, no drinking or confusion, the child was christened. Never before was such a christening in this town among foreigners.

It costs these boys so much to step out on the Lord's side. Boys of my night school have scattered through the United States and some have gone back to Italy; two are now in the Italian army. I hear from these frequently, and those in Italy have written that they are reading their Bibles and not forgetting what I taught them,

though of these none are Christians. Some who have gone to other States have taken letters and united with churches there.

It is hard to reach these people for various reasons. They are suspicious of us and the priests warn them against us. They live in little colonies—people from the same town together—and array themselves against anyone who seems to be yielding to the influence of Protestant work. Yet some dare to come and bear the persecution, and seven have become Christians and are now members of the Presbyterian Church. But as Chris-



THE SORT OF CHILDREN WHO SIGNED THE PLEDGE

tians they need much training and instruction, for standards of living are low, and aims too. Their teaching in reference to God's laws is incorrect. They are full of legends that have been handed down from generation to generation. There must be much tearing down before one can begin to build. They can be influenced only through kindness to which they are very responsive. Passionate and quick-tempered, one has to be careful not to offend them—they don't quarrel but stab or shoot. When I began my work here the school boys came armed with revolvers and knives so as to be ready in case something displeased them. But long ago they disarmed themselves and some who used to be prepared to fight are now carrying with them always the "Sword of the Spirit." My boys are never without a Testament in their pockets. I think they like it better than the weapons they used to carry. It is wonderfully transforming their lives as they study it and put into practice its teachings.

The field presents numerous trying problems far from being solved yet. The work calls for men as well as women and surely for one to preach in the native tongue and to work with the men as I cannot.



# METHODS OF APPROACH IN CHICAGO'S WORK FOR FOREIGNERS

## WORD PICTURES OF OLIVET INSTITUTE

By Bertha Lorenz

FROM earliest childhood until declining years we all like to look at pictures. For graphic illustration of a work that is becoming more widely helpful from day to day, let us look upon a few pictures of Olivet Institute—scenes which convince the beholder that the methods employed to lift the people of the neighborhood to a higher and better plane of living and to point them to the Perfect Helper are proving successful.

First, let us stand near the door of the Relief Department. The thermometer is below zero. Here comes a woman who has had no coal for a day—it may be that her husband is sick, or it may be that he is drinking; she may have little children at home suffering in the biting cold. Another woman, thinly clad, hurries in begging for an order on the grocery for necessary food, and another pleading for clothing. All go to one great-hearted Christian woman, who has charge of this department, and tell their story. If possible they are given the material help asked for, but none ever go away without receiving spiritual help, too. This work is made possible by donations of clothing and money from outside friends but the demand is always greater than the supply.

We could spend much time here, but let us go to the dispensary. It is an hour when there is a clinic. The nurse and doctor are kept busy with those that come to receive medical aid and instructions as to the care of the sick.

To see the next picture we must walk a block or two to a comfortable looking two-story house, on entering which we find a most pleasant home, clean and neat. You ask, "And what is this?" It is the Old Ladies' Home. Here eleven old ladies are spending the remaining days of their lives, and we try to make the days bright and happy for them. Some are busy sewing, one we find preparing dinner and still another washing. All are busy, and I hear you say, "A beautiful picture!"

Let me show the opposite to this—the kindergarten. In this playroom we find fifty children with faces bright and happy, enjoying games and songs. The room is pleasant, well lighted and heated, quite in contrast to the homes from which they come.

Still another picture is the sewing class. Young girls who work all day in the stores or factories come one evening a week to learn to sew. You see them sewing on machines, making dresses. A little distance from them you see other girls learning how to cook. Both classes are in charge of competent teachers.

In another room boys are doing manual training work or learning foundry work, or possibly weaving hammocks—and so on until you come to a group of men. These seem to be

discussing something very earnestly. Yes, they are, for it is the Public Welfare Club talking over ways and means to improve the neighborhood. They have been instrumental in securing a public play park, in closing some of the saloons in the neighborhood,

and in many other ways which might be mentioned they have changed the community for the better.



A TYPICAL SCENE IN THE NEIGHBORHOOD  
OF OLIVET



THE PUBLIC WELFARE CLUB WERE INSTRUMENTAL IN SECURING THIS  
PLAY PARK AND IN CLOSING SALOONS

There are other pictures, but our time is over. I am sure that all who witness the last picture are filled with peace and joy. It is the after service on Sunday night where large numbers have gathered and are giving their Christian experiences in the struggle to live aright.

### THE BOHEMIAN SETTLEMENT HOUSE

By Helen I. Duncan

In "Little Pilsen," A District with a Population of 40,000 Bohemians

THE former May Street Mission, which appeared in last year's report as the Centre Avenue Mission, has again changed its name, and now appears with enlarged facilities and opportunities as the Bohemian Settlement House. In seven years the work which started with a kindergarten for the children of this crowded Bohemian neighborhood has so grown and developed that it now includes all the activities usually carried on by a social settlement. These activities are supported, however, by religious backing which so few social settlements believe to be essential.

Most interesting phases of our educational work are the new Bohemian school for children and the English school for adults. To the Bohemian school, held twice a week, come fifty children who want to learn to read and write the mother-tongue, which they speak in their own homes, and which is often the only language the parents can read. In the English school, also meeting twice a week, over a hundred working men and women are enrolled, and their regular attendance and earnest attention are a proof of the success of this work. In this English school, as in most of our classes, no direct attempt is made to present the religious side of our work; Protestants, Catholics and Free Thinkers are welcomed without question. We are finding, however, that, even where no words are spoken, the Spirit of Christ is working through these classes. They are proving a source of help and inspiration to many who cannot yet acknowledge the Christian Church. But as we win confidence and trust, our church membership too is growing: we were glad to count fifty-four communicants at our Christmas morning celebration of the Lord's Supper. For the

last two years all the religious work has been under the charge of the Rev. Vaclav Vanek, a most able and gifted Bohemian preacher.

### WEST DIVISION STREET KINDERGARTEN

By Beulah F. Jeffries

WEST Division Street Mission is made up of eleven nationalities. Though foreigners, they do not like to be called so, as the following incident will illustrate: As I was walking in the neighborhood of our mission I was joined by a crowd of little girls, one of whom said, "Miss Jeffries, Helen called me a 'Pole.' I'm not Polish, am I?" "No, indeed," I answered, "You are a little Jewish girl." "Are you Jewish, Miss Jeffries?" she inquired. "No," I replied, "I'm an American." Then she turned to me and, with great assurance, said, "We're all Americans," and a spirit of contentment seemed to pass over the crowd as I concluded, "Yes, we're all Americans and love our flag and the country for which it stands!"

Let me tell you of little Jewish Sarah, a deaf and dumb child, whom I first saw as the center of a crowd of children in the street. She was half clothed and dirty. Her hair stood out in all directions. Screaming and scolding at a great rate, with the children encouraging her to continue, she was more like a wild animal than a child. She has been with us now nine months, and a brighter, sweeter, happier little girl never lived than Sarah. Though her deafness prevents her from joining us in many of our pleasures, she can do anything that can be imitated. We have been trying to persuade her parents to allow her to enter a home and school for the deaf, but they are afraid to "give her in the school," as they express it, for fear they will be giving her away forever.

In our Girls' Missionary Club of fifty-seven members we read our missionary magazine, *Over Sea and Land*. Every girl has been given a year's subscription to this magazine by the Woman's Missionary Society of the Austin, Illinois, First Presbyterian Church. At the end of each month the girls take their magazines home, where they are often re-read. This magazine is usually the only one which ever enters the homes.

## BOHEMIANS IN BALTIMORE

By Maud M. Conliff

ONE hundred bright, happy, responsive children are enrolled in the Bohemian Kindergarten this year. Many of the older brothers and sisters came to us direct from Bohemia in their little foreign dresses, neither speaking nor understanding our language. These first children speak good English now; many are wage earners. The parents do not learn so readily, but deny themselves in every way to allow their children to get an education, for which their children are also eager. A few who have been able to go to the higher grades from the kindergarten rank equally with American children who have had far greater home advantages, and they are the children on whom the teachers can depend. Many parents, whose younger children now attend the kindergarten, at first lived in one room in a cellar but now have comfortable little homes which they are striving to buy. These

same cellars, up tiny streets, are occupied as soon as vacated, by other immigrant families, until they also can go into little homes of their own. They are ambitious; when possible both parents will work, mostly at tailoring, for which they are poorly paid.

We are in the midst of a large Bohemian settlement, surrounded by hundreds of Free Thinkers. These people have no belief in God or a hereafter. They do all they can against the work of the Church, but, strange to say, many allow their children to come to the kindergarten and receive the training. The kindergarten is always welcome in these homes, and many children, through the years, have attended the Sunday school, and through them other members of the family have come into the church. These people have a strong hold on the community, and it is only through their children that they can be reached.



# MISSIONS AMONG FOREIGNERS

## ILLINOIS

**Chicago.** (Emily Yale Schools.)  
**Olivet.** (Penn. and Vedder streets.) Miss Bertha Lorenz,  
 Miss Etta Ransom. West Division Street: Miss B.  
 Jeffries. Bohemian Settlement House (South Center  
 avenue): Miss Helen I. Duncan, Miss Alice Rowell, Miss  
 E. Bamrock. Industrial Classes: Miss E. Schneider.

## INDIANA

**Gary.** (528 Madison avenue.) Mrs. S. M. Burton.

## KANSAS

**Kansas City.** (5th and Elizabeth sts.) Mrs. W. A. Allen.

## MARYLAND

**Baltimore.** (Bohemian Kindergarten Mission, 917 Madison avenue.) Miss Maud M. Conliff.

## MICHIGAN

**Calumet.** Miss E. MacKenzie.

**Detroit.** Miss A. S. Crane.

## MISSOURI

**St. Louis.** (110 South 10th street.) Miss Agnes Hornicek.

## NEW JERSEY

**Jersey City.** Miss Susie Dunmore.

**New Brunswick.** Mrs. Ida Harsanyi.

## NEW YORK

**Brooklyn.** (Italian Mission, 165 Franklin avenue.) Miss Anita Rau.

**Ellis Island.** Miss Teresa Fransee.

**New York City.** (Magyar Mission, 452 East 118th street.)  
 Mrs. Teresa Keresztes. Italian Mission: Miss C.  
 Schiappelli.

## OHIO

**Cincinnati.** (1029 Wesley avenue.)

## PENNSYLVANIA

**Beaver Falls.** Miss Ethel Boger.

**Bristol.** Miss Mary B. Cappelli.

**Chester.** Miss Margaret J. Wright.

**Easton.** Miss Myrtle Hasken.

**Erie.** Miss Ruby Badger.

**Philadelphia.** (Italian Mission.)

**Germantown.** (Philadelphia North Presbytery.)

**Siegfried.** Miss Laura A. Kennedy.

## TEXAS

**Houston Heights.** Miss Frances Psencik.

**Rowena.** Miss Hermina Janek.

## WEST VIRGINIA

**Middleton.** Mrs. Marion J. Brooks.

## WISCONSIN

**Green Bay.** Miss Clara Austin.

# FOUR CENTERS OF ITALIAN WORK

## AT NOON TIME

AT the close of the morning session of public school, the boys and girls hurry around to the Presbyterian kindergarten and proceed to sweep and dust both rooms. Those who have baby brothers or sisters to care for go home for them before coming. Each one does the work with such joyous willingness that it is usually done within ten minutes. After everything has been put in order, they ask for a Bible story. If the Sunday school lesson of the previous Sabbath has appealed to them they will probably wish to have it repeated, but, as a rule, they prefer to hear about Jesus. Some days our time is taken up in going over the story of the previous day if they had not been sure of certain points when telling it to their mothers. After the story, they sing a hymn and then run home for their dinners.

This "noon meeting" has been held on every school day, in all sorts of weather, for over a year and as yet the children have shown no signs of becoming tired of it.

MARGARET J. WRIGHT, Chester, Pa.

## PHILADELPHIA'S MISSION

NO one would say she did not believe in Italian missions if she had seen the Christmas festivals of the kindergartens in the First and Second Italian Presbyterian Churches of Philadelphia. Forty-five children, clean and neatly dressed, in a great circle, behaved quietly and well, showing great advance in the last year or so. They used to be noisy and excitable, as is their nature. At the festivals they sang, recited Christmas verses, and enjoyed heartily the attractive games. It was interesting to see the three-year-olds watch the older ones so as to do their part right. All were jolly and happy as well as the twenty-five mothers with many babies that looked on.

At the First Church in Tenth Street we have a mothers' meeting, averaging over twenty-five in attendance. Mrs. Stasio, the minister's wife,

talks and reads to them in Italian after which they buy material for work and sew. Many choose the devotional exercises when they cannot come to both. There is also a girls' club of twenty-five on Thursday evenings. They were taken to an uptown church for their Christmas treat—a remarkable thing to get them to go out of their own locality.

MARY S. S. WILLSON

## BEGINNINGS IN JERSEY CITY

THE Italian Colony in Jersey City is made up almost entirely of Italians from the extreme south of Italy and Sicily, and they are terribly bound by tradition and superstition. The majority of the women cannot read and it is difficult to get them to lay aside old customs and usages even after they have accepted Christ and have become affiliated with us. Many women whom I visit regularly never come to our mission, but send their children to our Sunday school and Bible class, and we are hoping that by a Gospel of love and service we may yet win them for Christ.

In our mission, aside from our regular services and Sunday school, we are conducting a night school where English and Italian are taught, a sewing school for girls, and a Bible class for both boys and girls. Once a week there is a mothers' meeting, at which the women make garments for their children under our supervision. Our Boy Scout organization has become very popular and is bringing new boys into our Sunday school.

The work would be greatly aided had we a room where our young people could spend their evenings reading or engaging in some harmless form of amusement. I find in my visiting that the majority of the families are living in two or three rooms and often have boarders in addition to the regular family. What a demoralizing effect this tends to have on children in their teens, especially, can readily be seen, and also the difficulty of teaching them to become useful Chris-

tians with pure thoughts and pure minds, unless we have a place where we can often meet with them and uplift by example and instruction.

SUSIE DUNMORE

### CALUMET, MICHIGAN

THE work in Calumet is new and difficult, but making steady progress. The night school for adults is the best means of reaching the men. They come to learn English and by patiently instructing them, and making them feel our interest and desire for their welfare, we gain their confidence and many are persuaded to come to Sunday services.

A recently organized missionary society for the benefit of the women has a membership of twenty-nine. Interesting and instructive papers are prepared each month by the pastor and placed in the hands of women who read them at the meeting. An address is also given by the pastor, and a social hour enjoyed. Each member pays ten cents a month and this money will be used for

missionary work, a small contribution having already been given to the Woman's Board.

Among the children the work is especially interesting and successful. At our Sunday school, attended by children from four to fourteen years of age, the pastor takes charge of the singing class and every one has been delighted at our entertainments to hear the children sing both Italian and English so well. Then there is our sewing class, kindergarten work for the little folks and games for the boys. Thirty children come regularly to Sunday school, and church service, held on Sunday afternoon after Sunday school, is well attended by both men and women.

During the week I visit as many homes as possible and am always welcomed and treated kindly. When the mothers can speak English we become friends very easily. I believe that those who wish to work among foreigners should learn the language and be able to converse freely and read the Bible and pray with them in their homes.

ETHEL MACKENZIE

## MISSION STUDY

By Mrs. D. B. Wells

### CHAPTER VI.—CHRISTIAN CONSERVATION

**I**DEALS! Ever expanding, always advancing, constantly calling! Shall we deem them simply will-o'-the-wisps with no likelihood of practical realization, and, therefore, chiefly useful for producing brain-fag in those who pursue them too long or too closely? Or have they a definite pulling power by virtue of which, once a hold has been obtained on conscience, heart and will, they with all their intangibility may lift humanity upward and accelerate the coming of the Kingdom of Heaven? When these ideals are in accord with the principles of righteousness, every faith-filled Christian believes that the power of Christ is behind the ideal—indeed, that the ideal is only the visible expression of that power, meant to be a summons to all who see the ideal to use the power.

But power works through agencies and machinery. Therefore Christ founded His Church and set before it very definite purposes to be accomplished, purposes which are alike in character and aim though various in application. To the American Evangelical Church have been committed at least three great principles to be upheld and incorporated in the national existence; all resting on one broad, safe, splendid foundation. Our final study of these four thoughts should afford us an illuminating view of past history, a bugle call to present opportunity, and an inspiring vision of the future.

#### 1. The Nation's Foundation Principle: *Civil and Religious Liberty.*

Derived from Holland, France, Switzerland, Great Britain.

Show the part which each one played in the early development of our country and its special foundation. Here is the opportunity for fascinating bits of history and incident.

Our Composite Religious Nationality: Genevise reformers; Dutch and Huguenot Protestants; German Lutherans; Puritan Martyrs;

Scotch and Irish Presbyterians. Make personalities stand out; trace the effect of these different elements in our evangelical faith of to-day.

#### 2. Our First National Ideal: *A Theocratic Government.*

Always desired and recognized by the early patriots as Adams, Jefferson. Embodied in our Constitution. Vital to national welfare and progress. Illustrate from the Grecian and Roman Empires. Tell the dramatic story of the attempt to leave God out of the Cuban national constitution. Note the general protest to the Government a few years ago when it was proposed to drop from the mintage of some of our gold coins the legend, "In God We Trust." The opening of Congressional sessions with prayer may lack fullness of meaning to many legislators, but it is the recognition of an over-ruling Power which we, as a nation, can never afford to ignore. What about a Continental Sabbath in business, amusement and society? Is it not a cause of gratitude that we as a nation have had so many Christian women in the White House and other prominent places in Washington? Note Mrs. Champ Clark's reply to a Sunday dinner invitation: "I cannot get the consent of my conscience to its acceptance."

#### 3. Our Second National Ideal: *A Pure Democracy.*

Shown in our early customs, as among the Puritans, the Quakers, the Scotch. What was the underlying principle of William Penn's refusal to bare his head to the King? Read the Declaration of Independence. Study the meaning of Christ's Sociological word: "Let him be the servant of you all." Read Paul's statement, Gal. 3:28. The critical need of to-day. Note the growth of class distinctions and caste, even in Christian circles. Women are chief offenders here and need to think very seriously of this matter. Are we not raising instead of leveling bar-



riers? There will never be a dead level in humanity—there never was meant to be. But, equally, there never was meant to be artificial division and “spite fences.”

**4. Our Third Ideal: A Selected Composite National Character.**

Some one has said that “Character is Nature plus Nurture.” Then to select the best traits of elemental nature and subject them to the best methods of nurture is to produce the ideal nation. It seems as if this were just what God is doing for our nation. Note the nationalities of the settlers of the original thirteen colonies. Does not the present tide of immigration constitute a fresh challenge to the Church to assimilate, nurture, Christianize these race characteristics that we may ultimately have that which is best in all? It is for the State to sift, distribute, educate, employ, citizenize. It is for the Church to present the Gospel; help by sympathy, knowledge, aid; to nurture and educate in righteousness; to accept as brothers and sisters in Christ.

**5. The Agencies:**

a. Our public school system, affording universal education. But should it not educate in morals as well as in knowledge? Would not the simple reading of portions of the Bible in these schools conduce to the teaching of morality without infringing upon the prejudices of anyone?

b. Our mission schools and kindergartens, which are free to teach the Bible. Increase the emphasis upon this agency; it is pre-eminent in its value and service.

c. The Church with all its various activities.

d. Personal conviction and example. A Scotch shipbuilder tells a story that should set us all to thinking. His workmen were pushing a new ship's hull off the ways. At the water's edge it stuck and would not slide into the water with all their efforts. A small lad came rushing down the hill-side from whence he had been watching, shouting, “I can push a pound!” It was just the pound needed: the hull moved off the ways into the water. Everybody can push a pound! Ideals are not adapted to “cold storage.” Push!

**6. The Message of the Whole Book.**

a. The gradual destruction of all barriers.

b. The power of women as an agency.

c. Christ the only solution of all national problems.

Dear Presbyterian women: You are so many; you are so strong; you are so thoughtful; you are so eager to help. This book sets you a task which is worthy of all your powers of mind and heart. To help to make and to keep this nation a Christian nation whose God is the Lord is a gift to your King worthy of His acceptance. May He lead us into full success!

## MISSION STUDY SUGGESTIONS FROM AN EXPERIENCED WORKER

**I**N good past days attending meetings was the way of gaining enthusiasm and instruction in missions, but a fuller day is dawning, because there are now added Mission study classes. No church can afford to be without one class—better several.

Let your Home and Foreign Societies appoint jointly a committee for study classes. When the committee meets let it try to arrange for more than one class; but, for one or many, the same three workers are needed. There must be a “hostess” to provide a place of meeting (unless church or chapel is used), a “promoter” to invite attendance and to generally manage the class, and a leader or teacher. A neighborhood study class is an excellent type of class. It is just what the name implies, a meeting together of neighbors for six or eight weeks to study a mission book. It may be an interdenominational class, it may have a roomful of members, or it may have so few that they may gather around a table. Get a wise leader, if you can, or, failing that, get one who at the beginning knows little if any more than the other members, but who means to study the book and the helps that will be furnished from headquarters. Of course the members, too, must study, for the wisest leader will not otherwise reach the aim of the plan.

In the matter of leaders, Home Mission study classes have an advantage over the Foreign. A specialist in United States history can, as a leader, put his knowledge to very good use. Perhaps you have a teacher or professor among you who might be induced to take the class.

But you say, “Only big churches can have more than one class.” The other day at a meeting in

a small church I talked to the societies, urging them to form two classes, one for the older and one for the younger women. At the end, as they gathered around me, a stranger, I noticed the preacher's wife and the one next her. Something was moving them, I soon felt. They are now the two leaders-to-be. The eager young organist stood near me. I said to her, “You be ‘Promoter’ for the girls.” When I met her at the station as I left, she counted off her five members to me, with more to be heard from. That straggling village had not thought of the possibility of two classes. Several weeks later I met the same president; she said, “We want to have one Home and one Foreign class.” “Don't,” I pleaded. “Have all study the same book, if possible, but some want to study Home Missions and some Foreign.” “Coax them to study both; turn about; one year one, the next year the other. Otherwise inevitably there will be two deepening mission ruts in your church. It needs to be guarded against from the start.” This advice is the fruit of experience.

The by no means large church in a small town which I attend has had several study classes for several years. One of the charms of a study class is its elasticity. I have heard of a class made up of two persons and another of three hundred. Young and old, men and women, together and separately, are equally eligible and apt to be pleased.

Cannot you set one in motion in your church? Try. A spark of real effort burns up doubts and difficulties.

Home Mission Study Class Sec'y for  
New Brunswick Presbytery, N. J.

## Results from the Last Call for "Hurry Up Extras"

**Three Hundred and Forty Dollars**—To COMPLETE ADDITION AT  
LAWSON, WEST VA. COMPLETED.

**Five Hundred Dollars**—EQUIPMENT INCLUDING FORTY BEDS FOR  
LAWSON, WEST VA. COMPLETED.

**Three Hundred Dollars**—EQUIPMENT  
FERRON, UTAH. COMPLETED.

**One Hundred and Twenty Dollars**—To PROVIDE AT  
WOLF POINT, MONTANA, PARTIAL SUPPORT FOR SIX INDIAN CHILDREN WHOSE FATHER'S CROPS WERE ENTIRELY DESTROYED BY STORM. COMPLETED.

There will be no further call for "Hurry Up Extras" until Autumn. All special effort is now concentrated on raising the Finks Memorial,—fifty thousand dollars for the enlargement of Wasatch Academy at Mt. Pleasant, Utah. Money may be sent through regular channels, or direct to Miss Dora M. Fish, Acting Treasurer of the Woman's Board, 156 Fifth Ave., New York, N. Y.

## FROM THE SECRETARY'S DESK

By Julia Fraser

**M**ARCH is the last month of the fiscal year. Are your pledges all paid? If not, there is yet time to make final effort and thus help the Woman's Board to close this year with the balance on the right side.

There are societies which refuse to pledge any definite sum; others pledge so small an amount that frequently they pay it entirely before the year is half over, while others carefully estimate their resources and their responsibility and pledge accordingly.

Whatever the method of the local society, the Woman's Board accepts the gifts of one year as *the promise of the following year*, plus a reasonable advance and on this basis plans the expenditures on the field for the ensuing year. Missionaries' salaries and all school expenses are paid monthly and during nine months of the year the Woman's Board borrows money to make these monthly payments, depending absolutely upon the loyalty and faithfulness of the women to make full payments by March. If for any reason a society yields to local appeals or designates its money for special objects, just by that sum the Woman's Board is in danger of closing the year with a deficit. Sometimes these appeals are from Presbyterian hospitals, schools and orphanages, all worthy, but none of them *included* in the yearly docket of the Woman's Board, and thus the expected gifts are diverted.

The Woman's Board has a very small permanent fund, \$137,914.33, the interest only of which is used for specified or general work, but no endowment whatever and the continued support of its varied and growing work is entirely dependent upon the loyalty of Presbyterian women.

Then, how about that advance? Is it not right to plan advance every year? There is growth in material wealth, in number of missionary societies and in membership—new people coming in constantly, many of whom can be interested, and

there should be corresponding growth in the grace of giving.

The acting treasurer of the Woman's Board, Miss Dora M. Fish, closes her books March 31 and local societies are especially urged not to hold our funds in their treasuries but to promptly forward all moneys.

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Doubled membership, judging by letters from all sections of the constituency, is still being energetically pushed. In many presbyterial societies the officers are planning attractive methods of reporting membership campaigns at the approaching annual meetings, and much enthusiasm is developed. One secretary writes: "The undercurrent of all is increased interest; we have it on every hand. The *personal work* has been most telling—women are willing and ready to join us; they are only waiting in many cases for the personal invitation."

Hearty appreciation is being expressed for the Doubled Membership Bulletin; since its publication many more green blanks have been received at the office and another Bulletin will either be issued, or the reports in these unreported blanks incorporated in this column in succeeding months.

\* \* \* \*

The Council of Women for Home Missions in December held its annual meeting in the Assembly Room at "156" and later an adjourned meeting at the same place, to adopt changes in its Constitution, which will greatly increase effectiveness of service. By these changes provision has been made for a new order of membership in the Council, to be called "Consulting Membership." Under this will come organizations whose aims are in full accord and sympathy with those of the Council, but whose methods of approach being on a different basis would not be eligible as "Constituent Boards." Such membership does not carry



with it right to vote in the Council meetings, or financial responsibility, but the object is mutual information and aid.

To render most effective this new plan, the constitution provided for enlarging the Committee on Comity and Co-operation to twenty-seven members. The chairman is Mrs. F. S. Bennett, the president of the Woman's Board of Home Missions. This committee will have sub-committees on various departments of Home Mission work—such as committees on Immigrants, Negroes, Indians and such others as from time to time may be needed. The National Board of the Y. W. C. A., through this new form of representation, now has four members on the Council.

Provision was also made for "Corresponding Membership," to embrace such Boards and Societies as are unable to share financial and other responsibilities of full constituency.

Altogether the meetings marked great progress and the possibilities of Council work and service are immeasurably increased.

\* \* \* \*

A joint meeting of the Home Mission Council and of the Council of Women for Home Missions was held to ratify plans for the great Home Mission campaign which will be held next November. This campaign is unique in that it is interdenominational and officially participated in by both the men's and women's great Home Missionary organizations. This fact alone immeasurably increases the field of effort. Great missionary propagandas have before embraced men or women, but never both. Full particulars will appear later. Now it is sufficient simply to announce the date, November 17-24, and ask our constituency to reserve it.

## YOUNG PEOPLE'S DEPARTMENT NOTES

By M. Josephine Petrie, Secretary

THIS is the season for electing new presbyterial secretaries, and a thoughtful, prayerful selection seems all-imperative. And after the election to office, what?

In one of our synods the Foreign missionary supported by the young people is home on furlough, and after making an extended itinerary has sent a report to the synodical young people's secretary in which there are such opportune suggestions that we are eager to pass them along. He writes: "It seems to me the weak point in the chain is the presbyterial secretary, and this, usually, is because she does not know her duties." He suggests preparing a leaflet which shall include "(1) the names of the officers of the presbyterial and synodical societies; (2) where printed supplies may be obtained; (3) dates when reports must be in, and remittances made to presbyterial treasurers; (4) outline statement of the special object plan, or any assigned work, and addresses of the secretaries in charge."

A copy of "The Ideal Secretary" is sent from this office to all newly appointed secretaries, with statement of the work assigned the various organizations and printed matter descriptive of same. The "following up" is expected from the synodical young people's secretary and the women of the presbyterial and local organizations.

The societies of this synod are not alone in failure to hear from their missionary. This interested man says: "The societies should be asked, to acknowledge all letters received, and report to the presbyterial secretary after the communication has been read in the society. I would suggest that an addressed post card be sent for this purpose with each communication. I certainly would have asked for an investigation long ago had I known how small a percentage of my missionary letters ever reached the societies. The same is true of the letters from the Home and Freedmen workers. All societies should have the names of their missionaries printed on their topic cards."

We are most grateful for these helpful suggestions, but where is the contingent fund which will allow of a "self-addressed return card with each communication?"

THROUGH Mr. Gelston's department of the Board of Publication and Sabbath School work, and with the co-operation of the committees of presbytery on young people's work, efforts are being made to organize a Presbyterial Union of the various societies in the presbyteries. Such an organization of forces has been in existence for a number of years in Steubenville Presbytery, Ohio, and is the model for others. The young people's secretary of the women's organization is the secretary for the Union. The one point at which it affects the women's reports is in the financial returns, for these Unions appoint a treasurer through whom all contributions are forwarded to the various treasuries for which they are intended. But this should not lessen the personal interest in the young people. A few of the methods of the past year in Steubenville will illustrate the efforts made for their societies: "We have been sending out programs for the missionary meetings each month. Have sent large posters to all societies telling what we expect from them in giving and doing, for we are following the plan of the U. S. C. E. in our Efficiency Campaign. We give 'points' for a good report of the specified work, and a prize at the end of the year to the society having the most 'points' to their credit. This prize is a trip to the summer conference at Winona Lake, Indiana. Our missionary library is sent around to the different societies. It is in seven sections and we keep them moving from one society to another. We have had several rallies for the young people since last fall and will have two more before the year closes. We expect a large increase in our missionary offerings when the full returns are in. More societies gave last year than ever before and we hope for a still larger report. Not all our C. E. Societies have ever given for missions, but we keep sending them report blanks. During the year a number disband, but in a year or two they begin again, so it takes constant watching to keep track of the correspondents. An accurate list seems impossible.

We are trying in this presbytery the plan of having one woman chosen in each church who shall be responsible for the filling out of all blanks from

all organizations. This was the plan of our presbyterial president and I believe it is working well."

**THE Christian Endeavor missionary topic** for April is "The Home Mission Work of My Denomination—A Bird's-eye View." This is a

splendid opportunity for study of the history and methods of your Board of Home Missions and a careful presentation of the special work assigned, and is a most opportune theme for April—the first month of the new fiscal year.

## PPOGRAM FOR APRIL MEETINGS TOPIC—"OUR SAMARIA"

*The Forces in the Field. Placing the Emphasis*

**Bible Reading**—John 4, to verse 42. "Lift up your eyes and behold the harvest before you to-day."

**Hymn**—"Bringing in the Sheaves."

**Two Prayers**—One for the workers in the field, that they may teach by precept and example the whole Gospel of Jesus. The other for those at the other end of the line who are responsible for this field and the progress of the Kingdom therein, that they may have a mind to work and pray and give as God has blessed them, and gather fruit unto life eternal.

The Map in the April magazine gives the whole field. Study this.

**Three Brief Talks**—Have one person give the schools and note the field that is yet untouched by our church, many being yet in grossest ignorance. Have another person show the various kinds of schools and some of the churches which are Gospel lighthouses and forces at work for righteousness. Have a third person show where the emphasis should be placed. Take time to know something of this work.

**Hymn**—"I gave My life for thee  
What hast thou done for Me?" (in Gospel hymns)

Leaflets and helps for this program can be had by writing a postal to the Freedmen's Board headquarters, 513 Bessemer Building, Pittsburgh, Pa. A package covering the subjects will be sent for ten cents.

## BOOK NOTES

**Early Stories and Songs for New Students of English.** One tangible result of the "World in Yonkers" has been the publication of "Early Stories and Songs for New Students of English," by Mary Clark Barnes. This little primer may be regarded as a "first aid" to adult foreigners as they begin the struggle with the language of their adopted country. Practical experience, the author tells us, has suggested the choice both of material and method. These "stories" are notable incidents of Bible history, taken from the Old and New Testaments, told in simple, concise terms and printed in clear, distinct type. In the space below the story, a few of the more important words employed in its narration are printed in separate columns, as one or two pronouns, the points of compass, numerals and several tenses of the verbs used. On the opposite page the same story appears written in plain script, thus teaching both printed and written forms of the same words. Numerous illustrations help still further to interpret the text.

By the happy selection of the first topic, Abraham, the Immigrant, the author at once

establishes a feeling of companionship between the bewildered student and his task and incites him to learn more of the fortunes of the early wanderer. Recognizing the fact that the founders of the Republic acknowledged God as their guide and leader in all their plans, the author desires to impress this truth upon these future citizens of our nation and to educate them in some fundamental, religious principles.

An appendix gives to the teacher explicit and valuable instructions in applying the lessons and can scarcely fail to impart a workable knowledge of the English language to any persevering student, possessing even limited ability. Numerous testimonials show in what high estimation this work of Mrs. Barnes is held by teachers and educators. To their words of praise the Woman's Board of Home Missions adds its hearty commendation and has listed it on its catalogue of publications. C. R. S.

**The Broken Wall.** Dr. Edward A. Steiner's latest work is a collection of short stories entitled "The Broken Wall." The sub-caption, "Stories of the Mingling Folk," throws light on the nature of the contents. To quote from Dr. Steiner's own words in the introduction: "They are not shaped to fit any theory, or intended to teach a lesson, but it is the author's fervent wish that they may contribute to the enlargement of human sympathies and to the elimination of ethnic fears and prejudices." The stories, in turn pathetic, dramatic and amusing, give real delight and relaxation and will assuredly also fulfill the author's intent. Every missionary and every personal library will be enriched by this volume. Fleming H. Revell Co., Publishers. Price \$1.00.

**"The Ebb and Flow of the Immigration Tide."** One of the most noteworthy contributions concerning the immigration question has been the recent study of the immigrant returning to his own land, after a brief season of residence in the United States. In our estimate of the overwhelming incoming immigrant throng we often lose sight of the numbers of immigrants who return again to their native land either permanently or temporarily.

In an article in the December *Review of Reviews*, Herbert Francis Sherwood tells us that in normal times the ebb tide of immigration is 30 per cent. of the incoming tide and that in the months from January 1st to September 30th, 1911, the proportion was 66 per cent—450,670 people entering during that period and 300,040 returning. Viewed as a register of labor conditions in the United States, this statement has great economic and industrial interest; viewed as a social or religious factor it has immense significance. The whole article will prove valuable reading, but we venture to quote, for the prayerful consideration of those whose hearts are deeply interested in this phase of the great Home Mission problem of America, the conclusions drawn by Mr. Sherwood



"This is, in fact, a missionary force comparable in its methods of action and power only to the great geological forces of nature. America, because it is learning lessons from the Old World, and the peasant, at the bottom of the ladder, is being quickened socially and politically. With the majesty and power of a mighty glacier, but more rapid in its action, the great 'human tide' is planing off the social inequalities of Europe."

**Freight for Porto Rico.** All societies sending packages, boxes or barrels, to our hospital at San Juan, Porto Rico, are asked to add to the address, "Presbyterian Hospital," as some goods have gone astray when not bearing the full name of the hospital.

**Minnesota Summer School.** Plans for the sixth annual session of the Minnesota Summer School of Missions, formerly the Minnetonka Summer School, are well under way. The school will be held June 12 to 18, 1912, in Merriam Park, a suburb of St. Paul, midway between the Twin Cities.

**North Pacific Board Annual Meeting** will be held April 17, 18, 19 at Spokane in the First Presbyterian Church. A larger number of prominent speakers than usual are expected. There will be an exhibit of missionary lands and work, similar to the "World in Portland" last year, which it is said will in itself be worth the trip to the meeting. Spokane sends a cordial and urgent invitation. Delegates desiring entertainment should send their names to Mrs. J. B. Campbell, Spokane Wash., as soon as possible.

## RECEIPTS FOR JANUARY, 1912

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Alabama</b>			Kirkville	\$63.50	\$1.00	<b>Southern Oregon</b>	\$51.00	\$31.40
Florida	\$35.00		Ozark	52.00	31.00	Willamette	158.20	48.50
Huntsville	94.00		St. Louis	181.50				
			Sedalia	10.00		<b>Pennsylvania</b>		
<b>Arkansas</b>						Beaver	92.00	33.00
Little Rock	2.75		<b>Montana</b>			Blairsville	4.00	
			Butte	88.00	20.00	Carlisle	504.43	95.60
<b>Baltimore</b>			<b>Nebraska</b>			Chester	1,076.02	158.00
Baltimore	476.00	\$2.00	Hastings	68.85	31.15	Clarion	94.10	91.10
New Castle	1.00		<b>New Jersey</b>			Erie	798.43	125.00
Washington City	416.00	95.00	Jersey City	654.92	66.00	Kittanning	271.69	89.20
			Monmouth	318.52	29.25	Lackawanna	367.55	203.75
<b>California</b>			Morris and			Lehigh	557.29	109.82
Nevada	5.00		Orange	481.10	13.50	Philadelphia	893.38	30.00
Oakland	50.00		Newark	229.67		Pittsburgh	792.50	340.50
Sacramento	277.85	13.50	New Brunswick	42.84		Redstone	605.27	113.85
San Jose	259.25	31.00	Newton	51.00	4.00	Washington	1,256.00	65.00
			West Jersey	254.00	70.00	Wellsboro	100.00	
<b>Catawba</b>			<b>New Mexico</b>			Westminster	156.25	70.00
Catawba	1.05		Phoenix	.50		Synodical		10.00
Cape Fear		1.00	Rio Grande	42.50				
			Santa Fe	14.50		<b>South Dakota</b>		
<b>Colorado</b>						Black Hills	87.70	16.00
Gunnison	78.00	42.75	<b>New York</b>			Central Dakota	59.00	87.00
Pueblo	2.20		Albany	9.20				
			Binghamton	200.00		<b>Tennessee</b>		
<b>Idaho</b>			Boston	167.00	139.00	Columbia A	80.45	
Boise	50.00	25.50	Brooklyn	369.50	2.00	Holston	74.63	
Kendall	15.50	5.00	Cayuga	160.94	15.00	Hopewell-Madison	59.80	
Twin Falls	23.78		Champlain	228.98	54.00	Obion-Memphis	79.00	
			Columbia	182.00	7.00			
<b>Illinois</b>			Genesee	212.50	61.50	<b>Texas</b>		
Alton	206.16	31.00	Geneva	25.00		Abilene	63.95	
Bloomington	451.03	32.80	Long Island	212.03	44.50	Amarillo	2.00	
Cairo	25.00		Lyons	128.00	25.00	Austin	5.00	
Chicago	382.08	217.50	New York	3,643.50	172.00	Dallas	80.08	
Ewing	67.65	24.00	Niagara	81.00	32.00	Denton	69.95	
Mattoon	316.37	124.00	North River	73.00	120.50	Jefferson	6.52	
Ottawa	271.00	25.00	Otsego	174.00	29.00			
Rushville	101.56	21.00	Rochester	693.00	483.91	<b>Utah</b>		
			St. Lawrence	296.31	46.00	Southern Utah	26.10	3.20
<b>Indiana</b>			Syracuse	115.00	67.00	<b>Washington</b>		
Logansport	237.51	127.66	Troy	50.00		Alaska		
New Albany	122.68	37.30	Utica	395.00	117.00	Bellingham	19.00	9.75
White Water	213.33	46.80	Westchester	167.00	69.00	Central Wash-		
Crawfordsville		6.00				ington	94.50	25.50
			<b>North Dakota</b>			Columbia River	34.00	13.00
<b>Iowa</b>			Bismarck	87.70		Olympia	98.00	38.50
Sioux City	1.00		Minnekaukun	5.00		Seattle	113.15	43.85
Dubuque		5.00	Mouse River	2.76		Spokane	123.90	33.75
			Oakes	82.50	10.00	Walla Walla	39.00	16.75
<b>Kansas</b>			Pembina	115.50	6.00	Wenatchee	46.45	9.70
Emporia	25.00							
Larned	337.37	62.11	<b>Ohio</b>			<b>West Virginia</b>		
Neosho	7.00		Bellefontaine	198.08	71.00	Parkersburg	7.00	
Solomon	169.50	23.00	Cincinnati	446.03	20.00	Wheeling	7.00	52.48
Wichita	157.00	4.00	Cleveland	1,674.73	422.16			
Highland		.50	Dayton	413.32	115.00	<b>Wisconsin</b>		
			Huron	146.44	49.65	Chippewa	140.96	10.00
<b>Kentucky</b>			Lima	155.30	45.00	Madison	103.25	27.00
Ebenezer	131.09	5.00	Mahoning	3.00	166.00			
Princeton	32.00		Maumee	189.58	59.79	Transferred to		
			Portsmouth	182.65	59.50	Home and Freed-		
<b>Michigan</b>			St. Clairsville	545.39	117.25	men Bds.	64.48	
Detroit	941.18	205.75	Steubenville	307.18	122.00			
Flint	100.00		Zanesville	141.35	45.15			
Lake Superior	77.00	40.00						
Monroe	20.00		<b>Oklahoma</b>					
			El Reno	7.50	3.00			
<b>Minnesota</b>			McAlester	30.40				
Minneapolis	210.86	20.01	Tulsa	58.00	28.00			
Red River	12.00	8.00						
St. Cloud	5.00		<b>Oregon</b>					
St. Paul	100.00		Grande Ronde	39.00	11.00			
Winona	48.67	6.00	Pendleton	6.40	2.10			
			Portland	413.91	94.66			
<b>Mississippi</b>								
New Hope	6.45							
Oxford	47.30							
<b>Missouri</b>								
Iron Mountain	23.05							

Totals ..... \$41,556.74 \$6,768.95  
DORA M. FISH,  
Acting Treasurer.

# HOME MISSION MONTHLY

VOL. XXVI

APRIL, 1912

No. 6

## EDITORIAL NOTES



IN the month of May comes once more the Annual Meeting of the Woman's Board, full announcement of which is made by the secretary in this number of the HOME MISSION MONTHLY. We are to meet in Louisville, Kentucky—for the first time in the real South—and are looking forward with keen anticipation to greeting our warm-hearted Southern members in their own beautiful home land. That they are quite as eager is evident from a message from the chairman of arrangements who, in assuring us of her deep personal interest, says: "We are very sincerely glad that you are to come. It is the first time since 'the great division' that the General Assembly has met on Southern soil, and we would like to make it a very happy time for all." It is hoped that a large body of women from all parts of the country will be assembled. These meetings are a source of information, inspiration and enthusiasm. Many, in attending, realize for the first time the greatness and the oneness of the organization of which they form a part.

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SAFEGUARDING our large mission schools against fire is a question which admits of but one answer, even though that answer involves large expenditure of money. The schools among mountaineers of the South are in a number of instances several stories in height and constructed of wood. These are the Home Industrial School, the Normal and Collegiate Institute, and the Boys' Farm School of Asheville, Dorland Institute at Hot Springs, and Bell Institute at Walnut. In housing a large number of pupils and teachers, fire protection and escape are of the utmost importance. Most interesting reports from the expert sent to investigate conditions have been received, and four essentials for the protection of life and property—an alarm system, fire escapes, extinguishers and chemical engines—though incurring large expense, were immediately

ordered by the Woman's Home Board, without waiting to make a special appeal for funds. Perhaps some who are especially interested in fire protection will help to answer that part of the question. At least the women representing the constituency felt it was a matter which would brook no delay since the former methods of protection had been found entirely inadequate. Fire drills are to be strictly enforced as well.

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A NATIONAL campaign for Home Missions is to be carried on in the fall of 1912 with "the central feature and pivot of all, a Home Mission Week, November 17-24." This is not to be confined to any one denomination but is to be in accordance with plans adopted by the Home Missions Council and the Council of Women for Home Missions, representing the Boards of all leading Protestant denominations. The plans, which are now in a formative stage, will be given wide publicity later, and, through simultaneous meetings throughout the country and printed matter appearing in secular and religious press, it is hoped that large things will be accomplished. It is good to know what is in store for the autumn that we may hold available both time and service.

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FOR the sake of those who are just familiarizing themselves with the organization of the Woman's Board of Home Missions, it may be well to explain the relation of the work for Freedmen to the general work of Home Missions. Although the Home Board and the Freedmen's Board are entirely separate bodies, it seemed advisable in women's societies to simplify the handling of funds by combining organizations. To accomplish this, Freedmen work was recognized as a department of the Woman's Board, though having its own secretary, located at Pittsburgh, where all administrative work is carried on in direct connection with the Freedmen's Board. Funds will be gladly received at Woman's Board headquarters in New York, but should be properly designated for Freedmen that they may be forwarded in



bulk to the Freedmen treasury. All other communications should be addressed to the secretary of the Freedmen's Department, Mrs. Susan L. Storer, 513 Bessemer Building, Pittsburgh, Pa.

❧

THE topic for the month, "Freedmen," introduces one of our largest national problems. In fact, the problem of the negro is one so large that as a Nation we have but begun to handle it. It is a case where the white man must be educated as well as the colored man; the white man to an understanding of his relation to the black man and his responsibility toward him.

❧

THE following prayer, offered by the pastor of a church of another denomination within a stone's throw of Ingleside Seminary, one of our Presbyterian institutions for colored girls, might be called a strong argument for trained ministry: "O Lord, bless Asia and Spasia and all the Islands of the sea where the foot of man has not trod and God himself has never heard of." The petition nevertheless may have been more acceptable than many another more perfect in outward form.

❧

THE negro population occupy a large part of the farm land of the South and whether wage earners, tenants or land owners are producing the major part of the cotton, tobacco, rice and sugar crops of to-day. It is important that they should be made into successful farmers and our schools are more and more turning attention to agricultural training in the belief that it will work largely for the betterment of the race and the country. Mr. Booker Washington has said:

"I am proud of every achievement of my race, however insignificant—every farm purchased, every acre of land well tilled, every house well built—because I know the effort and the sacrifice they have cost, and because I know that only by the accumulation of just such humble individual efforts as these the race is going to succeed."

❧

IN striving for the betterment of their own race, many progressive negro women are employing methods similar to those of the white women of our country, as for example, in the organization of the Virginia Federation of Colored Women—a federa-

tion of women's clubs "to secure harmony of action and co-operation among all women in raising, to the highest plane, the home, moral, and civil life of colored people in Virginia." The particular work undertaken by this State federation of Virginia is that of securing funds for the erection of an Industrial Home for Wayward Girls. Such moves as this on the part of negro women, for their own, cannot but meet with heartiest approval and good wishes. There is also a national federation of colored women which is quite in line with the call of the times for unification of action in progressive movements which aim for social, religious and moral betterment.

❧

EACH year shows changed appearance in individuals and the community when a mission school is influencing a town. Someone has aptly said: "It pays to help make decent, law-abiding citizens of the negroes, instead of taking it for granted that the whites must be taxed to treat them as criminals." Another person asserts that: "In a section of the State of North Carolina, where a mission school has been carried on for fourteen years, there has not been a single conviction of a negro in the criminal courts, nor one case of murder. The removal of the school would be a death blow to the better development of the people of that locality."

❧

WORK with the second generation is most encouraging and mission workers who devote their lives without limit of years or stint of effort are permitted to enjoy visible signs of results. Dr. and Mrs. Campbell, among the long time missionaries on the Freedmen field, are rounding out the twentieth year in charge of Ingleside and the thirty-second year of work for the colored people of Africa and the South. They rejoice in the fact that they are teaching many of the daughters of their first students and that they themselves feel little older than when they began.

❧

ONE of the most important Freedmen schools supported by Presbyterian women, the Mary Allen Seminary at Crockett, Texas, was in large part destroyed by fire in January last. This means heavy financial loss, for although the building was insured, the insurance money will not be adequate for rebuilding. Fortunately for the safety of

pupils and teachers, the fire began early in the evening while the students were at chapel service. Had it been later at night, undoubtedly there would have been loss of life as well as property, for forty-four girls and two teachers had sleeping accommodations on the fourth floor where the fire started and where it made rapid headway. This disaster has necessitated closing the school, in the midst of a very prosperous year, and sending two hundred and fifty girls to their homes.

❧

DWIGHT Industrial School among the Cherokee Indians of Oklahoma has had a similar experience in the loss of one of its most important buildings through destruction by fire. The school has not been closed in this case, but to those familiar with the work there, it is a matter of wonder how they have succeeded, even temporarily, in crowding the pupils into the greatly diminished space.

❧

THERE is great rejoicing at Menaul School, Albuquerque, N. M. Our superintendent, Mr. J. C. Ross, who for years has given most faithful and consecrated service, writes: "For nine days, Rev. Victoriano Valdez, one of our former pupils, who is now minister at Taos, has been with us,

holding services. We closed the meetings to-night and forty-six of our boys—the most of them large fellows—stood to confess Jesus as their Savior. Some of them have been with us for some years, and others are new this year."

❧

ANXIETY concerning the treasury is a very keen form of anxiety. The Freedmen's Department was asked at the beginning of this fiscal year to secure \$90,000. When the eleventh month arrived, \$46,000 was yet needed to complete that amount, or more than half the year's receipts to be looked for during the last two months. It is scarcely to be wondered at that the secretary writes: "Placing the emphasis on quarterly payments is very necessary. Would it not be easier for the givers as well as the Board if so much were not left to the last of the year?"

❧

THE general treasury of the Woman's Board of Home Missions lays stress on this same need of quarterly payments and asks as well that, to avoid debt, no amounts in auxiliary treasuries, however small, be carried over to the next year, but be forwarded to headquarters during the few days that remain before the close of the fiscal year, March 31.

## WASATCH ACADEMY: THE SYNONYM OF "OPPORTUNITY"

By Walter Bates Adams

SO much has been penned anent "opportunity" that it would seem very nearly an impossibility to write even briefly, using it as a text, and not be guilty of a "bromide." Yet as bromides occupy a not unimportant niche in the realm of the chemist, and as in our lives "opportunity"—surely one of God's most blessed gifts—plays a no less important part, we may, I think, chance criticism, and in a measure disarm it by making "opportunity" very specific. To this end let us, in this instance, make Wasatch Academy, Mt. Pleasant, Utah, its synonym.

Of all the towns in the Land of Mormon where we are, or have been, working, Mt. Pleasant offers to-day the greatest promise. In the first place it is a "liberal" Mormon town; a town not only unafraid of our work, but, what is more unusual, one which even welcomes it. "There's a reason." It is

history—unwritten, but none the less history—that years ago Brigham Young went a bit too far in his effort to "squeeze" Mt. Pleasant as he had successfully squeezed other towns in Utah, and the result was a revolt so serious that the heads of the Mormon Church have, from that day until now, trod very lightly the streets of Mt. Pleasant. So quite naturally the people of this, and some of the towns contiguous, are unusually independent both as to speech and action. Children may attend our school, and "Gentile" families may affiliate with our church without falling under the ban of an ostracism, social, political or commercial. The value of such a condition can scarcely be appreciated by those who have not come in contact with the work, and it makes large our opportunity for a permanent and successful school there.

"Wasatch" is even now doing a splendid





WASATCH ACADEMY, MT. PLEASANT, UTAH

work. It is loyally supported by the best elements in the town, Mormon and Gentile. Its superintendent and its teachers are capable, earnest, self-sacrificing, Christian men and women, who have won and who hold the confidence and respect of everyone. The attendance, in spite of the large and well equipped new public school, is undiminished and there is little reason to believe that it will be otherwise.

Still, successful as the work *has* been, we have as yet failed to grasp, possibly even to sense in full, the greater opportunity offered. The work at present is almost purely local, and the call—insistent and ever increasing—comes to us for a broader, greater work. In other towns and villages many homes stand ready to give into our keeping their most precious possessions—not for a day, or a week, or a month, but for a series of years, that under constant supervision we may teach the things worth while, things that will make for noble manhood and womanhood; the love of books, the trades; the art of home-making; and Truth, and Honor, and the love of God and fellow man. We may have their children thus to do God's will with them, IF—?

Work to be done impelled me to ride one cold, inclement morning to a little town about eight miles distant from Mt. Pleasant, and while thawing out by a hospitable fire,

I watched a bright-faced boy of fourteen, or thereabouts, as he saddled his pony in the corral, and then I watched him dash cheerily away to an accompaniment of flying ice and snow that had rather appalled me, a "soft-leg," (you will note that "tenderfoot" is now obsolete,) and I learned that he was riding to "Wasatch" for *half* a day's schooling, and that he did this every day.

"We wish," said the mother, "that he might have the whole day, but he would have to board in the town and we don't want our boy to do that. Without restraint, outside of the school room, it might mean his ruin. Our girl will be old enough for the Academy next year and we want to get her away from the influence of the public school, but we can't let her board in the town."

At another home I found three children "ready for Wasatch, but we just *can't* let them board in the town." No one who appreciates the license, not only given but forced upon the children in Utah, could question the wisdom of these parents for a moment.

This then is the "IF." What is the answer?

The answer is—Dormitories: the providing of a place where, under watchful eyes and loving ministration, boys and girls may for *twenty-four* hours of every day have home care and home training *plus*

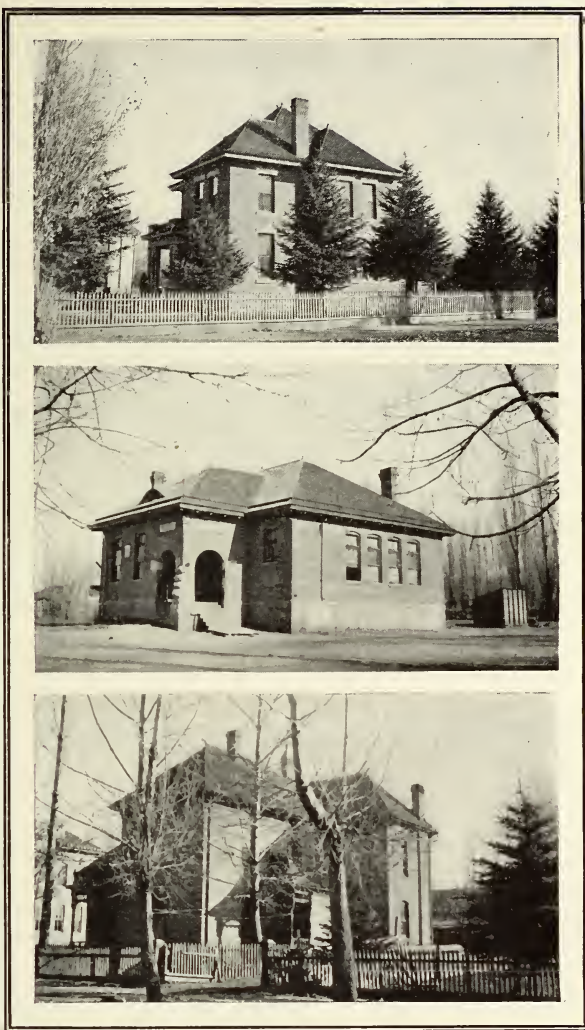
the education that, as American born children, is their heritage.

Upon the campus at Mt. Pleasant there is ample room for dormitories and such other buildings as may be necessary, and the recent purchase of the west half of the block puts in our possession several buildings greatly needed, but the dormitory need—the “if”—is still unanswered.

Herein lies the opportunity. Opportunity for every loyal woman of our church who believes that God's call is a call for her service—always. Opportunity for every woman who has the child-love in her heart. Opportunity for some uplifting sacrifice. Opportunity for a thank-offering from every mother whose child is far removed from the conditions that make for the heart-ache and the heart-break of those other mothers in Utah. And last, yet not least, opportunity to perpetuate the memory of one, who in these pages for so many, many years, brought us news, and glad tidings, and OPPORTUNITY, from every corner of the land we are working to redeem for Him: one whose heart interest in this particular work was deep and abiding; whose last written word for these pages was of “Wasatch”: our beloved Mrs. Finks. For her—and fittingly—we would name the girls' dormitory if it is in God's plan that we should go forward at Mt. Pleasant.

There is but one answer to the call of God, one answer to the call of Love—Service.

Shall we answer His call?



Purchases which put in our possession several buildings greatly needed, and complete the ownership of the block on which the Academy stands

- 1 Private residence to be used as superintendent's home
- 2 School building for library or gymnasium use
- 3 Temporary dormitory, later to be used for domestic science and physics

## Give To The World The Best You Have

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show  
Their faith in your word and deed.

For life is the mirror of king and slave;

'Tis just what we are and do;

Then give to the world the best you have,

And the best will come back to you.

—MADELINE S. BRIDGES



# PURPOSE AND METHOD OF OUR SCHOOL WORK FOR FREEDMEN

By Rev. Samuel J. Fisher, D.D.

WITH our theories of what true Christian men and women should be, the school is essential to mission work among the Freedmen. Education is not a luxury nor a privilege merely; it is a necessity.

One of the encouraging and stirring characteristics of this race is the widespread hunger for knowledge found among its people. If the Freedmen's Board were given \$100,000 with which to open twenty large schools, within a month of their opening they would be crowded to the doors with pupils, bringing their little all to defray their tuition. No truant officer is needed to force these youths to school. The trouble of every principal is to resist the appeals for permission to come. Let it be remembered that it is the policy of the Board to avoid regions where public schools seem adequate, but there are wide tracts where practically no opportunity is found for an education, and even among these ignorant communities the longing for an education is unmistakable.

Intensely moving and appealing as is the longing so many negroes exhibit for an education, this alone might not lay upon our Church the responsibility to provide an education. But it is our belief that ignorance is the mother of superstition; that even if the Gospel be preached, and its simplicity understood, there can be no strong and thorough Christian life without a rudimentary education and the assistance to more. It is possible for ignorant people to accept and receive many of the blessings of Christianity, but it is the exception when the ignorant grow up to the full stature of Jesus Christ.

The Freedmen are naturally religious. Infidelity is not their bane or temptation. Whatever else their servitude has done, it did not teach them to doubt God or His revelation. Faith is their strength. But they are emotional, impulsive, often hysterical in their religion. With them religious experience is measured by feelings and ecstasies, and from this rise all those excesses and ultimately the divorce between religion and morality which has been made the subject of our satire and the ridicule of our literature.

Therefore, to elevate the negro and create a true idea of religion, the church school is a necessity. But our schools must work in various ways. There are those which give the simple rudiments of education, along with Scriptural instruction; there are primary schools enrolling not only the little children but those of limited intellect and opportunity. There are many parochial schools where the pastor and his wife and sometimes an assistant, give the children the beginnings of an education and stimulate a number to go on to better things. There are, also, boarding schools, where the necessary forms of a simple education are given. Many of these schools are manned by wise and experienced white teachers, who devote themselves to more than the use of text books, and by example, by exhortation, by every form of personal influence, strive to make the youth upright and useful members of society, and true, intelligent Christians.

A great part of this school work is industrial in character. The Church gives these boys and girls training in household tasks, in trades and in farming. Boys and girls are taught to work, to value skill in labor, to admire industry, and to acquire the ability to do every mechanical task well. These youths are not being taught and trained merely to work or support themselves, but that they may value honor and intelligent industry as followers of Christ. The schools are strongly pervaded with a spirit of unselfish usefulness, and through the constant influence of Christian teachers comes the longing among the scholars to elevate their people. Thus, more and more, the negroes themselves become teachers and assistants in these schools and are object lessons to their own race.

The incident given in the Board's tract, "Bound for Scotia," of the long and patient toil of the girl who gave herself to helping others to an education, the story of the young woman who, since graduation, has gathered and taught a school for more than ten years, unaided by the Board, are not exceptional. They are only some flowers plucked from the garden of the Lord. A young man, completing his course at one of these schools and coming out with



SCOTIA SEMINARY, CONCORD, N. C., ONE OF OUR LARGEST BOARDING SCHOOLS FOR GIRLS

a thorough knowledge of a trade and a more than average education, was advised by many of his friends to seek in the North a home where he might enjoy greater advantages; but he felt that he must dwell with his own people and devote himself to their development, and meeting him after a number of years thus spent, his mind and heart were still consecrated to his task.

The Church also makes provision for those of bright intelligence and exceptional ability. It believes the negro can be more rapidly elevated by the right training of those who by intellect and force of character

are fitted to be the leaders of their people. Some of these boys may be ministers and teachers, or professional men. They will not all be "hewers of wood and drawers of water." For the sake of their race some must be given an opportunity for the best education. And these ministers and teachers and professional men will need wives, who, along with a knowledge of home duty, shall be worthy companions—the salt of their race, creating an ideal of the best negro life. The elevation of this people through a Christian education is the purpose of our schools.



BIDDLE UNIVERSITY STUDENTS WHOSE SINGING WAS A FEATURE OF THE POPULAR SUNDAY AFTERNOON MEETING OF THE WOMAN'S BOARD, ATLANTIC CITY, MAY 1911



# TWO LARGE PRESBYTERIAN SCHOOLS FOR FREEDMEN

By John Montgomery Gaston

THE writer left Pittsburgh the evening of January second, in order to visit and study some of the "forces on the field."

The first stop was made at Irmo, South Carolina, the new location of the Harbison Agricultural College. Coming into the village, which is just ten miles from the city of Columbia, we looked eagerly from the car window for a first glimpse of the new building and soon had a fine view of it, standing on an eminence, which is ideal for a college. The red brick building, with its green roof, almost surrounded with pines, did not disappoint us. We were met by two of the students; one drove a determined little horse, the other a big black mule with ambition in one eye and obstinacy in the other. It had been raining ever since Christmas, and the road was in some places almost a bottomless pit lined with sticky red clay of a mud pie consistency. When the mule came to a particularly bad place he sat down and studied it carefully first with his obstinate and then with his ambitious eye, which seemed to inspire him to persevere, and so we reached the college, and when we had accomplished the drive, we felt as Napoleon must have done when he had crossed the Alps.

We were met by Rev. Mr. Young, the president, and his wife, who gave us a very cordial welcome. We first made an inspection of the new building, and found it well planned and lighted, cheerful and homelike, and well adapted to its purpose. We attended a chapel service where we saw sixty young men with eager faces, reaching out for the things which are lovely and of good report.

We were especially interested in the department of agriculture, which is under the care of Professor Ward, a specialist in this line. When we remember that eighty per

cent. of the colored people in the South live in the country, or in small villages, and when we also observe the endless acres of still untilled land, we realize the need for well trained farmers. There are over five hundred acres in the college farm and all the labor is performed by the students. Every student must work not less than one hour

each day on the farm.

About half the students receive half scholarships (\$25) during the school term, and allowance is made on their school expense. Each student must work one whole day each week on the farm besides his one hour a

day. The labor is so divided that some are always at work. There are the wood-choppers, the wood-haulers, the plow-boys, the stock-tenders and so on. During the erection of the building the boys were busy digging ditches, erecting the water-tower, and in many other lines of work where their help was needed.

One of the students is a fine blacksmith. He is anxious to have a set of tools. We have an empty shop and are waiting for some one to give the equipment. This shop would more than pay its way.

There is about Harbison an atmosphere of work, both in the class rooms and the farm which is exceedingly refreshing, and we feel sure that a visit to this school will convince any person of the worthiness of the training which is being given. These boys will be prepared to cultivate and buy some of the farms at Boggs Academy, Keyesville, Georgia, where we have the Farm Homes Scheme in operation.

Our next visit was to Haines Institute, Augusta, Georgia, to study one of our city schools. This school is a veritable beehive of industry with its 748 pupils. We found the principal, Miss Lucy Laney, in the



HARBISON AGRICULTURAL COLLEGE WHEN IN COURSE OF CONSTRUCTION. THE BOYS HELPED WHEREVER POSSIBLE



FURNITURE MADE BY BOYS IN HAINES INSTITUTE

midst of hearing a recitation. When the recitations were over, as it was the Week of Prayer, the pupils assembled in the chapel (all who could crowd in, for Haines is overflowing and needs far more room). Dr. Thacker; a white evangelist who was holding a series of meetings in the white Presbyterian church of the city, gave a very helpful sermon. This meeting was pervaded by such a deep reverence as the writer has not often seen. The singing, by a large body of students, was truly remarkable and inspiring.

Several girls, about thirteen years old, told us that they live six miles away and walk this distance twice a day. A Southern man said to us: "These negroes will get an education if they only have a crust of bread and a cup of molasses."

On Sabbath it was the writer's privilege to preach for them at their communion service in the chapel, at which eighteen young men and women were received into the membership of the church.

Within a radius of twenty-five miles around Augusta, there are at least 25,000 colored people, many of them still unable to read or write. They are poor because they are ignorant, and ignorant because they are poor. As their children become educated their condition begins to change for the better. They become better citizens, they try to secure homes of their own. It is

easy to tell when you enter the home of a Haines student, and it is the home life of these people that must tell for better or worse. It pays! It pays in value beyond estimate of silver and gold to inspire young lives to noble ideals.

The schools create a wholesome environment for the students, stimulating them in every way to better living. It tells in the character and temperament of a person when he takes three meals a day, served in a palatable and polite manner, in a neat, clean room. This influence is carried into the homes from which they come, and also extends to all those with whom they come in contact. The example of Christlike lives and homes leads to better thinking and living. The white race cannot save itself without saving the negro also. If we rise we must carry him up with us; if we let him stay down, we will go down to him.

President King of Oberlin College gives a very significant thought:

"There is a great work we have to do for these negroes; but has it ever occurred to you to turn it about the other way? God has given these people to us to teach us service, to teach us humility, to teach us brotherly love, to bring us back to the foundation principles of the Gospel; and the solution of the negro problem is most important, not only for its effect upon them, but also for its effect upon us."



# THE EDUCATIONAL PROBLEM

By Roberta C. Barr

THE question of negro education has been and still is a favorite topic for discussion. The opinions of many are based, not upon the successes of the race, but upon the failures, of which the negro race are not monopolists. Others are sure the ordinary negro does not appreciate education and is not keen to use such advantages. In certain localities this may be true in part, but is due to existing conditions not generally appreciated.

The field agent for the Slater fund, whose duties take him over all the South, says: "The apparent indifference of the colored people to public education is due in the main to the ineffectiveness of their schools—poorly housed, poorly taught, poorly managed. They are cut off from ordinary incentives to interest in education, because they share so little in the management of the schools, or in popular movements for school improvement. The negro is often told his education is a burden to other men, though in certain districts the taxes paid by the negroes more than balance the amount expended for their schools. Negro education is often favored that thereby he may be of greater service to others. That he should be trained for his own best self-development is not generally considered."

This same expert gives some interesting comparisons of these "existing conditions" which are suggestive, and show the necessity of the mission school, and the part it must still have in the evolution of this race. In South Carolina and Mississippi, the enrollment of colored children in the public schools exceeds that of the whites. Yet Mississippi, with 17,247 more colored children enrolled than white, employs 2,547 more white than colored teachers, and in South Carolina a similar ratio exists. In North Carolina, which has the best conditions in negro education in the southeastern States, the colored population constitutes about one third of the school population, and receives, in the apportionment for the same purposes, less than one sixth of the school money. In scarcely one of the Southern States does a colored child receive half of what goes to each white child. North Carolina spends per year for each white child \$3.81; each colored, \$1.58. South Carolina

for white, \$10.34, for colored \$1.70; Mississippi for white \$7.63, for colored \$1.89. A visit through the country districts, especially where the largest proportion of negroes live, will reveal the consequences of this meagre expenditure. School terms range in length from two to four months. Salaries of teachers are small, and the quality of the teacher, as a rule, is correspondingly poor. The following average salaries are fairly typical: Virginia pays white rural teachers \$39, colored \$23.16. Alabama, white \$43.85, colored \$23.37; Mississippi, white \$41.49, colored \$20.31. The superintendent of North Carolina says: "The country school population of the thirty counties (N. C.) which pay negro teachers less than \$20 per month is 59,665. The salary figures give a hint of the inefficiency of the work of these teachers, who are paid, if board and expenses are deducted, less than the commonest day laborer. Whatever else these schools may be doing, they are not training this army of children. It is not fair, it is not humane, it is not Christian to permit these conditions."

Similar conditions exist in many towns and cities, where you will find the only school being held in the basement of a church, partly supported by public funds and supplemented by benevolent funds; or the building will be poor, small, with the most limited equipment. In more than one city, part of the children go in the morning, and the rest go in the afternoon. Such was the condition in Birmingham, Alabama, until two years ago, when an up-to-date forty thousand dollar public schoolbuilding was erected. The number of high schools and normal schools is wholly inadequate for the work which the race needs. Statistics for 1910 report only 141 public high schools in the whole United States for the colored race, and 123 of these are in the South, with 67 of the 123 in two States, Missouri and Texas. Those who are capable and desirous of taking higher training, and many must be thus trained to lead their race upward, are dependent largely upon schools supported by churches and private funds.

The race is growing more in earnest about its own responsibility to this educational

problem, and is putting thousands of dollars into it, outside of regular taxes.

The amounts given by friends and patrons of our school work on the field was over \$80,000 last year, and to church and school work together \$145,489. Other denominations report similar interest. Another fact to be remembered is that there is steady increase of the number of strong Southern white men who believe, with Chancellor Hill of Georgia, "that the only thing which

the South cannot afford, in its relations with the negro, is injustice."

In the name of Christianity, we would join hands, the North, the South, the white the black, in this great work of "saving the unsaved," and so help answer that prayer of Dr. Dubois:

"Save us, World-Spirit, from our lesser selves!  
Grant us that war and hatred cease,  
Reveal our souls in every race and hue!  
Help us, O Human God, in this Thy truce,  
To make humanity divine."



SCENE ON BOGGS ACADEMY FARMS

## FARM HOMES OF BOGGS ACADEMY, KEYESVILLE, GEORGIA

**I** WISH you could see our farm now. We have every tenable house taken, and as good a set of farmers as can be found in this section of the country.

We have good houses, and the people are all well pleased with the situation. I have done what many people said was impossible, have filled up our farm with *good people* that *can* and *will* farm. Everybody seems

satisfied and in shape to make a living.

Too much cotton is worse than too little, and I expect to encourage these people to raise plenty of feed stuff. One man on our place has 500 bushels of corn and 1,200 pounds of meat of his own raising.

Our school is the largest in its history and our church work is most promising.

J. L. PHELPS



COTTON PICKING ON THE FARM

The "farm homes scheme" of Boggs Academy was fully described in the Home Mission Monthly, April, 1911



## HOUSEKEEPING AS A SCIENCE

THE department of Domestic Science has been growing in popularity in recent years and is now included as one of the regular branches in the curriculum of many public schools. If the young people from well-regulated homes, with intelligent parentage and wholesome environment, need to receive such training, what must be the need of those who come from homes where disorder and confusion reign; because the housewife is ignorant of the simplest rules of "domestic economy"?

One of the encouraging signs of the times is the growing desire on the part of the students of our mission schools for such advantages, and the constant requests from those in charge, for some equipment with which to carry on such instruction. In some schools, where the department is in trained hands, it almost supports itself.

At a recent commencement, a paper on "The Essentials of Good Housekeeping" was read by one of the graduates, and was received with great applause. The following extracts from it show of what value negro girls consider this training:

"Good housekeeping is the result of a thoroughly practical knowledge of Domestic Science, and the good housekeeper is the great need of the home to-day. Our schools give just the discipline which makes house-

keeping easy to anyone. The students learn the value of system, they are taught to work methodically, to accomplish a task within a certain time, and to live by schedule. The inefficient housekeeper works only at random, and quite regardless of system.

"The housekeeper owes even a greater debt to the school because of the mental training which it gives. Much of the domestic problem would be solved to-day if the habit of thinking could be made popular in the kitchen. The hands cannot do their work independently of the head. Important as experience and practice are in housekeeping, the ability to think is more vital. The trained mind can devise methods, master circumstances, control situations, and make attractive, comfortable homes with small means. This knowledge, which everyone should have, is the knowledge which the schools are putting forth much effort to impart. Considered with reference to its importance, domestic science is second to no other. We must be good housekeepers, no matter what our other accomplishments may be; our education is incomplete if we have no knowledge in the science of bake-ology, boil-ology, cook-ology, stitch-ology and mend-ology. With such training, we shall be fitted to lead useful lives."

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## PLACING THE EMPHASIS

By Rev. Samuel J. Fisher, D.D.

EVERY important work has a supreme purpose. Every great business places its greatest emphasis along some special line. A shipbuilding firm which creates battleships, seeks to make them strong for defence and offence, while a firm that builds an ocean greyhound aims at speed and convenience. A college is not so much concerned about physical conditions as about its power to turn out educated, disciplined minds. Christian parents lay emphasis on the religious and moral development of the child, for the formation of Christian character and a useful life.

Sir Walter Scott laid the emphasis when, in his last hours, he said to his son-in-law, "John, be a good man, nothing else is worth having when you come to lie here." The

Lord laid emphasis when He said, "Seek ye first the kingdom of God and His righteousness."

In the work of missions among Freedmen our church places emphasis. It lays great stress upon educational and industrial training, but beyond the making of successful farmers, skilled mechanics, intelligent physicians, lawyers, teachers, housewives, cooks and seamstresses, its supreme purpose is the kingdom of God and His righteousness.

Among negroes as among whites, a person without true religion, even if he be educated and a skilled workman, may be immoral and a menace to society. The neglect of religious training in France to-day—the making of God's law of less importance than material success, is resulting in a class of

citizens without conscience, morality or loyalty. As the editor of the *Wall Street Journal* said, "he would rather do business with a man who believed in God and immortality than with one who has no such belief." No man has a strong sense of duty or lasting conscientiousness unless he has been religiously instructed; and only when he has a true sense of duty will he be a faithful workman—a reliable person in any position.

Our church sets the Bible and Christian training foremost in its work among the negroes. Secular organizations cannot, perhaps will not, place the emphasis here; but our church believes that the best thing for this race, the greatest assistance for this long oppressed people, is to train them in the fear and love of God, and along with this to teach everything which will make them industrious, useful and intelligent citizens and godly parents and children.

## WOMEN OF THE NEGRO RACE

FROM THE VIEWPOINT OF AN EDUCATED COLORED WOMAN

By Mrs. M. S. Kendrick

**W**OMAN is a potent factor in race development. She either accelerates the progress of the world or retards it.

In this and other countries women of the negro race have labored under many disadvantages. The general antipathy of other races toward colored people has been among the hindrances to their progress. Many avenues of usefulness have been closed against them, while other discouragements have loomed up on every side. But in spite of handicaps, they have risen, and are taking their place among the women of the world in racial development. Unfortunately, the tendency prevails not to measure us by our highest standards, but by our lowest.

In 1865, the negro woman of America was not prepared to exercise the rights of a free woman any more than the men were prepared to exercise the rights of free men. She had long been an object of circumstance—a slave, a chattel, a thing. Her ideas of Christian civilization were crude; she had a most primitive conception of what her freedom really demanded of her. How could she know? She never had the chance. Her owner in most cases had not taught her the sacredness of marriage nor the true meaning of sanctity of the home, nobility of manhood, and beauty and virtue of womanhood. The higher, truer life had not been placed before her as the ideal standard of human attainment. She was poor, ignorant, and often superstitious. The Freed-woman of America, therefore, had little to contribute to her uplift and much to keep her degraded. From a material and intellectual standpoint she had but little with which to begin life's battles. But she did have hope, she did have faith in God, and

there was left to her something of moral stamina. She not only had faith in God, and hope for the future, but she also had capacity—capacity for religious instruction, for moral and intellectual development. With these assets, the thing most needed was opportunity for development and opportunity came. Scarcely had the War of the Rebellion ended, before the country became interested in the education of the Freedmen. Many women of the race have been faithful in the use of these opportunities, and are prepared to assume their responsibilities.

Following opportunity for development, comes opportunity for usefulness. Have avenues readily opened before them? No, not readily. At first people were skeptical of a change from long established customs; they could not be brought at once to have confidence in the integrity and ability of the race. Others have been slow to recognize negro womanhood, because of their antipathy toward the race. In the face of all this, barriers have been overcome, and to-day more fields of usefulness are opened to women than ever before. Some have made fine records in the business and professional world. Notwithstanding activity along these lines, the negro woman has a sphere essentially her own, whose various duties are the care of the home, the training of the young, and the supervision of the entire domestic circle. Here she has opportunities to govern, and to lay foundations for the building of character. There is no greater field of usefulness.

And so, after long years of waiting, our women are finding their true place among the progressive women of the world, and we are striving valiantly to give the best account of our stewardship.



# OUR SAMARIA

By Susan L. Storer

**I**F you will examine the accompanying map of the Freedmen field, you will see its great extent and its immense negro population, which should make you take time to consider *your* obligation and *your* responsibility for this field.

To reach these people and do them good one must know them, study their thoughts, feelings and desires; understand their condition and environment. The negro has always, to a large extent, helped to make our Nation's wealth. Scarcely has any enterprise been undertaken by the white race in which the negro has not had part. It is striking to see how his life is interwoven with that of the white race, and yet has remained so separate and distinct. "Back in their bondage they thought, in one divine event—Freedom—to see the end of all their troubles; for this they longed and prayed, but found it not."

Quoting from one of their most talented writers, Professor Dubois, who has laid bare the "Souls of Black Folk": "Being a Problem is a strange experience. The walls around us are narrow, tall, unscalable, and we, the sons of night, must plod darkly on in resignation, or steadily, half hopelessly watch the streak of blue above. The American world yields the negro no true self consciousness, but only lets him see himself in its own revelation of him."

"It is a peculiar sensation, this double consciousness—this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape line of a world that looks on us in amused contempt or pity. One feels his two-ness, an American, a negro, two souls, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."

"The history of the American negro is the history of this strife, the longing to attain self-conscious manhood, to merge his double self into a truer, better self, to make it possible for him to be both a negro and an American, without being cursed and spit upon—without having the doors of opportunity closed roughly in his face."

"The black man's turning hither and thither, in hesitant and doubtful striving, has made his very strength to lose its effectiveness, to seem like absence of power. Yet it is not weakness; it is the contradic-

tion of double aims, on the one hand to escape the white contempt and on the other to plough and dig and nail for a poverty-stricken horde, only half a heart in either cause."



MAP SHOWING LOCATION OF PRESBY

This is Dubois' picture of their condition. While great progress has been made by the negroes in the nearly fifty years since the Emancipation Proclamation, yet over forty per cent. are still illiterate.

The index of any race is its home and its religion; and the ability of a race is not measured by achievement but by the difficulties overcome. The great need of the negroes is Christian education and industrial training to fit them for larger usefulness and better citizenship. This training must

be for body and soul. They must learn the value and happiness of true home life; they must learn that huddling together in one-roomed cabins is neither conducive to morality, health nor decency. The home must be emphasized, and they must be encouraged to own their homes. They will then learn the need of laws and their observance for security.

become an important value to their neighborhood:

Spiritually, they must be fed with truth and righteousness; they must know God as their loving Father, and Jesus as their Savior. They must be taught the "Three R's," but also most emphatically the fourth "R," "Right Living." For this there must be churches, godly ministers, schools with faithful teachers, who will be true leaders both in precept and example. Thus will be created a new and purer environment. God's people must see to it that they have the pure Gospel and are not fed on husks. Jesus "must needs go through" this Samaria, and send his disciples also. If they will be obedient to the vision of this field as He places or points it out to them, they can gather fruit unto life eternal. They can reveal Him as He revealed himself to the Samaritans of old, and many will be gathered into His fold.

"I slept, I dreamed, I seemed to climb a hard ascending track,  
And just behind me labored one whose face was black.

I pitied him, but hour by hour he gained upon my path.

He stood beside me, stood upright, and then I turned in wrath,

Go back, I cried, what right have you to stand beside me here?

I paused, struck dumb with fear, for lo! the black man was not there.

But Christ stood in his place.  
And oh! the pain, the pain, the pain that looked from that dear Face."

## FREEDMEN SCHOOLS

SUPPORTED ENTIRELY OR IN PART THROUGH WOMEN'S SOCIETIES

Boarding Schools and Academies—with Address of Principal

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D. D.  
Mary Allen Seminary, Crockett, Texas—Rev. H. P. V. Bogue, D. D.  
Ingleside Seminary, Burkeville, Va.—Rev. G. C. Campbell, D. D.  
Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D. D.  
Barber Memorial Seminary, Anniston, Ala.—Rev. S. M. Davis, D. D.

Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.  
Harbison College, Irmo, S. C.—Rev. C. M. Young, D. D.  
Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.

Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D. D.  
Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D. D.

Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D. D.  
Cotton Plant Academy, Cotton Plant, Ark.—Rev. H. M. Stinson.

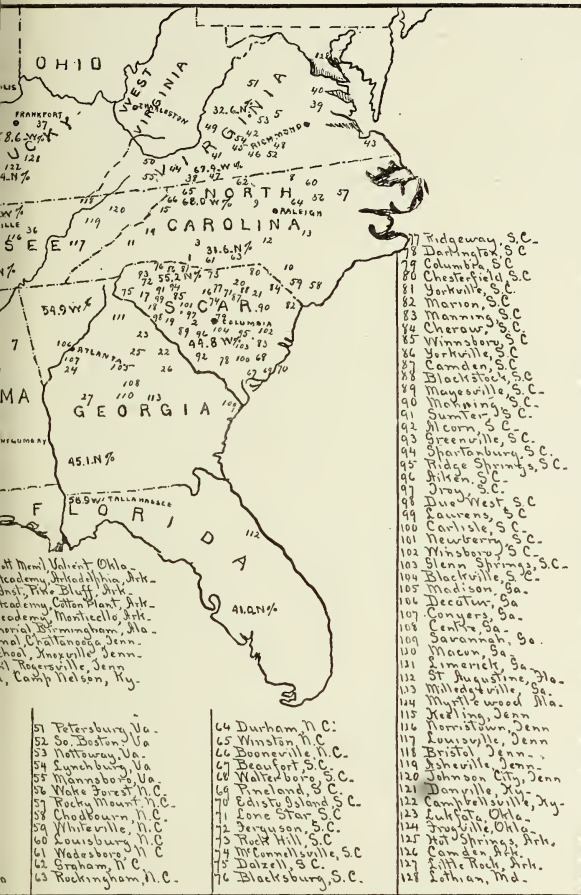
Boggs Academy, Keysville, Ga.—Rev. J. A. Phelps.  
Monticello, Ark.—Rev. O. C. Wallace.

Oak Hill Institute, Valliant, Okla.—Rev. R. E. Flickenger.  
J. B. Kendall School, Sumter, S. C.—Rev. A. U. Frierson.

Danville High School, Danville, Va.—Mrs. W. E. Carr.  
McClelland School, Newman, Ga.—Rev. Franklin Gregg.

Arkadelphia, Ark.—Rev. W. D. Feaster.  
Richard Allen Institute, Pine Bluff, Ark.—Rev. S. J. Ouke.

Fee Memorial, Camp Nelson, Ky.—Rev. J. A. Boyden.



IAN SCHOOLS AMONG FREEDMEN

Mentally, they must be trained, their minds opened up to higher aims and incentives. Their ignorance and degradation appeal to us for deliverance.

To them, slavery was the source of all their troubles, so idleness followed with freedom. They must be taught the dignity of labor, and that work is honorable. They need to learn trades and up-to-date farming; how to produce larger and more varied crops and treatment of the soil. They must be fitted to meet the daily round of life and



In addition to the boarding schools and academies, there are also a large number of parochial day schools which receive aid from funds contributed through women's societies. Earnest sympathy should be accorded those in charge

who are making heroic effort to lift their race. Information regarding particular fields and specific needs will be supplied upon applying to the Freedmen Department, 513 Bessemer Bldg., Pittsburgh.

## MAKING LAW-ABIDING CITIZENS

By Mabel Hinshelwood

THE aim of education, as stated by one of the leaders of present-day pedagogy, is "The full and harmonious development of all the powers of man—physical, mental, moral and spiritual—to the end that good character be attained." Accepting this as our standard, let us see how the Freedmen schools are measuring up to this fourfold requirement.

1. *Physical*.—Is this side of the education carried on in gymnasiums with expensive equipment or well laid out athletic fields? No; there is no money to supply such things for the students. But visit one of our boarding schools when class work is over, and you will see boys in the shop, the field or garden, or looking after stock and repair work, the girls engaged in laundry and various kinds of housework. What more healthful exercise could they have?

There is, in each school, an afternoon recreation hour, but, for lack of funds for equipment, it does not begin to receive the proportion of time or attention accorded in most public schools. If there is a weak spot in these Freedmen schools it is probably just here, but there is the endeavor to make the most of existing conditions.

2. *Mental*.—The right of the negro to this kind of training has been questioned by some. They have the feeling that education is being forced upon him. If these critics could see the sacrifices made by the majority of pupils, in order to obtain an education in our mission schools, they would no longer talk about "forcing an education upon the negro." There are those who believe that the negro should have only a common school education. To these we say, that is all the majority of them do receive. But there must be leaders for this race, and those who are able and willing to push to the top are encouraged to do so. It is certain that very person has a right to

as much education as he can assimilate.

3-4. *Moral and Spiritual*.—These two lines of training are so closely allied that in the mission school they are not considered separately. The moral develops out of the spiritual. The two fundamental factors in spiritual development are conceded to be Bible study and prayer. In the Freedmen schools, under the Board's care, the Bible is a daily text-book, and individual Bible study is aided through such agencies as the Sabbath school, Christian Endeavor Society and Y. M. C. A. The prayer habit is encouraged in many ways. In all boarding schools family prayers are held every morning, and prayer meetings are conducted certain evenings each week by the students themselves. So much for the aim and means for education in our Freedmen schools.

Is good character being attained? If time and space permitted, we might tell of our graduates who are filling positions of high responsibility, South and North, and of the many in more lowly positions, yet doing with their might what their hands find to do.

One evening spent in a student prayer-meeting will convince one that the negroes are coming to understand that the reality of their religion is not in their emotions and feelings at the time of conversion, but in the extent of their obedience to Christ after confessing Him as their Master. People are coming to realize more and more that a Christian education is needful, and it seems safe to accept the verdict of a Southern white man who wrote in one of the standard magazines, "That no serious crime has ever been attributed to a graduate of one of the Christian schools for negroes;" and another who said, "It pays to make negroes into *law-abiding citizens*, rather than to be a *tax* upon us for their *criminality*."

"A Christian and practical education of negro children and youth is an absolute necessity to the moral safety of our civilization and to the good citizenship of the negro race."

# TIME, PATIENCE AND INSTRUCTION

By Ella C. Herron, Mary Holmes Seminary



WE hear and read much about the teeming millions who come to our shores, but we must not forget the millions of negroes in our Southland. A wise man, when

still the work must go on, with that Christian patience that looks backward and forward and all around, studying the best interests of the negro and our Nation.

Evangelization is needed. People must learn their duty to God and to each other, and the real meaning of "Go ye." Education is needed, mental and industrial, and the teaching of many things, such as cleanliness, tidiness, economy and ownership.

As a rule, our pupils respond readily to our teaching; there is need of patience and patience; and sometimes there are refractory ones who *must* be brought before that august assembly, "the faculty," the thought of which often sends terror to the evil-doer. Sometimes they warn each other. I heard a girl a few days ago say, "You'd better be good or you'll have to go before the *factory*."

All should be taught the dignity of labor. The girls must learn how to properly care for a home, to cook good wholesome food, and to be able to make ten yards of cloth go as far as any woman can. The boys should be taught trades and agriculture; and if they, and we, get the full meaning of the Golden Rule, they will be growing into Christian citizens, and not callous criminals, and we will have gone a long way in solving this problem.

asked what, in his opinion, was the solution of the negro problem, said, "Time and patience." There has been comparatively little time, as yet, spent in trying to solve the problem, when we remember that they have less than fifty years of freedom and back of this two hundred and fifty years of slavery, and untold centuries of the lowest form of civilization. Is it just or fair to expect them to have reached the high standard set for all Americans?

Wonderful advance has been made, but

## A GOOD SAMPLE OF OUR SMALLER FREEDMEN SCHOOLS

YADKIN ACADEMY, MEBANE, N. C.

By Mrs. W. P. Donnell

OUR school property consists of five acres of land and a two-story building containing four recitation rooms and a hall. The present enrollment is one hundred and twenty-six. We have a faculty of four, and are endeavoring to give a good English foundational education and teach the students morality and industry, thus preparing them for good citizenship.

Self-reliance is the key note of our instruction. We try to impress this upon our students so that they may become producers and not mere consumers. Not long ago we were asking certain students in one of the departments of the school what each desired to take up for an occupation in life.

After receiving answers from several, one bright boy of thirteen years responded: "I want to be a brick mason and also a carpenter so that I can have two chances to make a living. Then, if the mud should freeze I can work at the carpenter's trade and make an honest living all the same."

This lad expresses the idea which our school is endeavoring to fix in the mind of every student, that is: "Make an honest living all the same," by being prepared to meet the ever changing conditions of human life, especially of the negro race.

Many who are anxious to come to our school are turned away because of lack of room.



## ONE PUPIL

**B**READ "cast upon the waters" sometimes returns before "many days." The writer of the following was once a pupil in one of our seminaries and was supported by a society in Ohio. She taught for several years, then married and is now the mother of three children, but is taking time to use her education for others less fortunate than herself. She writes to a former teacher: "Last winter some of the neighbors who had sons that worked all day, requested that I open a night school. After some hesitation, I consented to do so, and both parents and sons were so pleased with the work, that at the end of three months, they spoke most kindly of it.

"One boy declares that he learned more in the three months than in three years heretofore. This 'good news' induced some of the county teachers, young women, to request that I open a

class for them, which I did for two weeks. Their ignorance was something fearful, and I hate to think that such beings are teaching our sons and daughters. What can be expected of a people whose young are trained by such ignorant teachers? That is what makes the work so hard for you who come South to teach in mission schools. So many of the young have been started wrong by ignorant teachers, and you are expected to make perfect these defects. So I have decided to sacrifice a part of my time each year, for the purpose of training teachers 'how to teach.' Shall I call it a conference, for there is already a gathering in the county that is called a normal. Pray that I may be successful."

The seed is sown in one heart, and the influence, like the ripple caused by the tiny pebble in the lake, goes on ever widening, until many others are touched and blessed.

## THE LATEST NEWS OF SELF ADVANCEMENT OF THE NEGRO RACE

**T**HE following notes from conferences of various negro organizations in different parts of the country will be of interest to those who are watching the development of the race, and instructive to those not in touch with this work, for they show the scope of subjects considered, and the practical work being done by the race for their own advancement.

**The National Association of Teachers in Public Schools** was held in St. Louis in September. There were no idle, indifferent complaints heard, but a free discussion of conditions as they exist, such as, "wretchedly short school terms, poor salaries, absence of supervision, lack of proper equipment, and the great dearth of high and normal schools, where teachers may be prepared." Just such conditions make the mission school doubly necessary.

A large **Sabbath School Convention** of all denominations, from churches large and small, gathered in Greensboro, N. C., recently, at which the weak points in their schools were discussed, and new methods for improvement suggested by some of the leaders of the race. The watchword for another year was "Bigger, better, busier Sabbath schools."

At the thirteenth annual session of **The National Medical Association** last year, composed of the elect of the race, topics both scientific and practical were considered. Tuberculosis, hookworm and the proper care and feeding of infants were freely discussed. It is interesting to note the recent findings of the Commission for the study of the hookworm disease, from which we quote: "The negro has been considered the host of the hookworm and, while not suffering to any great extent from the disease, was acting as a hookworm carrier and dealing it out to his white neighbors. The results of the examination of school children of the two races, taken in eight counties of North Carolina, show that of the 3,429 children examined, 2,092 of whom

were white, 1,337 colored, that thirty-four per cent. of the whites were infected, against fifteen per cent. of the colored, and in no instance is the infection among negroes so frequently found as it is among the whites."

This and kindred diseases are bred and thrive in homes where unsanitary conditions prevail. The solution is simple, but one requiring time and patience. The gospel of soap and water should be preached seven days in the week, with such facilities in the schools, both public and private, as will make it possible to put "preaching" into practice. The bathtub plus the clean kitchen will then become a part of the "forces" which "make for righteousness," homes will be lifted out of the miasma of filth and disease, and lives be saved both for time and eternity.

A "whirlpool campaign" was made recently in Atlanta in the interests of the Y.M.C.A. \$40,000 was assigned the negroes to be raised among themselves, which was done in the given time. In proportion to population, the number of subscriptions received from the two races was three to one in favor of the negro. A Southern newspaper remarks: "If the negro will respond in such fashion to influences assuming his good citizenship and manhood, why would it not be better to always approach him in that way, rather than take it for granted that he lacks initiative and has the impulses of the criminal?"

**The Virginia Federation of Women's Clubs**, organized in 1907, with its motto "Lifting, as we Climb," is putting this motto into practice in communities where local clubs have been organized, as well as exerting a large influence over the State. Last year, each club was taxed \$10 for the building of an industrial home for wayward girls. Over \$600 was raised without affecting local work.

A most comprehensive paper given at a recent conference, on "The Work of Women's Clubs,"

states very clearly the grasp these negro women have of the situation before them, and with what earnestness they are taking hold to help their race "climb." "The club movement," the writer says, "has improved community conditions. Now, more than at any time in the history of the world, women are ashamed of the unkempt backyard and the poverty stricken neighbor. We are more willing to answer in the affirmative, the question, 'Am I my brother's keeper?' The salvation of the negro is through co-operation with one another as well as with the

sympathetic co-operation and understanding of the best white people. The call is for enthusiasts, not extremists, in club work among progressive Christian negro women."

Certainly the encouragement to these same "best white people" is very great, when, after forty years of seed sowing, one sees the rich harvest of earnest, consecrated, intelligent, men and women who are hard at work "climbing," as these notes indicate, and "lifting, as they climb."

R. C. B.

## FROM THE SECRETARY OF THE FREEDMEN'S DEPARTMENT

Susan L. Storer

### BOX WORK FOR FREEDMEN

**B**OX work for Freedmen schools and ministers is most acceptable. Good, practical, second hand clothing is always needed. For boarding schools, bedding, table linen and toweling always need replenishing; material, scraps, remnants for the sewing classes are in demand. We do not advise societies to spend missionary money on box work; for salaries, scholarships and building fund must be kept up and are entirely dependent upon societies' contributions.

We do urge that when you wish to send a box or barrel you write to this department for an address. Overlapping follows if you do not, and a few get the "lion's share" and others get nothing. There has been special need this winter, on account of the severe cold weather, and we have never had so few boxes offered. We keep a record of all names given out so that we can be fair to all, and yet we have heard recently of societies sending as many as four barrels to one school which we had also supplied. Thus they had more than needed, for we knew nothing of the society's intentions. If you have a preference, tell us, and if not already supplied we will be glad to allot your preferred object to you. The cold has been very severe, even as far south as in Georgia and at Crockett, Texas, water pipes froze and burst, so it can be seen how much warm clothing is needed.

Write to 513 Bessemer Building, Pittsburgh, Pa., for box work, also for all literature on our field. New leaflets and maps are being prepared.

### BUILDING FUND

The building fund is one of the two strong arms supporting the work carried on by the Freedmen's Board, through the Woman's Department, and to which womens' societies, Sabbath schools and young people are asked to contribute each year. To avoid "specials" and simplify the work, this building fund is given out to the societies as a whole, from year to year; but work which is to be done is planned for a year in advance in the office, and begins when the money is in sight.

Plans are perfected for building additional

dormitory room at Swift Memorial, Rogersville, Tenn., to relieve the overcrowded condition, and for giving Newton Institute, Chattanooga, Tenn., a school building, for which they have been working and waiting. Coulter Memorial, at Cheraw, S. C., needs assistance to complete what will be schoolhouse, manse, and some rooms for boarders. Industrial equipment, work shops and repairs must all be included in these yearly budgets. The disastrous fire at Mary Allen Seminary throws a heavy and unexpected burden on the Board. To replace McMillan Hall and make necessary repairs on the injured building will tax the treasury most heavily. Generous gifts for the Building Fund will be greatly needed.

### THE WORK FOR 1912 AND 1913

The work of your Freedmen Department for the year has been most encouraging and successful. New schools have been added, teachers supplied where most needed, and some scholarships secured. The fire at Mary Allen Seminary is a great blow to our Board, but we are all so thankful that no lives were lost and no one injured.

Looking forward into the coming year, as the work is growing, more money will be needed, and our Board will be asking for an advance over the year just closing. Pledges must be kept, new ones made; new scholarships and buildings are needed. So, praying for God's blessing upon our efforts, will you not take again "Pledged Work" and "Building Fund" as the call for this next year, and try hard to enlist all your various organizations, so that there may be more offerings for this needy field? To quote one of our teachers, "How can we sleep around the glorious opportunities to use our powers for doing good, which God gives us?"

### IN MEMORIAM

Two Freedmen schools have lost by death their principals, who have worked bravely and faithfully: Rev. Lawrence Miller at McClelland Academy, Newman, Ga., and Rev. William H. Mitchell at Allendale, South Carolina.



# FROM THE SECRETARY'S DESK

Julia Fraser

The Double Membership Bulletin won many words of commendation, and numerous requests for a second issue have been received, but the administrative officers believed it would be wiser to use the pages of the magazine to record the later reports. The regret is that limitations of space prevent copying entire many letters from various portions of our great constituency. Final reports on Doubled Membership will be made synodically at the Annual Meeting of the Woman's Board in Louisville, May 16 to 22.

The Double Membership Bulletin was compiled from eighty-seven "green letters" while in the pages which follow seventy-five "green letters" are reported. Is your presbyterial society included in this total of one hundred and sixty-two reports? If not, will you not stimulate your presbyterial officers by promptly answering all their letters and in this way give them something interesting to report?

## DOUBLE MEMBERSHIP BULLETIN

### PRESBYTERIAL REPORTS, GROUPED SYNODICALLY

"Neighbor, neighbor, come with me?  
That I will, thank thee.  
And bring the neighbor next to thee?  
I don't know, but I'll go see."

#### California Synodical Society

*Oakland.* The campaign work is finished. The membership increased. But alas! not doubled. We report a gain of 225 members in twenty auxiliaries. Four societies yet unheard from, so we conclude they are very busy and later we shall hear good reports. Many are continuing the work and have planned to do so throughout the year, each aiming to get one new member.

*Sacramento.* I am writing to all auxiliaries and urging them to begin a campaign for new members and giving them such help as I can.

*San Jose.* We are slowly getting new members, having increased from 447 to 503. All the societies are working.

*Santa Barbara.* The results of the Double Membership campaign are not all tabulated, but there has been gain, I am glad to say. It has not, however, seemed possible for societies to fully enter into or follow out plans outlined at headquarters, as is probably done in some other localities. Excellent efforts have been made and the end is not yet, I am sure.

#### Colorado

*Denver.* Work finished, 172 canvassers, 836 visits, 134 new members, about 25 per cent. gain. Twelve largest societies made canvass; twelve weak ones did not report.

*Gunnison.* I sent out to the eleven organized churches of this presbytery the supplies for canvassing. Have received replies from three only. We have increased membership from 50 to 62.

#### Illinois

*Peoria.* Our presbyterial society is organized for Home and Foreign work, and so are the auxiliaries. The campaign for membership meant enlisting recruits for both branches of the cause. In my urgent letter I reminded all that the work was for Home and Foreign. A number of our societies found it impossible to engage in

the work. One society in a small town reported that all ladies in the church but two were members and they had been working for these and would keep on. Others had in regular operation a system of their own for soliciting. We will see what we can do at our meeting in Princeville in March.

*Rushville.* I hope the work is not finished. Indeed I know some societies are still working. The gain reported thus far is 109.

#### Indiana

*Fort Wayne.* Our hard work is not yet finished, although begun last September. I cannot give an accurate report until after our presbyterial meeting. We are all at work, but have found we must call and call again. After our first simultaneous movement it was evident that our best and only plan must be to keep persistently at it. We are encouraged but not satisfied.

#### Iowa

*Iowa.* At first there was nothing to report, but lately I have been receiving two or three letters daily. Seven societies made the canvass and there are added twenty-four new members to missionary society, twelve new members to the Boys' Congress of Missions, one to Westminster Guild, and seven to Home Division of missionary society. Those reporting the canvass feel that the work is just begun.

#### Kansas

*Larned.* We have received reports from but nine of our twenty societies. These reports show a gain of sixty-one members, which is an increase of almost fifty per cent. One of these nine societies has not yet made the canvass, but will the first of the year. Two societies doubled their membership. One reports "Everything organized but the juniors and the men." We are sending out more literature and hope the good work will continue with even better results.

*Wichita.* The great "Sunday Meetings" in Wichita have taken all the time of our workers in that city, and as they were wonderfully successful in winning souls, we hope our Woman's Missionary work will be greatly blessed thereby.

We have two new societies to report, one of ten members at Mulvane, taking nine magazines, and one of sixteen members at Harper. Our society took up the work and gained nine new members, and much greater interest in missions is manifested. Have organized a large and interesting mission study class.

**Solomon.** The work is progressing but slowly. We must first interest and educate, and members come in one by one. We are scattered—seven large counties in this presbytery—so can not visit auxiliaries often. One society that had ten has added eight members. Two new societies organized, one of fifteen members, the other twenty in small churches. At our presbyterial meeting last spring we started the movement, but not until our annual reports are sent in can we give any definite reports.

**Osborne.** The work is finished. Number of new members thirty-three; new subscriptions to magazines, eighteen.

**Topeka.** Three societies reorganized—about fifty members. Fifty new members reported in other societies. A large list of new subscribers to magazines. In some societies work cannot begin until January. Think we will be working continually somewhere in presbytery until close of fiscal year.

#### Kentucky

**Transylvania.** Campaign at its height and not completed—very busy.

#### Michigan

**Lake Superior.** We have 100 new members.

**Flint.** When your letter reached me in regard to the Double Membership campaign, I immediately sent out letters to the different secretaries to get definite information regarding the work. Have heard from three and Lapeer is the only one very active in the work.

#### Minnesota

**Duluth.** We are working on the Double Membership campaign, but our report will probably not be fully in until our annual reports. The president called a meeting of the executive committee to devise plans whereby the membership of the Irvin Missionary Society of the Lakeside Church of Duluth might be doubled. It was decided to have a rally day. Invitations were sent out to the women of the congregation and community to meet in the church parlors for a sociable afternoon. A short program was rendered and refreshments were served. Our president then gave a clear and comprehensive talk on the origin of the Double Membership campaign, and stated that each woman who was not already a member of the society would be visited in her home and asked to become one. The names of these were divided among the members of the executive committee who called upon them, and the result was a gain of fourteen members or fifty per cent.

**Red River.** All the societies from which I have heard are making splendid efforts and we hope to share in the awakening. One society had a big meeting, issued individual invitations, had a fine program by the children, served refreshments—all to get others interested. Another appointed special committees to make calls on every woman in the church and they are hoping to have membership doubled.

**Winona.** The work was inaugurated in August with a personal letter to each secretary, with literature explaining the matter, and with request for a reply which very few have sent. Am writing again to the secretaries and shall hope for a report soon.

**St. Paul.** The campaign was begun in October. All societies have not sent in reports, as they have not completed canvass. We plan to urge the matter again upon day of prayer in January. We are hopeful of large increase if not a doubling. Will give figures as soon as possible.

**St. Cloud.** Have written all societies and sent all literature furnished me. Shall not know results until reports come in. Expect increase, if not doubling.

#### Missouri

**Carthage.** The circular letter from the Board and one from myself was sent to every auxiliary, but we haven't any returns yet. Some of the societies are trying to carry out the plans suggested by the Board.

**St. Louis.** Work is not finished. Many additions in most societies. I cannot say "doubled," but we are all working.

#### Nebraska

**Hastings.** I have written four times to every president of every auxiliary in regard to Double Membership and what few answers I have had are not very encouraging. Very few have been added.

#### New Jersey

**New Brunswick.** The membership and contributions of this presbytery have increased but no special effort has been made by individual societies, with one exception, to double the membership. The return of the annual blanks may tell what I have not been able to find out in other ways.

**Newark.** Work progressing. A number of our new members were included in our last spring's report for we started our campaign work before the close of last year. Of course some auxiliaries will not try. Long ago, when the cards were first sent, I distributed many through our society. The results began to show at once. What this winter will bring forth it is impossible to state.

**West Jersey.** Work not finished. Of thirty societies twenty-one reported. Total increase of members so far 111. Of twenty-one societies reported, four are still busy in the campaign work. The movement was inaugurated in October and some societies did not begin until November.

#### North Dakota

**Pembina.** We sent out the cards and appeals for double membership, but our women are slow to respond. We have had a very severe and unusually early winter so that our campaign did not result in as much gain as we hoped. Of course, there are only a few workers in each little church, five or six, and the whole burden of debt and giving falls to them, and so many think they will give to missions after their debt on church or manse is paid.

#### New York

**Albany.** In Saratoga Springs a house to house canvass has been made and every woman of the First Church contributed something to Home



**Missions.** The women of the Second Church had also been visited and expressed a desire to take more interest in the work. Some of the churches in Albany started a campaign but found it difficult to reach and interest all the women. In Schenectady a called meeting of the three churches was suggested, but as yet no answer has been received. The Second Church of New Amsterdam made a house to house canvass and succeeded in gaining the interest and co-operation of a number of women, and twenty-two additional subscriptions for Home and Foreign magazines. The work was very cheerfully undertaken, and I feel that the results for the spiritual welfare of the church were good. We sent out 500 letters but all of the slips have not yet been returned.

**Brooklyn.** The campaign is in progress and many societies report substantial success. The work is not finished, but reports given at our luncheon last Wednesday were encouraging.

**Cayuga.** A steady and increased interest is at work. The personal invitation is most successful. Result—larger attendance at monthly meetings. All societies are still working to increase membership. Scipio First has doubled its members. Ithaca and Second Church, Auburn, are so organized that all members of the church are considered members of the missionary society. Aurora has not enough women in the church to double its membership. Fair Haven also states, "All available ones are already interested." Cato—"Five members moved away last year and we cannot even fill their places." Central Church, Auburn, is still working for increased membership. We certainly have gained as a presbytery this year.

**Chemung.** This matter was brought before our presbyterial meeting the last of October and auxiliaries urged to take it up. Our secretary reported she had sent out material. Hope we shall report advance later.

**Columbia.** On receiving letters, wrote to all churches in presbytery, asking information. Have had but few replies and without seeming to be negligent longer, can only report that an effort has been made in some of the churches to increase membership.

**Geneva.** Not finished. Some societies will not make the effort, but I am not going to give up, and am calling a special executive meeting to try to arouse more interest to get new members and more regular attendance at the meetings. Most of our women are members, but they are irregular in attending meetings. We shall keep on.

**Troy.** Our campaign for Double Membership is practically ended, though some of our churches are still working out plans along these lines. Our aim now is to make our monthly meetings so very interesting that we shall be able to keep all the new members and make workers of them so that they, in turn, will bring in others.

**Steuben.** At the October presbyterial meeting this matter was strongly urged. Most of our twenty-three societies are in country churches. They are doing what they can. I haven't hope of doubling, but we trust that the result will be good. In Hornell, we are working hard and close January 15th. A few churches have finished and report good results. We sent to every auxiliary copies of the circular letter,

leaflet, and as many membership cards as their last reported number of members.

**Rochester.** An Interdenominational campaign in the city of Rochester for missions, Home and Foreign, has just come to an end. Results, as reported: new members for Presbyterian churches, 167; but actual results cannot be tabulated. The campaign is still going on in the country churches. I do not expect to receive full reports until our annual meeting early in April.

### North Pacific Board

**Willamette.** The work is not finished. I have written to every one of the auxiliaries urging them to make a desperate effort to double their membership. We are doing the best we can.

**Portland.** Our societies have been working all through the presbyterial and will report soon.

**Spokane.** Work not completed throughout the presbytery. Some societies have doubled their membership. We are still working for new members, also have almost doubled the number of societies in our presbytery. This blank reached me to-day and I hasten to reply.

**Boise.** I am so proud to enclose the clipping from our home paper, the *Caldwell News*, telling you that the four missionary societies of our little city are in the van of progressive methods of work. We have had a union committee for three years who arrange for a union meeting annually. One of the things we do is to buy annually a missionary book, illustrated and well bound for the city library—I mean each society buys one. Thus we are building up a missionary corner in the city library.

### Ohio

**Cincinnati.** We are all engaged in preparation for a great Missionary Exposition, "The World in Cincinnati," to be held March 9 to April 6, and are organized into mission study classes, working and studying night and day, so our Double Membership campaign has had to suspend activities for the present, but will hope to resume later. We are praying that the fruits of the movement will more than double membership in our societies.

**Columbus.** There is thus far reported an increase of one hundred and fifteen members in the campaign for Double Membership.

**Dayton.** Presbyterial reports not complete. New members, 229; new subscriptions to both magazines, 244. Piqua gives 114 of these new subscriptions.

**Zanesville.** Work not concluded. Still busy. Reports from three churches, including band recruits; 100 new workers.

**Marion.** Work finished. Gain but not doubled. Used literature sent out by Board, bulletins and stories.

**Chillicothe.** Greenfield has reported fifty-two new members. I am sorry so few of the societies responded to the appeal. Work is not yet finished. Am sending out letters for another pull at it in February. All the Board's literature has been distributed to auxiliaries and Double Membership was also urged in all our fall meetings.

**Huron.** Have received no reports from auxiliaries. Sent out in December letter from presbyterial officers urging campaign. Have just mailed personal letter. Enclose copy. Sent

to all auxiliaries bulletin of December and "Bring Forth Your Strong Reasons." Enclosed find program of union meeting of all nine missionary societies in the city.

*St. Clairsville.* A number of auxiliaries are just in the midst of their campaign. We cannot report yet. Have just sent out another letter to auxiliaries.

*Bellefontaine.* We are trying to arouse interest and enthusiasm in the Double Membership campaign. Immediately after receiving the message in reference to Double Membership, I wrote every auxiliary, asking for a statement of local society campaign, but am sorry to say I have not heard from all the societies. Huntsville has reported membership doubled and Huntsville is really the only auxiliary to report work finished. Bellefontaine auxiliary reports over fifty new members and campaign still in progress with a Missionary Extension Committee. Some of our auxiliaries are quite small and while we cannot give a very definite report at present, hope we can give a more encouraging one later. We will do what we can to arouse interest in the campaign work. One of our larger societies expects to hold a "special meeting" in February and I am hoping to hear of good results.

*Columbus.* The work is finished, I think, but the membership is not doubled. About four or five societies have doubled—others have added several. I am hoping for more before the end of the year.

*Maboning.* Campaign begun in September to continue until March. Reports up to synodical meeting, October 15, very encouraging.

*Lima.* Many of our societies count all their women members, and we have made a special effort to increase attendance. I have just mailed the Pro and Con literature to the auxiliary presidents. The only society I know of which is making a canvass for new members is in Sidney. They lack a few of doubling, but reports are not all in.

*Maumee.* Double Membership was the keynote of our presbyterial meeting last spring, and the cards were distributed at that time. Later in the season we sent out letters from the presbyterial officers urging them to consider the responsibilities resting upon them in this matter. We think Double Membership in most districts an impossibility, but in the larger towns and cities much could be accomplished by earnest effort and prayer.

### Oklahoma

*Cimarron.* Sent literature as soon as received with personal letters to every society; have not doubled but have an increase in several. One organized with seventeen members; many new subscriptions to all magazines. We are not through, just working in a conservative way. Many young people interested.

*El Reno.* Our work is going on steadily but under greater difficulties than ever before, the

continued drought producing hard times. We are busy doing what seems to be best. We held one Union Rally in which every Protestant church was represented. We have planned an "open day" program, missionary topics interspersed with music, missionary literature in evidence and "tea."

*Tulsa.* The campaign was well started in September but reports are not in. Our local society in Tulsa has had good increase but not doubled as yet.

### Pennsylvania

*Kittanning.* The societies are still working. We are hopeful and all are very busy.

*Blairsville.* The work is not finished, but is going on. Three societies have reported. I am now sending out postals to the societies that have not reported, asking what of the campaign. Latrobe Society held Rally Day Meeting in October—about sixty present; twenty-four new members reported. Every woman whose name is on the church roll and not a member of the missionary society was asked to become a member during the ten days preceding the meeting. Johnstown First reports forty-seven new members; Beulah, every woman not a member was asked to become a member; Blairsville are planning to do the same.

*Lackawanna.* I have just sent out my second personal letter to every auxiliary, and am beginning to have response. Hope to have definite figures in time for the report in May. We have had some unavoidable delays, and could not really start the work until after our Annual Meeting, which takes place in early November.

*Redstone.* In the thick of the fight. Am asking for returns with the yearly blanks. Our Doubled Membership is only in its "efforts" now. We have mostly country churches and expect reports of work with the Spring reports.

*Philadelphia North.* The latter part of October was devoted to visiting, and about a thousand calls reported from twenty-five churches. One church made nearly 400 calls. More than 300 new members reported, with many churches to hear from.

### Texas

*Denton.* The work is finished and we have 164 active members, 100 honorary members and seventy-six contributing members, making a total of 340 members. At the beginning of the campaign we had 133 active members, twenty-four honorary members. The honorary members pay one dollar per year, the contributing pay any amount not less than ten cents.

*Fort Worth.* The work is finished. In only two of the auxiliaries have they doubled membership. We sent out literature and personal letters.

### Wisconsin

*La Crosse.* I sent all material to local societies but have had no reports and fear not much has been accomplished.

The membership campaign is growing and we have a triple *Pledge Card* that covers the invitation to the new member, the pledge to the society, and subscription to the HOME MISSION MONTHLY. Send for as many as you can use.

"Bring Forth Your Strong Reasons," just off the press, is a special narrative for the use of visitors in the campaign. For such purpose it is sent without charge, otherwise its price is 5 cents per copy, \$3.00 per hundred.





Greetings from our Literature Department to all readers of the HOME MISSION MONTHLY! By the kind generosity and co-operation of our magazine we hope to give you each month under the above caption on this page, hints regarding the latest and best "tools" we have to offer for your work for Home Missions.

If you can contribute proof of the utility of our wares we shall be glad to pass your methods on through this medium. We find societies like to know what helps others to do better work and just how literature is applied to local needs.

### MAY TOPIC

We have an array of aids on the subject recommended for next month that should appeal to the most fastidious for the development of programs.

Postcards showing thirteen excellently colored views of Porto Rico are available for use as invitations or for exhibition for the information they convey to the eye. After displaying them, secretaries of literature should find a ready sale for them.

The "Map Studies on Porto Rico" include "Charades or Tableaux," "Uncle Sam's Review," and "Stuffed Dates," all of which suggest methods that may introduce variety into programs.

An interesting review of *Advance in the Antilles* cannot be included in the May program without mental profit to all.

The stereopticon lecture on "Cuba and Porto Rico" describes seventy-eight new and carefully selected slides. Stereoscopic views of this field can also be rented for \$1.00 per week or fraction thereof, and \$0.50 for each succeeding week or fraction thereof.

See prices on cover of this issue.

### PRESBYTERIAL MEETINGS

The great opportunity of the year for a presbyterial secretary of literature is the annual spring meeting. Her part on this occasion is to recommend the right helps in the right way at the right time. Her chief moment is the chance for a personal appeal to live, responsible representatives from each local society.

Literature on the following lines of work should receive emphasis this season:

1. *For Study Classes.*—In women's societies, young people's, intermediate and junior organizations.
2. *For Home Division.*—Suitable helps for secretaries who have oversight of this line of work.
3. *For Cradle Roll Tens.*—Aids for leaders and mothers.

4. *For Membership Campaign.*—Wherever it has not been effectually conducted.

5. *For the Wasatch Academy Fund.*—A Memorial to Mrs. Delos E. Finks which should be participated in and urged by all secretaries of literature. This is their opportunity to show appreciation of one who never considered her own capacity for physical endurance when enthusiasm and endurance were needed.

Because it is not necessary to return reports of their work before May first many societies have delayed their efforts for doubling membership until the end of the fiscal year when spring days will be propitious for personal visitation. Realizing this and the need for urging greater efficiency in the campaign, our Woman's Board has recently issued a most attractive leaflet entitled "Bring Forth Your Strong Reasons," by Katherine R. Crowell. Reasons for joining the Home Mission Society are so convincingly given and the plan of presenting them is so natural that every non-member who reads the story should realize her greater responsibility after having done so. You who read this will be made responsible for placing the leaflet in their hands for you may have it upon request without cost for such use. Otherwise its price is five cents per copy, three dollars per hundred. A presbyterial officer writes: "It is one of the best articles I ever read." Societies of other denominations have already discovered its value and we are counting upon large results from its circulation.

The new catalogue for 1912 is just off the press. Send for copy at once. There is no charge.

You may have gratuitously as many of the leaflet, "A Memorial to Mrs. Delos E. Finks," as you can wisely use.

One of the strongest, best, and most recent publications dealing with the American Negro is *The Upward Path* by Miss Mary Helm, (price 35c. paper, 50c. cloth,) who gives in 336 pages a true history of this people which has proved acceptable to readers of the South and North alike. The last two chapters deal with their "Religious Development," present-day needs and the methods that will meet them.

She says: "The negro problem involves much more than the color line. It represents anew the old question of evangelization and education, labor and capital, poverty and crime, that are clamoring for answer all over the world."

Its contents will add valuable material to programs of April missionary meetings. A review of the entire book will be profitable, or it will help to develop papers on various phases of the topic for the month.

# MISSION STUDY CONTAGIOUS

By Mary A. Gildersleeve

ONE woman induced some friends to plan time for study. These friends are not members of the missionary society, never attend any meetings—"indeed, many of them are afraid of them." These women, not active in the church "socially or religiously," were invited to meet together one afternoon. The subject of study was taken up tactfully by the hostess. In the discussion which followed, a fascinating review was given of "Western Women in Eastern Lands" and that book decided on as the one for future study. The class resolved into a club with an attractive name, and arrangements for weekly meetings completed the business of the afternoon.

After finishing the study of "Western Women in Eastern Lands," "Advance in the Antilles," was taken up and has proved of much interest to the members of the club who now see the Islands from a new viewpoint.

"Conservation of National Ideals" is now enlarging the vision of our own home land and impressing the necessity for aggressive work to preserve the ideals upon which this nation was founded.

As the members of this class must be won to a devotional frame of mind, the leader omits formal devotions at the opening of the session, but

skilfully weaves them into the study, believing that, with the knowledge which comes from the study of Him Who is the "Light of the World," will later come suggestions of talking *with* Him as they are learning *about* Him.

The leader prepares outlines of each chapter which are sent in advance to every member, so that all may be prepared for thorough work at the next meeting. Books, magazine articles, clippings are introduced in the discussion which follows the study of the chapter.

Other clubs have been formed in the same church among the women not identified with the missionary society. The boys and girls have caught the spirit and they too have formed a study club, taking up "Best Things in America." The final meeting will be a union of the clubs and speakers on special chapters will participate.

The contagion for mission study has spread through a church in an adjoining town, where nine study classes are in progress, Home and Foreign text-books receiving full share of attention. In this church a normal class is taught by a devoted woman who prepares the leaders for the eight classes.

Moral—"Go and do likewise" and then expect results—deepened spirituality, greater interest, thorough information.

## YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

Time now to prepare for attending a *Summer Conference*. The dates are as follows:

Presbyterian (Under the direction of Mr. Gelston):

Winona Lake, Indiana, July 9-16  
Lebanon, Tenn., July 18-27.  
Storm Lake, Iowa, July 30-Aug. 6.  
Hollister, Mo., August 10-20.  
Poccono Pines, Pa., August 22-29.

Undenominational (Under auspices of the Missionary Education Movement):

Asheville, N. C., June 25-July 4.  
Silver Bay, N. Y., July 12-21.  
Lake Geneva, Wis., August 2-11.  
Cascade, Colo., July 5-14, or 9-18.

Here is the latest "new method" and it comes from Atlantic City, N. J. "In our Junior Department of the Sunday School we have been keeping separate accounts of the missionary money given by the boys and that given by the girls. We told them that when a certain mark was reached the side getting there first should select a special object for the money. The boys have scored. After a selection is made we shall invite the other departments to join with us in supporting the same object. If the invitation is accepted and the plan works out as we hope it will, our Sunday school will have an interest in some special object on the Home Mission field and another on the Foreign field."

Sometimes people ask what is being taught in the mission schools under the Woman's Board. The following notes, from recent missionary letters to the young people's societies, answer this query:

From *Sitka*: "I know it gives you pleasure to think you are helping in the physical and moral uplifting these young people are receiving.

"The daily program of the school would interest you very much, I am sure, as would the military drill, the band, and the string quartette. Perhaps you would be interested in our food supply. We have vegetables from the agricultural experiment station here in Sitka; for meat we depend largely on venison, which the boys of the school go out and bring from the woods, and occasionally a native fisherman comes along with a large halibut weighing two hundred pounds or so. Other things come from wholesale houses in Seattle. And so we are quite an independent community, although we have the local markets to supply us with meat, etc., should we need them."

From *"Old Dwight"*: "The interest in the study of the Bible has not been at all lacking. Several of the girls have committed to memory the Beatitudes, the hymn 'He Leadeth Me,' other hymns and many Bible verses. . . The boys are doing very good Bible work also. The main object, as we have said before, is to give them such a Christian training as will lift them to a higher standard so that when they go out from under our direct influence they will be the means of drawing others to love and serve our Lord and Master."

From *Good Will*: "At a recent entertainment the primary children surprised the audience in



the review of the Bible instruction given during the year. It was in the form of a question and answer drill. For at least twelve or fifteen minutes those children answered the questions asked by their teacher; they repeated a great many verses of Scripture, Psalms and whole chapters, and answered many questions as to who wrote the different books and who the different men of the Bible were. A number of the older Indians told me they thought it wonderful that their children could learn so much about the Bible, and they were very much pleased."

From *Wolf Point*: "The Second Indian Agricultural Fair last fall was very creditable for the second effort. Our boys and girls were very much interested in preparing exhibits, but since one of our twelve-year-old girls won first prize for her cake and the boys received the blue ribbon for garden vegetables, the enthusiasm has known no bounds and much planning is being done for this year."

The *Farm School* boys are also interested in

these competitions: "We captured twelve first prizes at the county fair, for vegetables which were grown only to fill a hungry spot in a boy's stomach! Next year we shall plant with an idea of more blue ribbons."

From *Albuquerque*: "Since school opened we have admitted thirty-two new active members to our C. E. Society, and so many wish to take part in the prayer meetings that we seem unable to get through. Last Sabbath we had our monthly missionary meeting and I had to ask the leader to close the meeting after it had run on for an hour and a half. We took the collection to meet the pledge of \$30 for the San Juan Hospital, Porto Rico, and have about ten dollars above our pledge to go to the general work of Home Missions."

Send to the secretary of this department for programs, etc., for the April Christian Endeavor Home Mission meeting—"The Home Missions of My Denomination. A Bird's-eye View."

## Report of Receipts For the Memorial to Mrs. Delos E. Finks

### First Bulletin

\$4,838.14.....TOTAL GIFTS TO MARCH 1ST, 1912.

136 PERSONAL GIFTS.

102 GIFTS FROM SOCIETIES.

THERE ARE ABOUT 36,000 SUBSCRIBERS TO THE HOME MISSION MONTHLY.

Money may be sent directly to the Board if from individuals, and through regular channels to Presbyterian Treasurers, if from societies.

Miss Dora M. Fish, Acting Treasurer.

Room 717, 156 5th Avenue, New York City.

### THIRTY-THIRD ANNUAL MEETING

THE sessions of the Thirty-Third Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in connection with the General Assembly at Louisville, Ky., May 16 to 22, 1912.

Thursday, May 16, at 2:30 P. M., Annual Meeting, called to order by the President, Mrs. Fred S. Bennett; Reports of Officers; Business.

Friday, May 17, at 10 A. M. and 2:30 P. M., Synodical Roll Call and Responses; Addresses of Missionaries.

Saturday, May 18, at 10 A. M., Election and Installation of Officers; Reports of Committees; Business; Introduction of Home Missionaries.

Sunday, May 19, at 4 P. M., Popular Meeting—in Assembly's Church; Warren Memorial; Missionaries' Hour.

Tuesday and Wednesday, Conferences and Executive Sessions.

All these meetings will be held in the Fourth Ave. Presbyterian Church.

Seelbach Hotel has been designated as the headquarters of the Woman's Board where, beginning Friday morning, the usual morning prayer meetings will be held each day.

All women are especially invited to attend the opening session of the General Assembly, Thursday at 11 A. M., when the retiring Moderator, Rev. John F. Carson, D.D., LL.D., will preach, and the Communion service, Thursday evening. Both of these meetings are of such a strong spiritual character that none can afford to miss them.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity of coming in close touch with the work on the field and with the representatives from the offices.

As usual, missionaries will be present from all fields, and visitors will be cordially welcomed.

Women from all parts of the country are invited to register and to meet personally the officers from headquarters. The meetings are largely of an inspirational character and all

who can possibly attend are most cordially invited.

The same reduced rates granted Commissioners to General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.

The following is a list of the chairmen of local committees:

Hospitality—Mrs. Edward S. Porter, 321 Birchwood Ave., Louisville, Ky.

Hotel—Miss Mary Lafon, 1337 Fourth Ave., Louisville.

Registration—Miss Lucy Belknap, 831 Fourth Ave., Louisville.

Music—Mrs. Newton Crawford, 1221 Fourth Ave., Louisville.

Decorations—Mrs. James Ross Todd, Cherokee Park, Louisville.

Ushers—Miss Annie Satterwhite, 234 E. Gray St., Louisville.

Recreation—Mrs. John P. Starks, Bardstown Road, Louisville.

Chairman of Committee of Arrangements—Miss Mary Lafon, 1337 Fourth Ave., Louisville, Ky.  
JULIA FRASER, Secretary

## PROGRAM FOR MAY

### TOPIC—CUBA AND PORTO RICO

**Song**—"Onward, Christian Soldiers."

**Prayer**—For interest in these Islands and their needs, for effort in their behalf and for wisdom in carrying on the work.

**Scripture**—Isaiah 32; 42: 11-12.

**Business Period**—Conducted by the President.

**Paper**—After Four Hundred Years of Catholicism.

If your society has studied the textbook, "Advance in the Antilles," refresh the memory by review of salient points learned. If not, have some one prepared to read and review a part of the book, or, better, assign to several topics for research work.

### Brief Talks—

Obligation of Protestantism.

Our National Obligation.

Medical Needs of the Tropics.

Presbyterian Missions in the Antilles.

**Song**—"The Great Physician Now is Here"  
(Gospel Hymns).

It may be practicable, instead of a regular program, to present the Board's new stereopticon lecture on Cuba and Porto Rico, slides furnished through the Home Mission Board Literature Department; or, after a late afternoon program, to invite the men for a box supper remaining for an evening stereopticon lecture.

**San Juan Hospital Betterment Shares**—The topic for this meeting makes it especially appropriate that report be made concerning the Betterment Shares.

Abundance of time should be given the secretary of literature to report the number of subscribers from the society to the Home Mission Monthly. She should state what the increase in numbers is over the preceding year and whether a San Juan Hospital Betterment Share has been secured already. If it has not been, she should explain the plan of the magazine for helping the hospital, and for enlarging the circle of readers of the best missionary literature at the same time. She should announce the exact number of subscriptions needed in the society to complete the number entitling them to a share. Any secretary who does not fully understand the plan should immediately write for an explanatory circular and present the matter at this time. It should be understood that immediately at the close of the meeting the secretary will be in readiness to receive subscriptions.

## Suggestions for Presbyterian Programs—

This is the time of year when letters are received at headquarters asking for suggestions for programs for annual meetings. Many presbyterian societies give two days to these important meetings. To these the following suggestions are made:

**Evening Session.**—If possible arrange to have addresses on the fields presented. Two addresses of from thirty to forty minutes each will leave forty minutes for other exercises.

**Day Sessions.**—Have reports follow the devotional exercises. After each report allow time for discussion and conference. Often the report of the corresponding secretary has much in it that would be helpful if properly discussed. Have the secretary in consultation with the president arrange a short conference bringing out important matters; the treasurer likewise. These two reports should call for much that would be of interest, and would make reports not something to be *endured* but *enjoyed*. The young people's secretary should have a full hour, or better two, for the discussion of this important part of our work, comprising Y. P. S., C. E., Senior and Junior, Westminster Guilds or Young Women's Societies, Bands, Cradle Roll Tens. It demands careful planning and should be made the most important feature of the day.

On the second day, finish reports and give at least one hour for mission study work; one half hour for resume of book for the year, followed by discussion of methods. Question boxes, if conducted with crispness, are interesting. In all plans, keep in mind the fact that delegates should have definite information, and plans for aggressive work to carry back to the local society. Over and above all create an atmosphere in every session which will make all conscious of the presence of Him for Whom, through Whom, to Whom the world is to be lifted.

MARY A. GILDERSLEEVE

## OVER SEA AND LAND

Thirty-five thousand loyal women wanted to rally to the support of *Over Sea and Land*, the progressive little magazine for children, which gives so much for so little—so much missionary news, so many stories and pictures for so little a price—only twenty-five cents a year. If every subscriber to the HOME MISSION MONTHLY would aid the "little sister magazine," the list of subscribers would be largely, wonderfully, increased. It would mean much for the advancement of interest in Home Mission work and in the training of children to support the "Missions of the Future."

Will you not share in the work undertaken by *Over Sea and Land* to greatly enlarge its subscription list? If you have not tried to put this *necessary* little missionary magazine in every home where there is a child under twelve, a great work is left undone and needs attention now.

**Summer Conferences**—The officer in charge of literature display should see that she has sample copies of the HOME MISSION MONTHLY on hand, also the attractive poster for the purpose of advertising the magazine. Have this displayed where it can be seen by everyone, and call attention a number of times during the conference to the fact that subscriptions will be





# HOME MISSION MONTHLY

VOL. XXVI

MAY, 1912

No. 7

## EDITORIAL NOTES



TIME — May 16-22, 1912. Place — Louisville, Kentucky. What? The Annual Meeting of the Woman's Board of Home Missions. Who is welcome? Every Presbyterian woman, whether delegate or visitor. Full announcement of the sessions of the Annual

Meeting is given in this magazine, and it is hoped that there will be a large attendance. These meetings are always interesting and helpful. There are met together missionaries, officers of the Board, synodical and presbyterial officers, members of local societies. Come, if it is possible.

✠

THE magazine goes to press before absolute figures can be reported from the treasury at the close of the fiscal year, but, despite the crush of work always incurred by the closing of the books, there is noticeable a very happy expression on the faces of the members of the treasury department. May we not hope that this is an omen of a good report coming?

✠

NORTHFIELD, Winona, Merriam Park, Boulder, Mt. Hermon! Which of these summer conferences will be nearest and most appealing to you? Mission study classes taught by experts, half hour discussions of missionary methods, rousing evening meetings, delightful social life: this, in the rough, is a summary of the attractions. To know all the delightful details of these conferences, why not plan to attend some one of them and see for yourself? Dates are given on page 181.

✠

It has been said that previous to American occupation, Porto Rico was not a "happy island," nor "altogether a prosperous island," and that it surely was not "a healthful island." But in the last thirteen years the betterment, physically, financially, commercially and morally, has exceeded all expectations. As a mere matter of school

statistics, then and now, there were but 25,000 children enrolled in 1899, whereas to-day there are 145,000. In 1899 there was but one school house built for the purpose, while to-day there are over a thousand, and in ten years \$10,000,000 have been spent for educational purposes.

✠

AMERICANIZATION of Porto Rico is being brought about through many avenues of approach. Our Government is constantly introducing new lines of instruction or help. Three years ago there was but one public playground, while there are now public school playgrounds in fifty-seven towns and cities of the island. School banks have been introduced for the cultivation of thrift among the children, as well as numbers of other features quite as well adapted to Porto Rican needs as to those of American school children. Dr. Martin Brumbaugh, the first commissioner of education in Porto Rico, has said: "The processes of an army are sudden, sharp, and decisive. The processes of the school are slow, patient, persuasive and informing."

✠

PRESIDENT MCKINLEY declared it was his desire to "put the conscience of the American Republic into the Islands of the Sea." The American Government has accomplished large things in its thirteen years of effort in behalf of Porto Rico. It found the people eager for an education and without delay set about to raise the standard of the schools and to multiply them many fold. This large educational effort on the part of the Government makes it possible for missionary effort to be turned more and more in lines of industrial instruction, community work and training of native workers.

✠

THE question of citizenship for Porto Ricans has been widely discussed, and although it has several sides for argument, all well wishers of this island people can but agree in the desire that for Porto Ricans there be established a definite status in our Republic.



THE subject of the month, Porto Rico and Cuba, is considered in these pages from such varied standpoints that we feel that our readers are exceedingly fortunate. Dr. Howard Grose, author of "Advance in the Antilles," writes from beyond the limits of denomination; Mrs. Waid, as a member of the Woman's Board, and Miss Emerson, Pennsylvania's Synodical president, share with us the privilege of recent island trips, while our missionaries give more detailed and intimate reports.

✠

CUBA seems more tardy than Porto Rico in rousing from indifference and lack of ambition. Missionaries and Government officials agree that there is an apathy which it is difficult to break and which makes progress along any line slower than in the Island of Porto Rico. Opportunity, then, is yet very large in this island, for a beginning only has been made. It is much the same with regard to the physical and commercial, as well as the religious aspect. The *Independent* terms the "Pearl of the Antilles" as still very largely "an uncut gem." Cuba's development has only begun; its resources are scarcely estimated as yet. But there has already been undeniable material advance as evidenced by exports, which have been more than doubled, and foreign trade, which has increased approximately \$100,000,000, while the success of Cuba's staple industries is established beyond controversy.

✠

SAN JUAN Betterment shares have been an added motive this year for the securing of enlarged subscription lists to the HOME MISSION MONTHLY. Consequently there will be many readers especially interested in the article from Dr. Hildreth, who is the efficient head of the Presbyterian Hospital at San Juan, Porto Rico. When we hear the urgency of the hospital needs we can only wish it were within our power to do much larger things for this work. At May missionary meetings will be the best possible time to give prominence to the Betterment share plan, reporting successful effort and completing unfinished shares.

✠

PUEBLO NUEVO, or New Town, has a Presbyterian work which was unique in origin and which is a model in growth and efficiency. In this suburb of Aguadilla, this little town of huts which sprang up along the

shore after the great cyclone a few years ago, a young Christian colored girl started a school in a palm-thatched hut with most meagre equipment. She was a natural instructor and had remarkable influence over her pupils. This was recognized by our Board and the school taken under our protection, with the result that this year they are occupying their new building which is described in this magazine by Miss Sloan of the Aguadilla school, who has superintended this latest development of the Pueblo Nuevo work.

✠

MRS. CHARLES L. BAILEY wrote in November last, at the time of this magazine's loss of its editor: "Some day we shall know why she has been called to higher service, and what a glorious time when we all meet on the other side!" Already Mrs. Bailey, the long loved president of the Synodical Society of Pennsylvania, has joined those on the other side. She was called home on March 18, her last days here being full of the "joy of the Lord and the peace which passeth understanding," a triumphant transition of a life which had been emphatically one of thoughtfulness for others, of Christian courtesy which permeated and sweetened all her large or small undertakings. Her splendid services to Pennsylvania Synodical Society are widely known. In October last she resigned, at the close of a cycle of fifteen years of consecrated leadership. Greatly beloved by the women, the admiration of her co-workers is expressed by one who says: "To meet her was a stimulus, to know her an inspiration."

Mrs. Bailey and Mrs. Darwin R. James, our Honorary President, were closely bound to each other through their common interest in the cause of missions, and there is recalled a time when after a conference of officers these two women were seen hand in hand, passing into an adjoining room. Shortly after, someone having occasion to enter that room discovered them still hand in hand, kneeling in prayer. Through the years that followed, this stepping aside for Divine guidance became a frequent occurrence.

In behalf of the many readers of this magazine who knew and loved and honored Mrs. Bailey, we offer to her memory a tribute of loving gratitude for the goodly portion of her life's service which was devoted to the cause of Home Missions.

As the magazine goes to press, comes the message that one deeply loved and long honored by the women of the Presbyterian Church has been summoned to eternal joy. Mrs. Darwin R. James, President of the Woman's Board of Home Missions from the year 1885 until three years ago, when, because of failing health, she was made Honorary President, entered her reward on March 31st. The wonderful impress of her

strong character and her indefatigable zeal in the formative and developing years of the Board's existence is a legacy everlasting, while the memory of her true friendship, her undaunted courage for the right, her strength and integrity in all things, will cause to rise anew a prayer of praise and thanksgiving from all those who were privileged to be associated with her in the work of Home Missions.

## HOME MISSION WEEK

By Mrs. George W. Coleman, President of The Council of Women for Home Missions

**W**HAT does it mean? It means something broad and varied and imperative—as broad as our country, as varied as its peoples, as imperative as its need. It means an attempt to arouse the men and women of every church of every denomination throughout the land to the supreme importance of saving America for the Kingdom of God. In this stupendous undertaking, the work of Home Missions is a mighty force, but one that is not fully recognized or utilized.

HOME MISSION WEEK will be conducted by the Home Missions Council, composed of twenty-seven men's boards doing Home Mission work, and by The Council of Women for Home Missions, which has nine constituent women's boards. It will be unique in that it will thus be the first undertaking of the kind jointly managed by men and women. Rev. Charles Stelzle is the executive secretary of the WEEK.

Briefly stated, HOME MISSION WEEK is to consist in the presentation of the fields and needs of our country in and by *every church in every community on every day* of the week from November 17 to 24, inclusive. This will be accomplished by the use of denominational literature specially prepared for the purpose and sent to the churches in ample season for careful study and planning on their part. Abundant material for educational and inspirational use will also be supplied to the religious press and to the denominational missionary magazines.

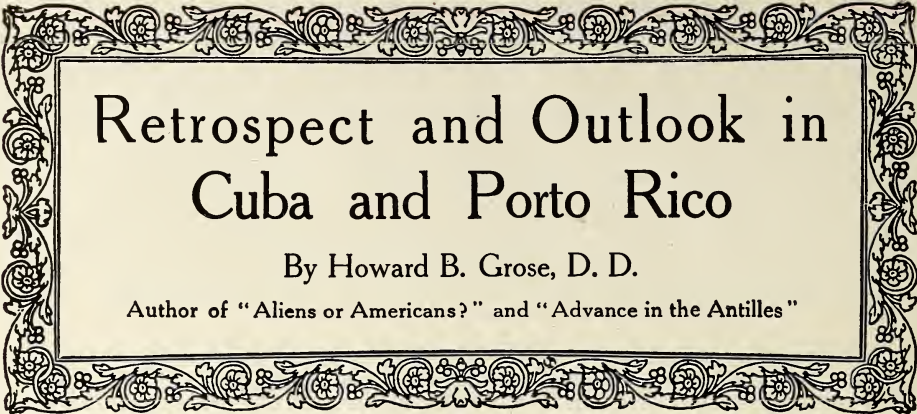
A program for the WEEK will be provided by which the opening Sunday will be used by pastors for the presentation of Home Missions in a thorough and inspiring manner, and the following five days will be devoted to conferences, study classes, women's missionary meetings and church meetings dealing with five of the largest problems confronting us in Home Mission Work. Suggestively, Monday may be devoted to the race problem; Tuesday to immigrant peoples, etc., etc. Saturday is set apart as a day for prayer and consecration and it is expected that the second Sunday will be used for interdenominational gatherings which will emphasize the unity of the work and give inspiration for renewed and increased service.

The WEEK will be preceded by an educational campaign of three months under the auspices of the two Councils and the Missionary Education Movement and will be followed by such continuation work as may be determined upon by the participating boards.

HOME MISSION WEEK will therefore be clearly differentiated from all preceding campaigns or movements, not alone by the fact that it is conducted by men and women, but by many other distinctive features. It concentrates the proposed effort within the space of eight days; its work is done by literature rather than by speakers; it recognizes the church of the village equally with the church of the city; and it reaches all the churches with the same appeal on the same days. Remember

HOME MISSION WEEK  
NOVEMBER 17-24, 1912





# Retrospect and Outlook in Cuba and Porto Rico

By Howard B. Grose, D. D.

Author of "Aliens or Americans?" and "Advance in the Antilles"

FOURTEEN years have passed since the United States became the rescuer and protector of Cuba and the possessor of Porto Rico. What have been the results to the two strategic Caribbean islands of the new relations? What have the new forces at work accomplished governmentally, socially and religiously? What are the outstanding facts concerning the present conditions and character of the two millions or more of Cubans and the million and a half of Porto Ricans? What have the people of the United States, and especially the Christian people, yet to do in order to discharge their responsibility to these peoples?

In the space at my command, I am not expected to answer all of these questions. But I am sure that the magazine, as a whole, will throw light upon them from different angles. The chief thing to consider, for the present purpose, is what the Christian women of the United States can do for the good of Cuba and Porto Rico.

A practical matter of first importance is the creation of a public sentiment that shall insist upon the granting of the rights of citizenship to the Porto Ricans. No force is more potent in creating such sentiment than woman's influence. The present situation is anomalous, full of friction, and disastrous to the missionary as well as other highest interests of the island. Porto Ricans will never feel right toward Americans until Americans treat them right in this matter of citizenship. If we put ourselves in their place we shall not blame them for smarting under a sense of injustice. This matter has been urged upon Congress by Porto Rican delegates; and I note that a commissioner has just come to Washington

to press anew the claims of his people for recognition. At Lake Mohonk the unanswerable pleas have been eloquently presented year after year. It is not easy to see why our Government delays in the matter. The Porto Ricans certainly have rights, and just claims upon our Government. They say that we tore them from their relations to Spain without their motion or consent; and now we will neither grant them independence nor give them status as citizens, so that they are merely subjects without name or place; inhabitants of a United States' possession but without nationality. Surely this is as discreditable to us as it is distressing to them. The objection to admitting them *en bloc* to citizenship should scarcely weigh in a country which admits in masses immigrants of every sort, with chance to acquire citizenship in five years.

This failure to invest the Porto Ricans with citizenship, territorial or state, has bred a feeling of suspicion and wrong that makes it harder for the American missionary to do effective work. On the other hand, the fact should be recognized that but for our missionaries, noble and unselfish men and women, who have won the confidence and love of the Porto Rican people, there would exist to-day a general hatred of everything American quite as marked as that for the old régime. We ought to stand for a speedy and just settlement by Congress of the political status of the Porto Ricans. Apart from this crucial matter, the governmental relations have been in general harmonious, and the present governor of the island is wise, kindly and popular—the right kind of man.

Our governmental relations with Cuba are of course wholly different. By withdrawing

twice from that island, after military occupation, we proved our good faith to the Cuban people, and they understand that only their own failure to maintain peaceful government will cause another intervention. Our missionaries there have had no trouble on that score, although it cannot be said that the Cubans are not suspicious of American capitalistic influence; nor are they any more cordial toward Americans at large than are the Porto Ricans. But missionaries in Cuba, as in Porto Rico, have been the active agency in creating a kindly feeling, and should have full credit for a work that has done more than any other for the social, moral and religious uplift of the people of both islands. From personal observation, as well as testimony from other sources, I am free to say that the women sent out by our women's missionary boards have been able to get closest to the hearts of the Cubans and Porto Ricans, and through entrance into the homes have put a leaven into the social meal that will in time permeate the entire mass. I know of one woman who influences for good in every way, from cleanliness to godliness, an entire district containing twenty thousand people. In my opinion, while we shall gradually increase the number of trained native ministers in the islands, and decrease the American male workers, we shall need to increase the number of trained American women, willing to devote themselves to the social and religious elevation of the home life. Only so

can the higher ideals of womanhood and woman in the home which we cherish be made the ideals of the men and women of Cuba and Porto Rico, who have inherited other traditions.

The changes in Cuba and Porto Rico since 1898 have been very great. Many of them are seen on the surface. Others, even more important, are known only by those who live and work among the people. Outwardly the improvements are many. American influence is everywhere apparent. Hygiene was as unknown as general education in 1898. Well-paved streets, water systems, sewerage, electric lighting plants, street-cleaning departments in cities, telegraph and telephone, all the modern improvements, are now found in both islands, while yellow fever has disappeared. The trolley car and automobile are now no more a curiosity in Porto Rico than in Pennsylvania, in Cuba than in Chicago. In the way of modern improvements the islands are sufficiently up to date.

Educationally, the progress in Cuba has undoubtedly been slower than it would have been had American intervention continued. Prior to 1898 education was at a low stage. Public schools were started under our rule, and are in a way maintained by the Cuban government, but not in the best way. There is, therefore, very great need for Christian schools in Cuba in connection with all the mission work—schools that can begin with kindergarten grades and go on to theology



A TYPICAL CUBAN COUNTRY FAMILY



and highest training in Christian work. There ought, it seems to me, to be a strong Presbyterian school in western Cuba, not far from Havana, that should provide the best Christian education for that section. Rarely have I seen such a group of young men and women as I saw in the Christian Endeavor meeting in Dr. Greene's church in Havana. There was material there for leadership, but no school ready to develop it. [Dr. Grose will be glad to learn of the erection of our new building in Guines.—Ed.]

In Porto Rico the educational work has been pushed by the Government with vigor and success, until the record is remarkable indeed. In 1898 there was no school system and there were no schools worthy of the name. Illiteracy was the common lot, after four hundred years of Spanish-Romanist domination, with absolute control of education by the priests. One public school building, 500 so-called schools in private houses, taught by incompetent teachers and attended by boys only, the girls not being thought worthy of education, save in the case of rich families: that was what the United States Commissioner found when he was told to establish a school system. The efficient commissioner of to-day, Dr. Edward G. Dexter, is able to report that Porto Rico now stands ahead of the United States in its common school facilities, having 2,600 schools in an area of 3,400 square miles, or one school to every square mile and a half, while here the average is one for every nine square miles, and there are only two States in the Union as thickly dotted with schools as Porto Rico. The school buildings have cost over \$800,000, and there are now 145,000 children in school, or thirteen per cent. of the population, one in every eight men, women and children in the island. This is twice the proportion of the schools of Cuba or the Philippines, and larger than in any other Spanish speaking country. The number of pupils has doubled in the past four years. The American flag flies over every schoolhouse, and there is a special ceremony of raising it every morning. The children salute the flag as it goes up, and as they do so say: "I pledge my allegiance to my flag, and the country which it represents." The children are said to be proud of their Americanism, and their fathers would be if they were granted the right to call themselves Americans. High schools

have been established at San Juan, Ponce and Mayaguez, with four-year courses fitting for the University of Porto Rico at Rio Piedras or any college of the United States. The 160 night schools enroll about 10,000 students, which proves the eagerness on the part of older people to learn. The attendance at the University numbers 1,000 with 300 students in the normal department. Some of our missionary boards are establishing Christian training schools in connection with the University, and building dormitories where Christian students may be cared for; and this should commend itself to the Presbyterian women as a way of reaping the largest returns for a moderate outlay, and conserving the religious interests of the young men and women who are to be leaders of to-morrow. Many schools have savings banks connected with them, and more than 9,000 depositors are beginning to save in littles. Industrial education is also a part of the curriculum, and Porto Rico is being looked after educationally in a manner that makes it an object lesson for some of our own States. All this, of course, makes for the preparation of the soil for missionary sowing.

The change and progress religiously I do not need to dwell upon, for field reports will indicate it. But any review of the conditions that failed to speak of the moral and religious advancement of the peoples of both Cuba and Porto Rico would omit mention of the factor that counts for most in the future of the islands. Probably it is not too much to say that Protestant missions in Cuba and Porto Rico have already affected the peoples as a whole, directly and indirectly. New spiritual ideals have been set up, and thousands have entered upon a new conception of life. It takes time to pass from a religion of ceremonial and form to one of inner life and experience, and the evangelical workers have had to meet natural opposition. But every Christian has reason to rejoice in the success attained, and in the spirit of comity in which the denominations have worked, for the most part, in both islands. We have never had a greater opportunity to extend Gospel influences over peoples providentially brought in peculiar wise within our reach. The next generation in Cuba and Porto Rico will be Christian in fact, if we of to-day do our full duty by them.

# LEPER ISLAND: AN IMPRESSION

By Constance Emerson

"And Jesus, being moved with compassion, stretched forth His hand and touched him and saith unto him, 'I will: be thou clean.' And straightway the leprosy departed from him, and he was made clean."

A TINY launch cut its path through the sparkling waters of San Juan's beautiful harbor, as it carried a small party of tourists towards the Island of the Lepers. On all sides the water teemed with shipping life, while here and there the native bum boats bobbed saucily along, flaunting their picturesque slanting sails to every passing breeze. Soon, however, the launch drew away from the sociable life of the harbor, and forged steadily ahead, its prow pointed toward the tiny, sea-swept island in the distance, the loneliness of which grew more apparent upon nearer approach.

As the party disembarked at the dilapidated dock, there was no sign of life visible. Only a few cocoanut palms waved a friendly greeting. Presently, however, a white clad figure approached, which proved, upon nearer acquaintance, to be the Government superintendent of the island. He made up in politeness and gesticulation what he lacked in knowledge of English, and with great ceremony acted as guide to the visitors. In broken English he mixed statistics and stories in a truly Porto Rican jumble. The island is only an eighth of a mile long and a few hundred yards in width, he informed them. In fact, it is so narrow that the storms of winter often sweep entirely across it. The brine from the flying spray at such times greatly aggravates the suffering of the lepers. Of these there are only twenty on the island at present, all of whom live in a group of comfortable, low buildings provided by the Government. Juarez, the latest arrival, made an

attempt to escape the other day, on a raft which had been clumsily put together. He was easily overtaken, however, by a small boat, hastily sent out to capture him.

On and on flowed the stream of broken English, but it fell upon unheeding ears. Gradually the Americans drew away from their loquacious guide, as they fell under the spell of the island. Words were not needed to make them feel the spirit of loneliness and silence dominant everywhere; the only sound, the lazy lapping of the water about the island's edge; the only sight, a wide expanse of blue ocean sparkling in the sunlight, with the forbidden city of San Juan lying in tantalizing outline against a near horizon. Here, living on this tiny island, was only a handful of outcasts, from the guide's point of view, but, to one whose sympathy could pierce below the surface, life spelled a tragedy of suffering and isolation.

It was with relief that the group turned toward the cemetery which lay at the seaward end of the island—a small group of iron crosses etched in dark outline against the blue of the ocean beyond. The rust-stained letters of the inscriptions still held a note of vivid pathos. And yet this grass grown cemetery seemed really the least pathetic part of the island, for here the great leveler, Death, had obliterated the tragedy of

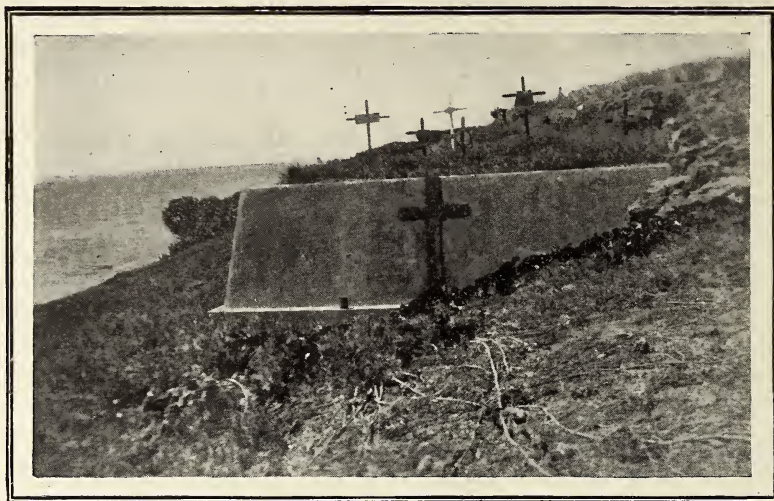


"A TINY SEA-SWEPT ISLAND IN THE DISTANCE"

of a living separation.

After an hour spent in this quiet spot, the party, much subdued in spirits, found their way back to the dock where the launch awaited them. As the cheerful "chug chug"





"A GROUP OF CROSSES ETCHED IN DARK OUTLINE AGAINST THE BLUE OF THE OCEAN BEYOND"

of the engine increased the distance between them and the Island of Sadness, their spirits gradually revived, and they listened with enjoyment to the remarks of the captain after he had performed his official duties.

"The most interesting incident I know," he said, settling himself comfortably beside

the expectant group, "happened to a missionary who goes out to the island to hold services as often as he can. In fact, different Protestant missionaries go out from San Juan, but this one happened to be a friend of mine. I took him out one day early in March. The winter storms had been so severe that no one had visited the island since December. My friend, Mr. Odell, who is the Presbyterian minister in San Juan, had a lot of belated Christmas gifts which I helped him carry up to the lepers' house, where service was always held. It did my heart good to see how eagerly those poor creatures welcomed the minister, and how their eyes lighted up when they saw the packages. We suggested the opening of the gifts at once, but one old man stepped forward and said: 'Oh, Mr. Odell, it's three months now since we have had any service,

We would so much rather have the service first and the gifts afterwards.' I tell you, it just brought a lump into my throat to realize how much that service meant to them. I noticed that Odell had to clear his throat several times before he could begin the opening prayer. I sure was converted to the good of missions then and there, and what's more, I've stayed converted."

Abruptly the captain went forward to give an order to the pilot, while the little group silently watched the island recede in the sunset glow. Somehow the story, like the sunset, cast a glow of hope over the island. To each one came the realization that, while the Master no longer gives to the leper the touch



"THE HOMES OF THE LEPERS"

of physical healing, His touch of spiritual healing is as potent now as it was centuries ago beside the Sea of Galilee.

# FROM ANTILLA TO HAVANA

By Eva Waid



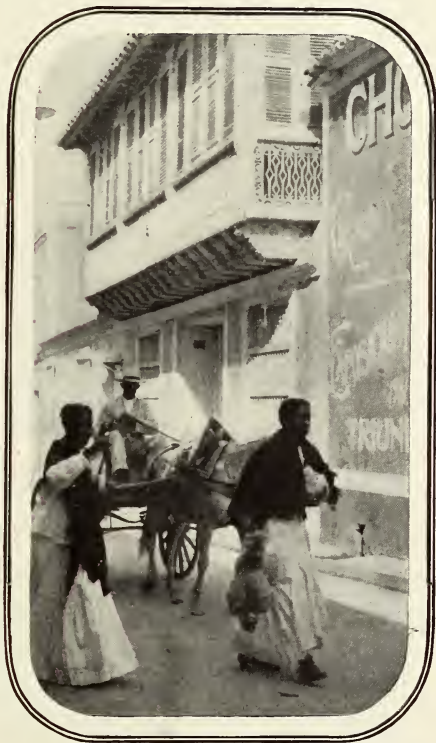
**L**IKE Columbus of old, we, too, landed on the north shore of Cuba. But our landing from the Royal Mail Steam

packet at the port of Antilla on Nipe Bay had, I am sure, many advantages over the landing of Columbus four hundred years ago. We had chosen Antilla in order to see New Cuba, and the great new harbor and piers, the ambitious schemes for a great port city, the busy little railroad that carried us through forests and newly planted cane fields and all the hinted prosperity in mines and plantations showed us a most interesting new industrial Cuba. And then, in two hours, amid the towering mountains and garlanded by fruits and flowers, we looked upon the blue Caribbean and stepped into old Cuba in the beautiful old Spanish town of Santiago.

Again and again, as we journeyed westward across the island, the same contrast presented itself—the roughly cleared forest, the new groves of citrus fruits, the settlers' cabins, the crude new railway junctions and then, an old placid city with its twisting streets and stucco palaces and tree fringed plaza and fine elderly Cuban ladies with mantilla and fan. For Cuba is in transition. Cuba is looking toward a great future. Cuba with its room and richness, its beauty and bloom, has indeed a chance to be "the island paradise." So this land of the pine and the palm is also a land of problems, and if nothing else had come to us out of our journey, we gained a fuller sympathy with Cuba and the Cubans in their efforts to solve some of these problems—problems political, educational and industrial.

Of course our great interest as Home Mission tourists lay in the educational and religious problems of Cuba and the efforts (oh, so pitifully small!) being made by the Christian people of the United States to help the Cubans in these matters. It was fine to

hear the Cubans of Santiago commend the school at beautiful El Cristo, where our Baptist brethren are giving fine training to fine young people; to know of the Episcopalian schools setting up standards of instruction; to see the prosperity of Methodist Candler College in Havana and know of the excellent efforts made by other faiths in scattered fields in Cuba. But I think the most delightful sensation was to be given grateful thanks for a certain fine Southern Presbyterian work in Cuba by one who didn't know there was a Southern and Northern Presbyterian Church and took it for granted we were all one. Verily the isles instruct us rightly!

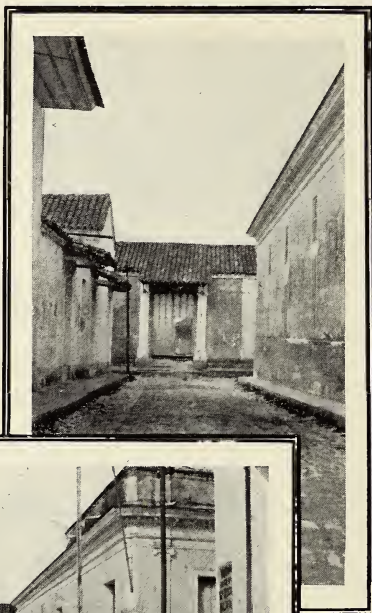


GOING HOME FROM MARKET IN SANTIAGO

The work of our Northern Presbyterian Church lies in the western portion of the island, Cienfuegos, Sancti Spiritus and Matanzas being our eastern outposts and Havana being the center. If our hearts are distressed by the small quantity of work being done, they certainly rejoice over the



quality both of the work and workers. When one has visited Cuban public schools, even the best, with the din of four grades studying aloud while the fifth grade recites entirely unheard even by the teacher—to step into such order and peace and discipline as is evidenced in our schools at Sancti Spiritus and Guines is to feel a pardonable pride in our girls teaching there. Even the little, crowded, eager school which Dr. Greene has taken under his fatherly care in Havana 'til ways and means are evolved to make it a regular enterprise, has amazing order among 135 scholars, due to its three charming Christian Cuban teachers. We were glad to see our new building at Guines, with its fine situation and splendid opportunities, getting ready to train more such workers for our field and to know that at Cienfuegos, too, if the generous church makes it possible, other lines of training would be open to our young Cubans. Sancti Spiritus needs its fine work housed in its own place and if the dreams of its devoted teachers and missionaries could be realized, the school would stand just beside the church which will look up the little street right into one of the quaint plazas—such



Looking up the quaint little street toward the site of the new church which should have a school building as its neighbor

a fine location for both! Nueva Paz, which lies outside our tourist routes, so much needs larger things done for it and for its devoted Christians, while numberless small communities have not a single chance for schooling.

Education just now is of paramount importance in Cuba, with its large school population and its inadequate school provisions and its rising desire for the best things for its children. The population of Cuba is 2,220,278. The children in schools are only 210,092. Cuba needs Cuban teachers, trained and equipped for the best kind of teaching and the best kind of social service. To such teachers there is abundant opportunity and the possibility of a great patriotic service for their people. For this reason, we who are helping Cuba must not do it in a niggardly, inefficient manner. Our buildings must be good, for Cuba is built in fine old Spanish style with a wealth of interesting architecture in its churches and homes and an appreciation for the beautiful and dignified. Our teachers must be good, well-

trained, well-balanced, adaptable, ready to meet virtually a foreign civilization and people and draw out in Cuban character those finer, better traits that sometimes have been overlaid by false belief or custom. They must be sympathetic to the thing outside their own experience or inheritance, while firm in help toward the standards of righteousness common to all humanity.

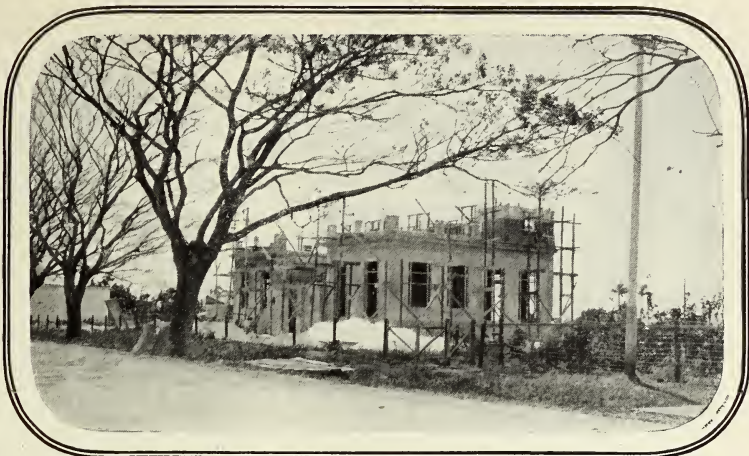
Our motive and inspiration must be good. Not the narrow summing up of statistics in this immediate present or the planning for just so many Presbyterian converts by a certain date. Every great commercial enterprise is putting into Cuba and South America its most expert salesmen at great expense and without any immediate return of profit, simply because they look toward the future and see strategic points to be occupied.

Shall we, who plan for the greatest enterprise known, the business of the King, be less wise or less hopeful for the future days?

From Antilla to Havana was a journey full of charm—scenery, customs, climate,

all a joy to the tourist's heart. From Antilla to Havana the way was paved with friendships and chance acquaintance with those of Spanish or of English speech. From Antilla to Havana we traversed four centuries of history and other centuries of prophecy. And standing in Havana, by the memorials consecrated to the great Genoese pilot, looking out over that harbor

where now no longer lies the twisted, battered *Maine*, that maker of history, we felt like pledging ourselves to the far off dreams of Columbus as expressed in his will.



THE KATE PLUMMER BRYAN MEMORIAL BUILDING IN PROCESS OF ERECTION AT GUINES, CUBA

"And in proportion as, by God's will, the revenues of the estate shall increase, in the same degree shall the number of teachers and devout increase, who are to strive to make Christians of the natives."

## ADVANCES IN THE PRESBYTERIAN HOSPITAL

SAN JUAN, PORTO RICO

By E. Raymond Hildreth, M. D.

AT a service held in San Juan last Thanksgiving Day, the writer was especially impressed by the verse in Isaiah which states, "The isles shall wait for me and on mine arm shall they trust." Truly it may be said the words are being fulfilled in Porto Rico to-day. The people have been waiting and are still waiting for God, and where they are taught the truth concerning Him they are beginning to trust in Him. Without the Bible they have been waiting in vain for four hundred years, but now that they have it they are eager to read and study it and are coming more and more to accept and obey it. During the past year, the number of Bibles sold in Porto Rico was many times that of any previous year. That the hospital is filling a real need in this connection is shown by an incident which occurred a short time ago. About forty patients were waiting for the beginning of the morning clinic. They were asked how many had ever been inside a Protestant Church, and only two such were found. Then they were asked how many had been inside a Catholic Church and only four responded affirmatively. Practically none of these

people have the Bible in their homes so that only six of the forty had ever had the chance of receiving any religious instruction. Such is the condition of the people who are present at the daily service in the hospital and among whom portions of the Scripture are distributed.

One of the requisites demanded of a needed medical work is growth, and a glance at statistics will prove most emphatically that requirement has been met. Last year 16,000 patients were treated, as compared with 6,000 four years ago, and 1,200 year before last. During the year 471 operations were performed. Furthermore, during the first two months of the present year about a thousand more patients were treated than in the corresponding months last year. All this shows not only that the work is needed, but also that the people appreciate what is being done for them. In the majority of cases those who are admitted to the hospital could not obtain proper treatment elsewhere. As most of them need operations, this means that they would never be able to support themselves or their families without the help afforded them in this hospital. The



only way really to appreciate the significance of all this is actually to see these poor unfortunates and hear their stories of suffering and misery. One seems to exhaust his store of sympathy daily and need it renewed each morning. One of the most striking evidences of the value of the work has been the effect of an intimate knowledge of it upon a number of Americans who have been here. Several have stated that they had never taken any interest whatever in missionary work, but, if this was typical of it, they would be compelled to change their attitude.

Another fact worthy of emphasis is that all this work has been done in buildings as inconvenient and illy adapted to hospital work as could possibly be imagined. An

illustration of this is that all the hot water needed for any purpose has to be obtained from the kitchen and heated in tea kettles over charcoal fires. Up to the present time all the sterile water used in the operating room has been prepared in this way. These inconveniences explain why we can treat in the hospital only about twice as many patients as we have nurses, which is not an economic proportion. Only with a hospital properly planned and constructed can we ever hope to care adequately for the sick people who constantly apply for admission and have to be refused.

The opportunities for service are increasing from day to day. May these facts appeal to some one able to supply this great need.

## PUEBLO NUEVO REJOICES

By Edith A. Sloan

**T**HIS year has seen a widening out of our work in Aguadilla.

The new building at Pueblo Nuevo, a suburb of this town, fifteen minutes' walk away, has risen slowly, for things do not grow fast when a broad ocean lies between the workers and the directors. But after many delays and much patient waiting the building is finally completed, and the industrial department was opened, February 15. Everything seems so good to us and all troubles are forgotten in the joy of being in possession of a nice, large, cool, sanitary school building where the work can go forward unhampered.

There is one large room for the day school, where Miss Laura Jacob, a bright-eyed, consecrated Porto Rican girl who has carried on the school for the past four years in the little thatch-roofed shack, is the efficient instructor, and where English and Spanish, reading, spelling, arithmetic and the Word of God are carefully taught.

Then there are four rooms in the industrial side of the building—one where lace and crochet are taught to the little girls old enough to take up this work; another for the little boys learning basketry; a third for teaching carpentry, and the fourth an office and supply room. Some good mission friends in Greensburg, Pa., sent us a nice little tool chest for our manual training work.

I wish you could have seen the children the day they came over from the little shack. We tried to form them in line of march, but as they came in sight of the new

building they broke over all restraint and ran and jumped and screamed and cheered. When, at last, they were settled within, Miss Jacob asked how many wanted to give God thanks for the beautiful building He had given them. Many hands went up and here and there over the room rose child after child, as the teacher called them, and gave expression to their feelings thus: "I want to thank God for this beautiful school building," etc., etc.

Then, another day I shall always remember was the one when the industrial department opened. How happy those children were as they took their seats and received the material from the hands of the teacher to begin the basket weaving or the lace making! One of the first lessons taught the girls was to hem towels, to keep clean the little hands that are to work with the snowy thread. They are not samples of perfection but are really quite well done.

Every morning, teachers and children assemble in the large room where instruction in the Bible is given, then the boys and girls in the second grade go to the industrial rooms, while Miss Jacob teaches the large baby class of about fifty. In the afternoon, as many of these as are large enough go to the industrial department while the second grade comes to her for instruction.

We hope and pray that our Father may richly bless this new work and that these children, while learning the things to help them to a better living in temporal matters, may come to know in a real heart experience



HUTS IN PUEBLO NUEVO, A POOR SUBURB OF AGUADILLA\*

the best Friend of boys and girls and men and women.

On behalf of the grateful children, I wish to thank all the good friends who, by their generous gifts, have so helped us that it is possible to have this work established. We trust that you will continue to help us by your prayers that this work may progress and that every one of these children may be led to Jesus Christ.

The work in Aguadilla, at the central school, has been most encouraging, with the largest enrollment in its history. No teach-

er was sent for the ninth grade in the public schools, so these pupils applied to us to take them in. We did so, and were thus given the opportunity to teach the Bible to boys and girls who, though in possession of a diploma of graduation from the eighth grade, were absolutely without a knowledge of the Book of Books. They have enjoyed the study of the Acts and other portions of the Bible and many are now members of the boys' club of the Young Men's Christian Association which has just been organized here.

## ISLAND CUSTOMS AND CONDITIONS

By Jeanne Sloan

**T**HAT we have reason to think that the United States represents a higher type of government, of social and religious life than Europe, there is little doubt. It is not only a satisfaction to prove it, but also a stimulus to greater activity and higher ideals. It is indeed a great country that can absorb the tens of thousands of immigrants that yearly enter it, and that can change them with wonderful rapidity into American citizens. But it is a more difficult and more tedious problem to go into another country—older and more conservative, with another language and contrary

ideals, where there is scarcely more than one American to a thousand natives and reconstruct the government, and incidentally the social life as well, and train future citizens. This the United States has been doing in Porto Rico, and in so doing has had the opportunity to prove to the world the superiority of her standards.

Porto Rico is an island of strange and fascinating contrasts. It is primarily tropical with its bright colors, its profuse vegetation and its prevailing *manana* (to-morrow) spirit. For four centuries it was Spanish, so, consequently, language, architecture and



ideals are Spanish. Now one finds many features peculiar to modern American life. Reflecting Latin countries, it has its small, prosperous upper class, almost no middle class and a lower one consisting of a large majority of the population, who are ignorant, superstitious and lazy. This lower class in the mountains is white, but in the sugar cane sections, at the coast, there is a strong mixture of colored blood, and many evidences of former slavery. Many Americans, upon first landing, say that the island fulfills their ideas of Palestine, for here are the low, flat-roofed houses, the public wells, the water carriers, and the poor, begging. One unconsciously recalls sayings of Jesus, as "Lay not up treasures on earth, where moth and rust doth corrupt," for certainly everything is short lived here. Every possession is promptly ruined by some insect or the climate, and food spoils so quickly that one is compelled, literally, to live from hand to mouth.

As one drives over the island, new beauties thrust themselves upon the sight. But it is in the natural verdure only that the island presents variety and is at its best, for there is a sameness in the people, in their towns, in their houses and the furniture in their houses, in their dress, food, and one might almost say in their thoughts. If one has seen one town, he has in a general way seen all; for the Catholic Church with the plaza in front is always the center, physically and socially. Around it the houses are built, and upon its dictates the social life of the people depends.

From an American standpoint there are paradoxes in every phase of life. Even the extremely poor colored Porto Rican has a family pride that is astonishing; no insult is resented more than one referring to his

family. However, if the truth were even more advantageous than a lie, they seem instinctively to prefer the latter, and do not seem in the least concerned if their falsehood is discovered. All seem to have natural gambling propensities; honest ways of earning money do not appeal to them. To many, work is a disgrace, beneath the notice of respectable persons; some towns, however, are much more advanced in a proper estimate of work than others. Yet a washerwoman may give a boy a cent to carry a small package to her home, as she does not wish to be seen carrying a package on the street, and a cook will probably not



A TYPICAL MOUNTAIN HUT

know how to wash her own clothes, and she, too, will have her washer-woman. A woman in comfortable circumstances may not go into a store for years—a servant or a child is sent for samples; consequently the custom has arisen of bringing everything to the door. A fish peddler will enter the house with scores of fish attached to each end of a long pole. A child will come with one egg, a man with hand-made shoes, boys carrying freezers of ice cream on their heads, selling by the cent's worth, or children with lace. Much talking is usually required to make a purchase, as an exorbitant price, not expected to be paid, is first asked. Again, children frequently come to the house offering chances for a raffle; for the raffle of a dress of which one knows nothing, five cents may be asked.

At times one cannot help being amused by some of the queer superstitions. Even on a beautiful moonlight night many are seen carrying umbrellas in order to prevent the supposed harmful effects of the dew and the moonbeams. Certain leaves are considered to have medicinal qualities, so that one sees constantly on the street persons with huge leaves pasted on their faces.

The United States is doing missionary work on a large scale: At first all Porto Rican cities were dirty, education poor (nearly eighty per cent. could not read or write); wealth and property were in the hands of comparatively few; the Catholic Church was in power, yet failing to do its duty. Already the island is cleaned and a system of sanitation much better than in many American cities is in force. The condition of the laboring man is better, and the beggar is gradually disappearing. A fine school system has been established, ultimately leading to a university. Then it is hoped that Porto



"A FISH PEDDLER WILL ENTER THE HOUSE WITH SCORES OF FISH ATTACHED TO A LONG POLE"

Rico may become a model for all the Latin section of our hemisphere; that young South Americans who do not come to the United States to study on account of climate and language, but now go to Europe, will instead come here, and will find the American institutions at their best to help them carry back suggestions for improving their own countries.

While the Government is doing real missionary work in many ways, of course it does nothing actually for the church. Here is the great opportunity of all Protestant churches represented on the island. Spain and the Catholic Church have ruled for four hundred years, and the majority of the people seem to have the idea that religion consists in attending mass, joining processions, and observing "fiesta days" by refraining from labor. In many ways the progress of the Protestant Church is discouraging, for so many are satisfied, yet as prejudice against Protestantism is gradually removed, the people become kindly disposed and there is much to encourage.

## ISLAND WORK OF THE WOMAN'S BOARD

### Stations and Workers in Porto Rico and Cuba

#### PORTO RICO

**Presbyterian Hospital, San Juan.**—E. Raymond Hildreth, M. D., Miss Jennie Ordway, Harold M. Craig, M. D., Miss M. Louise Beaty, Miss Ruth M. Eddy, Miss Lyllis Halsey, Miss Rosa Gonzales, Mrs. M. E. Craighead, Miss Anna Monfeldt.

**Aguadilla.**—Miss Edith A. Sloan, Miss Jean H. Alexander, Miss Grace McKinney, Miss Margarita Ponce de Leon, Miss Minnie Kopf, Miss Hazel Howland.

**Anasco.**—Miss Jeanne Sloan, Miss Margaret E. Baker, Mrs. Trinidad Boix.

**Mayaguez, Colegio Americano.**—Miss Margaret M. Weyer, (on leave of absence,) Miss Annie A. Rowe, Miss May E. Hagenbach, Miss Charlotte E. Brown, Miss America Archilla.

**Mayaguez, Marina School.**—Miss Clara E. Hazen. **Pueblo Nuevo** (a suburb of Aguadilla).—Miss Laura Jacob. **San German.**—Miss Eva Espada.

**San German, Polytechnic School.**—Miss Guillermina Nazario, Miss Colonia Pardo.

**San Juan.**—Miss Mamie H. Smith, Miss Maggibel Course, Miss Dolores Montoya, Miss Mercedes Rodriguez.

#### CUBA

**Guines** (pronounced Gwe'nes).—Miss Beulah L. Wilson, (on leave of absence,) Miss Helen M. King, Miss Victoria MacArthur, Miss Mercedes Castellanos.

**Nueva Paz** (pronounced Nwä'vä Pä).—Mr. Moses Gonzalez.

**Sancti Spiritus.**—Miss Mabel J. Rogers, Miss Ida Pyland, Miss Emelina Zayas, Mr. Manuel Janer.



# MEDICAL WORK IN PORTO RICO

By M. Louise Beaty

A CASUAL visitor, enjoying a few weeks in our beautiful climate away from the cold and snow of the North, would perhaps be led to inquire into the need for medical missions in this island where the Government is doing much to uplift the people and to improve sanitary conditions. Although one who had not looked into the question might think that there are other and more needy fields where money invested would bring greater returns, yet before deciding, let us look into the matter.

Almost every municipality of any size boasts a so-called hospital, and San Juan has a new and well equipped institution with a training school for nurses attached. However, even a casual visit to the so-called municipal hospitals would reveal the fact that with the exception of the hospital in San Juan, the nursing facilities are entirely inadequate.

The service of sanitation, recently organized, employs a health officer in every municipality of the island, who gives three mornings each week to a free dispensary for those suffering from tropical anemia, but only in a case of great emergency is aid furnished gratis to those suffering from other diseases. Each municipality makes its own arrangements for the care of its needy sick. They usually provide a physician and a certain appropriation for drugs which amounts in some cases to about twenty dollars per month—in larger towns, perhaps a little more than this. This appropriation is in no way sufficient for the demands made upon it, and the services of the doctor are thus in many cases of no value, for the people are too poor to have the prescriptions filled at the pharmacies. In our dispensary this difficulty is overcome by giving the medicines at a nominal fee which pays the actual cost. There is also an Anti-Tuberculosis League which, in connection with the Government, is striving to stamp out the White Plague—altogether too prevalent here—and which also supports a small sanatorium in San Juan for the treatment of incipient cases only, from this district.

This is a short outline of the most important work which the Government is doing. To prove that this service is entirely inadequate to the needs of the island, let me quote from the records of our own dispen-

sary at the Presbyterian Hospital, which draws principally from a small radius about San Juan, where perhaps the Government is doing the most for the people. In 1907 the total number of patients treated during the year was 6,687, while last year, 1911, it was 15,463.

The area of Porto Rico is about half that of New Jersey, while there are but three States in the Union whose average density of population to the square mile is greater. Compare the facts given above with what is being done in any one of our large cities, with splendidly equipped hospitals, free dispensaries and medical inspection in the public schools. Add to these visiting nurses, societies and other benevolent organizations which care for the sick poor and tide them over their times of need. You do not say even then that the Presbyterian Hospital in Philadelphia, a church institution, is not necessary because all these other agencies exist, so why assume that the Presbyterian Hospital in Porto Rico is not necessary, where there is so little being done and where the need is so much the greater, because of ignorance and long neglect? Our first point then must be that Porto Rico needs more dispensaries where the sick poor may receive medical care at a moderate price, and more hospitals where skilled medical care and good nursing are available for those in need of such services.

As already mentioned, the only other hospital in Porto Rico having a training school attached is the Municipal Hospital of San Juan. It is a self-evident fact that nurses for Porto Rico must in the main be trained Porto Rican women and not imported American nurses. The supply has never by any means equalled the demand, although more are being graduated each year. Positions as head nurses are open to those properly qualified, both in the Municipal Hospital and in our own.

A field entirely undeveloped is that of the visiting nurse. In character, it would be largely instructive, because education is going to be the greatest factor in preventive work. Many mothers come to our dispensary, bringing babies greatly in need of care, who through ignorance and fear are not willing to entrust them to us but who would be glad to welcome a nurse in their homes.

There is a wide field for giving instruction in the prevention of tuberculosis, anemia and other transmissible diseases, and this can best be given by friendly visiting in the homes of the people. Under the guidance of the wife of the missionary, one of the graduate nurses of the hospital and one or two others of the mission force, the King's Daughters Society, recently organized in our church in Santurce, has begun work of this character by friendly visiting among the sick and needy of the parish. This is but the beginning of a work which will in time help to improve not only physical but moral conditions in this locality

where the people are extremely poor and ignorant and where most unsanitary conditions exist.

Do you ask what are the missionary results from our hospital work? We reply that the story of the Gospel is pressed home to all patients who come within its doors; that they cannot but be in a more receptive mood because their bodily suffering has been alleviated and that many are led to confess Christ. The mere existence of this Institution is in itself a concrete example of the love of Christ for suffering humanity and cannot fail to be a great factor in drawing these people to Him.

## TWO PICTURES

By Annie A. Rowe

THE Mayaguez Colegio Americano, a training school for young women, has been developing along new lines since our last message went to the HOME MISSION MONTHLY. This year a boarding department has proved an important addition to the former work of the school.

That you may have a better conception of what this American boarding school means to Porto Rican girls, let me give you two pictures: first of the Porto Rican girl in her home, and then of the same girl in the mission school. Her home probably consists of about three or four small, scantily furnished rooms with little suggestion of cheer or comfort. It will be in a low house, the living room opening on the noisy, dusty street. Here in this room the girl must do her studying, where the entire family are gathered and where there is only a small oil lamp to furnish light. The poor light, the commotion around and the noise of the street make real study almost impossible. Then, too, she probably is not in excellent physical condition, which is so essential to study. Her food is unwholesome, poorly prepared and taken at no regular time, but whenever it happens to be most convenient; and she does not get the proper amount of sleep, for the Porto Rican retiring hour is about midnight for all the family. Many times we are kept awake after eleven o'clock by the noise of the children playing in the streets. Though most young people are now taught better rules of hygiene, the majority are obliged to follow the rules of their fathers, one of which is that night air is dangerous when one sleeps and should, therefore, be shut out. So the sleep that the girl does get is not healthful. In this home she is not taught the essentials of good housekeeping—how to clean, to cook, nor to manage and care for a house; for anything under the head of manual labor is considered beneath the dignity of a respectable woman, even though she be poor.

Quite different is the home life in our school. Every girl comes with the understanding that housework will be required of her; and when

the value of scientific home management is shown her, she readily falls in line and accepts willingly the duties assigned her. The girls see that Americans are very ready to do any necessary work and that fact seems to add dignity to their work. Here, too, the girl forms regular habits of living, has properly cooked and wholesome food served regularly, has eight hours sleep in large, well ventilated rooms, study hours and a well appointed study room, and of course a time for recreation. All these new habits of living have proved inducive to stronger health and to better class work.

This first year of the boarding department, eight students have been accommodated and others refused admittance because we have had no more available space. Six of these are supported by scholarships and the others are student teachers—teaching in the model school part of the day and studying the remainder of the time. It has, indeed, been interesting, as well as gratifying, to notice the development in these girls since they came to us, and we hope that in the near future these opportunities may be extended to a much greater number.

We are particularly interested in the boarding department, but only a small part of those reached by this school are in that department. Including the model school—of the regular eight grades—there are enrolled about one hundred and twenty-five pupils. In every grade the Bible is taught every day; in the higher grades in English; in the lower in Spanish.

Early in the year, it was thought one of the lower grades might possibly have their Bible lessons in English instead of Spanish, so I was sent to experiment. I told the children that I would tell them the story of a man who lived in Old Testament times and I wanted to see how many could give me his name when I had finished. So I related, as vividly as possible, the story of Joseph. When I came to the end of the narrative I looked around for hands, but only one ventured to go up, and at my nod a little voice volunteered the answer, "Hiawatha." The Bible is taught in Spanish now!



## ISLAND MESSAGES

### EUGENIA

In our school in San Juan is a girl of sixteen who has had only three years of English although she is well advanced in Spanish. I should like you to meet Eugenia. She would be happy to meet you but would probably only smile shyly and wish her English were more perfect that she might venture to say a word.

Eugenia is worth meeting, for the San Juan school would be a sad failure in many respects if it were not for her. She is school janitress, she is housemaid for the teachers, she is one of the most thorough students in the A class in school, she can prepare a very nice meal when occasion demands, and besides all this if the kindergarten teacher is sick she can step right in and keep those fifteen little tots happy and quiet and give them profitable employment with almost no supervision. English is a qualification which she lacks. Her knowledge of the Bible and her grasp of Biblical truths seem remarkable. Her teachers are hoping and praying that she may somehow be able to get a thorough normal training in order to bear her share of the burden of bringing Christ to her people. She is one of the many sweet, promising girls who have been reached by the Presbyterian Missions of Porto Rico, all of whom need special prayers and special help from their friends in the States.

MAMIE H. SMITH

### A POINT OF CONTACT Mayaguez, Porto Rico

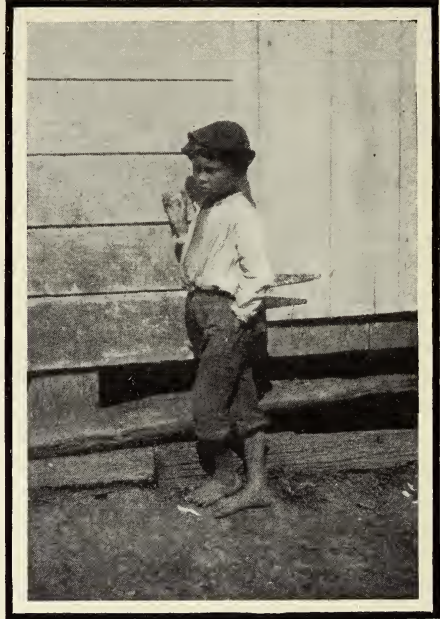
In La Marina, there are over 5,000 people. The majority are very poor and have been in their present condition so long that it is difficult to awaken hope for anything better. A tourist recently visiting us, after taking a walk through front and back streets, said, "There can be no doubt about the need of this mission being located here." The school furnishes a point of contact, a bond of sympathy with the homes, as all parents are interested in the progress of their children, whether they know how to bring it about or not.

A few days since, a mother brought her little girl to be enrolled. I showed her a Bible and told her that was the Book we valued most of all and would try to teach her child above all else. She said she had never seen one before but would come that night to hear the Word. She did, but seemed to feel strangely out of place listening to a service. We hope this feeling will soon be changed under the transforming influence of the Gospel.

A father who came to service was asked, the following day, how he liked the sermon. He answered that he had not gone to listen but to see how his little girl was behaving. He had seen her on the front seat, a model of good behavior. A little child may lead him as many others have been led to the Fountain of Life.

During the feast days, when gambling tables are allowed, a man wanted to put one in front of the mission and when told that he could not and the reason why, ended the conversation by applying for a place in the school for his little boy, and the child has been regularly every day since and he also attends the Sunday school.

The seed we are trying to sow falls on ground where there are many thorns to choke it, and yet when I hear the native teachers, in the daily classes, holding up such examples as Washington and Lincoln, whose lives we have been studying, also urging the pupils to do their marketing on Saturday instead of the Sabbath, as is their cus-



IN THE STREETS OF LA MARINA

tom, and in many other ways teaching the principles of Christian living—"line upon line; precept upon precept; here a little and there a little"—I know that you who pray and plan and support the work, and we who are privileged to come as ambassadors of the Cross, if we are both faithful, will some day rejoice together in seeing many transformed lives, for hath He not said, "Ask and I shall give the uttermost parts of the earth?"

CLARA E. HAZEN

### BIBLE STUDY—SANCTI SPIRITUS, CUBA

In our half hour Bible lesson every morning the boys and girls have been learning Bible verses, beginning with the letters of the alphabet. They learn, too, where each verse is found. Sometimes we have a match—all standing; each recites a verse in order. Often they have gone through the whole alphabet with no mistake. Sometimes two pupils will alternately repeat all the books of the Bible. They have learned how to "bound" every book, by telling whether it is found in the Old or New Testament, in what division it is, and what book is before and what after. They enjoy this immensely.

Cuba has a National Association of Sunday Schools, and a general secretary, Rev S. A. Neblett. The last Sunday in January was a special day set apart for the consideration of

the work of this organization. The Sancti Spiritus Sabbath school sent their offering of seven dollars, American currency, to help in the support of the secretary. In this school there is a normal class for training teachers, composed of twenty-two earnest young people, studying Margaret Slatery's "Talks with Teachers of the Sunday School," and Chas. Roads' "Problems and Methods of the Sunday School," and a manual of Bible study. This class meets every Saturday night.

MABEL J. ROGERS



OFFICERS AND TEACHERS IN THE SANCTI SPIRITUS SUNDAY SCHOOL

## HOW TO HAVE MORE INTELLIGENT PRAYER HOW TO HAVE MORE PRAYERFUL READING

By Annie O. Robinson

**H**AVE you ever heard of the old Persian fable of the birds that were so made that they could not fly alone? On the male bird was one wing and a hook, on the female bird one wing and a ring, so that when they were joined they could fly perfectly.

So it is with our HOME MISSION MONTHLY and our "Prayer Calendar": there is no magazine so good for information as our HOME MISSION MONTHLY, there is nothing so good to use in prayer as our "Prayer Calendar"—each has its own place—but when properly joined they make a strong pair and through them our prayers will fly heavenward, even to God's very throne!

Surely intelligent information must be the incense which the angel puts in his golden censer to offer "with the prayers of all the saints upon the golden altar before the throne," so that "they may ascend up before God out of the angel's hand."

But what is the best way to gain "this power with God"?

When your HOME MISSION MONTHLY comes read it from cover to cover—there may be something important which you should know at once. Then, when you have time, before the first of the month, take your HOME MISSION MONTHLY and your "Prayer Calendar" and go over them together. On the margin of your "Prayer Calendar" write the number of the page in the HOME MISSION MONTHLY which tells about the school given under that date; note if there is a picture; make a line under the name of the one who wrote the article. Compare the new list of teachers given in the magazine with the ones in the "Prayer Calendar"; add the new names, and make the necessary change where former names are omitted. If there are any schools given in the

magazine that are not given in the "Prayer Calendar," add them.

The comments under each date in the "Prayer Calendar" throw much light on the articles in the HOME MISSION MONTHLY. Thus are they joined each to the other—keep them together, keep them with your Bible for daily use.

For instance: How much better we pray for those Navajo Indians and those brave teachers after reading about the floods, fever and hurricane in Jewett, N. M., on the opening page of the February magazine. How much more earnest were our prayers for Miss McBeth as we looked into her strong face and the faces of those men and women she had brought into the Kingdom of God (page 88), and so we might go on through the whole magazine.

On page 101 of this same magazine comes the startling information that Dr. and Mrs. Campbell have come home from St. Lawrence Island and two women are manning that station alone! Turn to June 10, page 59 of the "Prayer Calendar," and place the names of Miss Anderson and Miss Ingwaldson—but ought we not to pray for these women every day?

By the time you have gone over your magazine in this way, you will find seventeen or eighteen marginal references in your "Prayer Calendar." Now as you come to each marked date turn to your HOME MISSION MONTHLY and read again about the school, teachers and people for whom you are to pray—so that you may ask God for just what they need.

If the secretary of literature so chooses, she can make her office the most important in the society. Why not let it be her duty at the first meeting of each month to call the attention of our busy women to all this information and to these changes?



## FROM THE SECRETARY'S DESK

Julia Fraser

### THIRTY-THIRD ANNUAL MEETING

THE sessions of the Thirty-Third Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in connection with the General Assembly at Louisville, Ky., May 16 to 22, 1912.

Thursday, May 16, at 2:30 p.m., Annual Meeting, called to order by the President, Mrs. Fred S. Bennett; Reports of Officers; Business.

Friday, May 17, at 10 a.m. and 2:30 p.m., Synodical Roll Call and Responses; Addresses of Missionaries.

Saturday, May 18, at 10 a.m., Election and Installation of Officers; Reports of Committees; Business; Introduction of Home Missionaries.

Sunday, May 19, at 4 p.m., Popular Meeting—in Assembly's Church; Warren Memorial; Missionaries' Hour.

Tuesday and Wednesday, Conferences and Executive Sessions.

These meetings will be held in the Fourth Ave. Presbyterian Church, with the exception of the Sunday afternoon service, which will be held in Assembly's Church.

The Watterson has been designated as the headquarters of the Woman's Board where, beginning Friday morning, the usual morning prayer meetings will be held each day.

All women are especially invited to attend the opening session of the General Assembly, Thursday at 11 a. m., when the retiring Moderator, Rev. John F. Carson, D.D., LL.D., will preach, and the Communion service, Thursday evening. Both of these meetings are of such a strong spiritual character that none can afford to miss them.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity of coming in close touch with the work on the field and with the representatives from the offices.

As usual, missionaries will be present from all fields, and visitors will be cordially welcomed.

Women from all parts of the country are invited to register and to meet personally the officers from headquarters. The meetings are largely of an inspirational character and all who can possibly attend are most cordially invited.

The same reduced rates granted Commissioners to General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.

The following is a list of the chairmen of local committees:

Hospitality—Mrs. Edward S. Porter, 321 Birchwood Ave., Louisville, Ky.  
Hotel—Miss Mary Lafon, 1337 Fourth Ave., Louisville.  
Registration—Miss Lucy Belknap, 831 Fourth Ave.  
Music—Mrs. Newton Crawford, 1221 Fourth Ave.  
Decorations—Mrs. James Ross Todd, Cherokee Park.  
Ushers—Miss Annie Satterwhite, 234 E. Gray St.  
Recreation—Mrs. John P. Starks, Bardstown Road.  
Chairman of Committee of Arrangements—Miss Mary Lafon, 1337 Fourth Ave., Louisville, Ky.

### THE MEMORIAL TO MRS. FINKS

The friends of Mrs. Finks will enjoy reading a few bits gleaned from letters which have been received relative to her Memorial at Mt. Pleasant, Utah.

Mrs. E. F. Pomeroy, Vice-President at large, writes: "From the first I believed the decision would be a Memorial at Mt. Pleasant. I knew of Mrs. Finks' early and lasting love for that special work. I shall press home as I may the prompt work, that all may be finished as you desire."

Mrs. J. F. Kendall, Vice-President at large, writes: "I was much interested in the message I received yesterday about the Memorial for Mrs. Finks. I think it a beautiful idea, and how fitting it is because of her own plea for the building. How little she thought it would be a memorial for herself! I feel like sending my own gift in this letter so that it could be perhaps the first, but I remember how insistent we have always been that all gifts should be sent through the regular channels and so will live up to my own precepts. May the amount soon be raised. As I think of the great loss the Board has sustained in her death, this text comes often to mind: 'The Lord hath been mindful of us, He will bless us.' He whose care and leading have been so wonderful through all our history is the One who is 'the same yesterday, to-day and forever.'"

Mrs. ———, of Pennsylvania, writes: "Your leaflet was received. I think it is a fine idea to erect these buildings, and our little society will send ten dollars toward this object."

From California: "You have no time for letters that contain nothing substantial in response to the circular relative to Mrs. Finks' Memorial, just received and which deeply appeals to my heart. I have tried to see if it were not possible, in some way, to devote one dollar to this sacred cause, but none appears; the very essentials of ordinary comfort in decent apparel are now denied me and were it not that I know 'In some way or other the Lord will provide' the future would be dark. So I can add only a contribution of prayer that the hearts of those with filled purses may be moved to supply my small 'widow's mite.'"

Dr. Wishard sends this ringing message: "The letter and leaflet in reference to Wasatch Academy are both received. Thank you very much for the same. This is a fine opportunity to accomplish an important work and give to the future a fitting memorial of the blessed woman of whom it can be written—'She hath done what she could.' I trust the friends of Utah will do for the Academy everything for its largest usefulness. I gave the best years of my life for the work in Utah. And now we would like to add something to the completion of that Memorial to Mrs. Finks, a most fitting recognition of her great work. Blessings on all the toilers for Utah's redemption."

## PROGRAM FOR JUNE

## TOPIC—ALASKA

**Song.**

**Roll Call**—Responses; facts concerning Alaska.

**Scripture**—Acts 10: 9-16; 34-35.

**Prayer**—For willingness to work for the sake of Him who said, "All ye are brethren."

**Song.**

**Business.**

**Four short papers or talks:**

Natural Resources of Alaska.

The Status of the Native—Life, Customs, Conditions To-day.

Prospective Citizenship.

Service of Sheldon Jackson to Alaska.

**Map Talk**, not only showing centre of Presbyterian activity, but emphasizing remoteness of more isolated stations. Pass for inspection, and afterwards place in your missionary library an Eskimo Primer, the introduction to which will furnish material for remarks.

**Our Educational Plan**—

(a) The Fruit of Years; a review of former educational and evangelistic work.

(b) Our Training School To-day; its industrial and educational privileges and religious training.

(Select news items from current HOME MISSION MONTHLY.)

**Prayer** for our representatives in Alaska.

**Song.**

(Be sure to launch at this meeting at least one Alaskan "Mary Hill Missionary Box" for circulation during the summer. For information address the Literature Department).

ANNA LOUISE MINICH

**An Important Office.**—Did you ever hear of a secretary of literature who was not a subscriber to the magazine for which she was soliciting subscriptions? It seems incredible and yet we are told that there is more than one such case. How can one who does not realize the value of the magazine as one of her own possessions prove its importance to any one else? It is scarcely surprising that there is not a thriving subscription list in a society thus officered. A correspondent writes of one such secretary: "This is her third year and there are a few more subscriptions than at first, but others could claim the credit. Our women seem to think any one can be secretary of literature. Personally I feel it is one of the most important offices in a society and I long intensely to see every woman a subscriber to at least one of our magazines; they are so full of information given in such an interesting manner. If a personal canvass of our membership could be made, just as one would solicit subscribers for a secular magazine, I am confident our subscription list would be quadrupled at least."

**Is there another?** The Woman's Home Missionary Society of the First Presbyterian Church of Batavia, N. Y., will celebrate the seventy-fifth anniversary of the organization of the society, May 7, and they desire to ascertain whether they are the pioneer society or if other organizations have been in continuous existence for

seventy-five years or more. Will any such societies kindly communicate promptly with Mrs. F. H. Dunham, 21 Summit St., Batavia, N. Y.?

## SUMMER CONFERENCES

Mary A. Gildersleeve

TO those who have had the pleasure and inspiration of a visit to one of these Summer Conferences, it is only necessary to mention the arrangements made by the Council of Women for Home Missions for the summer of 1912.

The inspiration of Northfield, in the beautiful Berkshire Hills, where every moment of the day breathes out the spirit of the Master in loving service; the inspiration of Winona, where for many years such messages of help and uplift have been heard; the inspiration of the mountains of Colorado at Boulder; the inspiration of a week at Mt. Hermon, where the beauties of Nature in that western land make one draw more closely to the Creator of all things; these are inspirations which are lasting and one always has a desire to return after having enjoyed them once.

To those who have not yet had an opportunity to gain a clearer vision of the Master on one of these transfiguration mounts, there is just one word—Go. Plan to attend this summer the conference which is in the most convenient locality and you will return to your tasks, wherever they may be, with renewed energy, with a new vision of life and service, with a greater desire to be used by the Master in His work than you have ever had before.

The chief aim of these conferences is to develop leaders who will gain a clearer conception of our own land and so intelligently help others to advance the work of winning America for Christ.

The newest and best plans for work among young people and children's societies are discussed. The best methods used in missionary work are presented by specialists. Mission study classes on "Mormonism, the Islam of America," by Rev. Bruce Kinney, will be conducted by recognized leaders for mission study. Field work will be presented by missionaries and officers of boards in charge of the various fields.

"Only the vision of a great Christ can make great Christians," so the crowning feature of all these conferences is the helpful, spiritual uplift. These conference days are times when we draw ourselves apart and study with the Master Teacher. The same Christ who said, "Come unto Me," also said, "Go ye."

Societies would make a good investment in sending wide-awake delegates who will take home fresh inspiration for another year of work. If one society cannot bear the expense alone, let two or three group themselves together and send delegates. The Conference needs you. You need the Conference. Your society needs the Conference.

For additional information and programs apply to this office. The dates for these summer conferences are as follows:

Northfield, Mass., July 19th-26th.  
Winona, Ind., June 25th-July 2nd.  
Merriam Park, Minn., June 12th-18th.  
Boulder, Colo., July 6th-11th.  
Mt. Hermon, Calif., July 19th-28th.



### Christmas Cheer for Our Schools, 1912.

Again we are glad to report our readiness to correspond with societies, bands and other young people's societies desirous of lending a helping hand in the sending of Christmas cheer—gifts, treats of candy, etc., to our schools. We find it even more necessary to emphasize our request that societies make an early start, as last year a few boxes were delayed, not reaching the schools until February or March. Our file is now ready and we are anxious to hear from auxiliaries wishing to help, and are looking forward to promptness from all. Delayed gifts mean great disappointment to both pupils and teachers, as

well as increased work for the latter. All boxes of Christmas gifts should be shipped *not later* than the first of November, to insure their safe arrival on the field in time for the holidays. This means prompt action on the part of societies. Teachers should have time to arrange the gifts, and if received only a day or two before the holidays, they must use for the necessary preparations, the time when they should be resting. We desire as many pledges of gifts for the schools as possible before the summer vacation, and therefore look forward to communications from such as are anxious to render this help. Address Mrs. Emily Baker, 156 Fifth Ave., New York City.

## YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

THE topic of the month is dear to the hearts of many young people's organizations, for have we not woven our own lives into the work in Cuba and Porto Rico through our gifts and prayers? Hear the Juniors as they say: "There are children running about the homes and streets of San Juan whose lives have been saved in our children's department of the Hospital through the ministrations of our doctor and our nurses. These sick children and some of the older patients have been made comfortable because of the garments, bedding, etc., we have made for them. The books, toys, pictures, scrap-books, etc., sent by us, have carried cheer into many lives and homes. Some of us support a bed for one month, and three or four children are thus cared for. Surely it is *our* work."

Or, listen to the older societies as they speak of their shares in the salaries of the doctor, nurses and superintendent of this Presbyterian Hospital: is not this "ours" to the C. E. Society at the Menaul School, where these Mexican boys have invested \$30 in this Hospital work? And it is "our work" to a group of foreign children in a New York Sunday school who have for two summers collected \$10 for this specific purpose. The first year they brought it into our treasury just as the children had given it—in pennies.

Other young people will tell you of their teachers at San Juan, Aguadilla and Mayaguez, or of their shares in the general support of the Mayaguez station with its preaching, medical work and training classes for young men and young women. Then go over to Cuba and hear of the interest shared by many young people's societies in the work of the schools, the teachers' salaries and the salary of the pastor at Sancti Spiritus.

Our young people have experienced real joy in contributing toward all this work. The missionary letters keep them in intimate touch with the stations and the study of "Advance in the Antilles" and "Star 40?" has given them a larger vision of the opportunities for service in these Islands.

This number of the HOME MISSION MONTHLY is therefore of special interest to young people's societies and to many Sunday schools. The annual report of this Department shows that over 9,000 of the Hospital letters were distributed among Junior societies last year. And—speaking of that report—Watch for it. Read it.

You should find many interesting bits of information for yourself and your young people's society, and for your Sunday school workers.

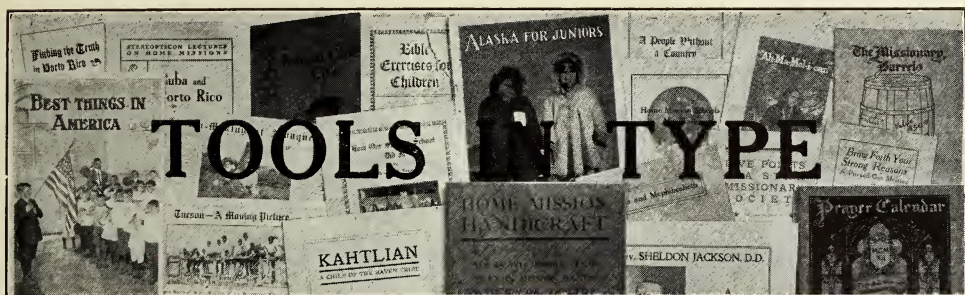
### A FEW NOTES HERE AND THERE

The pastor at San Juan, P. R., Mr. Odell, tells in his letter to young people of the giving of some of the native women:

"Each one of our churches in the San Juan district will send a contribution to the two mission boards. The gifts are small, but they are sent with fervent prayer, that the message which has changed the world for these Christians by bringing Christ to them may also be carried to others. Just yesterday one of our native Bible readers came to me with \$1.50 for missions, money she had received while visiting among the women of the Santurce Church. Most of these women wash for a living, and out of a mere pittance pay an exorbitant rent, pay higher prices for provisions than you do in New York, and contribute regularly to the support of Church and Sunday school. How they manage it, I do not know, but I do know they come to her with offerings of one, five and ten cents for the cause of Christ because they are beginning to realize what it is you and others, through love for Christ, have been doing for them. It may be twenty-five years before they are self-supporting, but we thank God that they are doing what they can, that out of their poverty they are bringing that which in God's sight becomes great, not because they give so much but because they have so little left."

How many years since work under the Woman's Board was begun in Asheville, N. C.? Not very many, but we hear of the "Praise Service" of the missionary societies of the Church, eight of them, each with a report, and a total thank-offering of \$114.75. Of course this included the women's society, but the members are probably the teaching force in the mission schools, and those of the other organizations are the boys at the Farm School and the girls in the Asheville schools.

The "Laura Sunderland" (Concord, N. C.) girls have again requested to contribute to the Famine Fund for China the amount saved by going without their Sunday suppers for nearly three months. This young people's society provides a half scholarship for Sitka.



By S. Catherine Rue

**D**URING the month of May the activities of our literature department are divided between the study of "Cuba and Porto Rico," preparations for June meetings where "Alaska" will be the field considered, and the annual meeting of our Woman's Board of Home Missions which convenes on the sixteenth in the Fourth Avenue Presbyterian Church, Louisville, Ky. Ample supplies of printed aids are available to make these topics sparkle with interest and we hope for large demands.

For one week, from May sixteenth to twenty-third, we transfer our headquarters to Louisville, where we shall be prepared to meet and greet all patrons and friends of the department and to talk of mutual interests in the work of disseminating Home Mission information. May we have the pleasure of seeing you there?

Do you lack an impressive story to make your program on "Cuba and Porto Rico" complete? You will find one entitled "Porto Rican Shoes," in chapter five of "Desert, Mountain and Island," sold at fifteen cents, or in "Finding the Truth," a leaflet at two cents.

An entertaining and informing volume to add to your Home Mission library is "An American Bride in Porto Rico," by Marion Blythe, sold at one dollar. It is made up of the personal letters of a missionary's wife to her mother-in-law.

In the last pages of "Alaska for Juniors," by Katherine R. Crowell, sold at twenty-five cents, are excellent search questions in connection with the programs on the chapters. These can be written on slips of paper and distributed before meetings of bands and junior societies so that members may hunt for and memorize answers to be given when the leader calls for them.

Colored postcards showing twenty-four interesting Alaskan subjects are available at twenty-five cents per dozen, postpaid.

"Alaska, the Land of the Totem," (35c. paper, 50c. cloth,) is a topical compilation of the best facts gleaned by Mrs. D. E. Waid from recent works on Alaska. Original ideas will be found in the program outlines that precede each of its six chapters.

A map in a missionary meeting aids greatly in prompting the faculty of locating missions. We have an excellent paper map of Alaska which

will give missions in that country a definite place in the minds of those who study it. Its size is 33 x 44 inches and its price 25c. Do not attempt to carry out a program on this field without it.

Have you seen the "Eskimo Primer," prepared by the consecrated missionary doctor at St. Lawrence Island? You will not be able to read it, but you will enjoy seeing it and knowing that the natives in that faraway island have this one little book, unpretentious though it is, in their own language. You may have a copy for 25c. to show the members of your society.

The leaflet, "A Memorial to Mrs. Delos Edwin Finks," is being called for in encouraging numbers. Not only is this a project for a memorial to a great life work, but you cannot fail to desire to give money and prayers for the education and protection of the Utah young people who are inveigled into lives of immorality. Distribute this leaflet and let its appeal be known as far as your influence extends.

#### Most Recent Leaflets on Alaska

- "A People Without a Country," 3c.
- "First Missionary in Alaska," 3c.
- "A Progressive Missionary—Sheldon Jackson," 3c.
- "Haines Hospital, Alaska," 5c.

Though the devotional period in missionary meetings is necessarily brief, the many demands for helps in its conduct cause us to hope that an increasing number of leaders are giving careful preparation to this part of their programs. Our catalogue shows a list of Responsive Bible Readings (8c. per doz., 40c. per 100) on sixteen topics. By using these, all present at a meeting may join in the Scripture reading and thus become accustomed to hearing their own voices in public. For the leader's exclusive use we have "Thoughts for the Devotional Hour" (10c. per copy), which includes brief inspirational comments on twelve good topics for twelve meetings. A pastor who is using these for his mid-week prayer meetings for three months considers them among the best helps our Board has issued lately.

An increasing number of organizations use the leaflet, "What and When," for a yearly calendar. It outlines definitely the work of a Woman's Home Missionary Society for the entire year and can be had without other charge than postage.



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	Home Mission	Freed- men		Home Mission	Freed- men		Home Mission	Freed- men
<b>Alabama</b>			<b>Kansas</b>			<b>Champlain</b>	\$379.60	\$74.00
Birmingham.....	\$81.65		Emporia.....	\$205.75	\$55.25	Chemung.....	301.31	46.00
Florida.....	41.00		Highland.....	464.80	74.00	Columbia.....	491.00	173.75
Huntsville.....	40.00		Larned.....	253.25	78.79	Genesee.....	489.33	161.16
<b>Arkansas</b>			Neosho.....	387.95	127.90	Geneva.....	374.75	174.00
Arkansas.....	60.71		Osborne.....	138.80	62.50	Hudson.....	402.25	120.00
Fort Smith.....	126.60		Solomon.....	438.00	81.50	Long Island.....	614.25	242.41
Little Rock.....	23.00		Topeka.....	832.50	120.00	Lyons.....	383.82	16.25
<b>Atlantic</b>			Wichita.....	524.76	95.00	Nassau.....	474.00	212.00
Fairfield.....	16.50	\$31.90	<b>Kentucky</b>			New York.....	2,295.53	371.00
Hodge.....	1.50		Ebenezer.....	346.75	18.40	Niagara.....	318.00	145.00
Knox.....	2.00	3.00	Logan.....	98.79	2.00	North River.....	490.54	123.00
McClelland.....	1.00	2.00	Louisville.....	343.45	60.00	Otsego.....	281.00	30.00
<b>Baltimore</b>			Princeton.....	86.00		Rochester.....	1,508.04	790.66
Baltimore.....	1,011.00	193.00	Transylvania.....	287.30		St. Lawrence.....	538.00	209.75
New Castle.....	1,292.35	63.00	<b>Michigan</b>			Steuben.....	646.72	96.00
Washington City.....	1,936.79	63.50	Detroit.....	1,632.78	857.28	Syracuse.....	901.77	180.00
<b>California</b>			Flint.....	222.70	44.50	Troy.....	1,000.50	574.00
Benicia.....	227.55	34.50	Grand Rapids.....	381.21	175.62	Utica.....	1,113.50	230.75
Los Angeles.....	3,354.06	997.43	Kalamazoo.....	179.25	79.00	Westchester.....	1,710.05	555.76
Nevada.....	23.00		Lake Superior.....	448.00	72.00	<b>North Dakota</b>		
Oakland.....	887.48	18.00	Lansing.....	220.50	110.35	Bismarck.....	33.00	
Riverside.....	338.85	34.70	Monroe.....	120.10	59.56	Fargo.....	167.00	37.08
Sacramento.....	220.75	42.00	Petoskey.....	115.00	44.00	Minnewaukon.....	33.23	5.00
San Francisco.....	558.60	74.75	Saginaw.....	273.18	274.60	Mouse River.....	38.81	
San Joaquin.....	654.00	56.50	<b>Minnesota</b>			Oakes.....	87.00	11.00
San Jose.....	331.70	43.25	Adams.....	181.35	30.00	Pembina.....	271.60	59.50
Santa Barbara.....	224.10	27.25	Duluth.....	459.46	180.66	<b>Ohio</b>		
<b>Canadian</b>			Mankato.....	466.42	61.93	Athens.....	205.10	159.40
White River.....	2.50		Minneapolis.....	1,664.03	81.45	Bellefontaine.....	400.02	157.50
<b>Catawba</b>			Red River.....	25.00	6.60	Chillicothe.....	1,686.55	145.03
Cape Fear.....	3.00		St. Cloud.....	132.00	25.87	Cincinnati.....	1,982.98	298.59
Catawba.....	13.50	36.50	St. Paul.....	948.90	216.46	Cleveland.....	1,354.75	297.30
Sou. Virginia.....	33.00	50.00	Winona.....	238.50	57.40	Columbus.....	531.74	181.51
Yadkin.....	5.00	9.00	<b>Mississippi</b>			Dayton.....	31.82	9.00
<b>Colorado</b>			Bell.....	11.60		Huron.....	234.35	101.09
Boulder.....	473.62	116.63	New Hope.....	22.35		Lima.....	709.75	237.50
Cheyenne.....	100.00	22.00	Oxford.....	48.90		Mahoning.....	837.43	462.20
Denver.....	818.54	96.00	<b>Missouri</b>			Marion.....	653.07	152.25
Gunnison.....	118.00	19.00	Carthage.....	394.82	93.70	Maumee.....	462.39	130.97
Pueblo.....	423.15	107.60	Iron Mountain.....	39.45	21.00	Portsmouth.....	504.66	107.50
Sheridan.....	60.00		Kansas City.....	694.97	86.72	St. Clairsville.....	870.47	98.90
<b>East Tennessee</b>			Kirkville.....	150.05	18.25	Steubenville.....	941.89	454.27
Rogersville.....	9.00	33.00	McGehee.....	270.91	47.55	Wooster.....	810.35	165.19
<b>Idaho</b>			Ozark.....	293.50	63.41	Zanesville.....	608.15	166.89
Boise.....	154.40	55.55	St. Joseph.....	401.82	54.75	<b>Oklahoma</b>		
Kendall.....	8.00	3.00	St. Louis.....	1,939.85	356.00	Ardmore.....	93.27	5.00
Twin Falls.....	12.00	5.00	Salt River.....	142.00	6.00	Cimarron.....	51.55	62.00
<b>Illinois</b>			Sedalia.....	275.00	17.00	El Reno.....	71.00	7.00
Alton.....	554.31	46.25	<b>Montana</b>			Hobart.....	45.69	5.65
Bloomington.....	1,351.25	197.83	Butte.....	191.20	72.50	McAlester.....	42.08	
Cairo.....	207.00	18.00	Great Falls.....	79.50	26.00	Muskogee.....	103.00	21.00
Chicago.....	2,466.84	897.14	Helena.....	110.70	27.90	Oklahoma.....	316.92	48.00
Ewing.....	197.26	34.00	Kalispell.....	105.45	11.60	Tulsa.....	108.50	10.00
Freeport.....	295.48	389.60	Yellowstone.....	50.85		<b>Oregon</b>		
Mattoon.....	759.15	173.35	<b>Nebraska</b>			Grande Ronde.....	86.75	21.25
Ottawa.....	383.00	117.00	Box Butte.....	32.00	19.90	Pendleton.....	13.30	4.40
Peoria.....	816.00	33.00	Hastings.....	115.19	55.38	Portland.....	511.10	270.79
Rock River.....	619.00	107.00	Kearney.....	144.00	71.00	Sou. Oregon.....	74.00	33.20
Rushville.....	567.47	142.80	Nebraska City.....	597.68	273.28	Willamette.....	258.40	79.01
Springfield.....	930.29	194.60	Niobrara.....	35.35	34.00	<b>Pennsylvania</b>		
<b>Indiana</b>			Omaha.....	839.85	353.00	Beaver.....	298.40	290.00
Crawfordsville.....	543.60	277.29	<b>New Jersey</b>			Blairsville.....	1,047.46	466.28
Ft. Wayne.....	576.19	265.91	Elizabeth.....	3,904.78	578.06	Butler.....	692.03	451.15
Indiana.....	376.90	105.95	Jersey City.....	888.80	164.50	Carlisle.....	1,035.70	242.21
Indianapolis.....	1,387.44	322.00	Monmouth.....	1,219.01	87.25	Chester.....	2,446.79	484.83
Logansport.....	457.32	159.27	Morris & Orange	3,214.12	153.00	Clarion.....	1,004.59	283.34
Muncie.....	377.64	90.44	Newark.....	2,237.10	62.00	Erie.....	1,968.45	558.20
New Albany.....	216.11	108.80	New Brunswick.....	610.35	88.75	Huntingdon.....	1,995.73	321.00
Whitewater.....	252.11	106.58	Newton.....	667.04	208.05	Kittanning.....	256.79	97.33
<b>Iowa</b>			West Jersey.....	916.08	190.85	Lackawanna.....	1,178.20	108.48
Cedar Rapids.....	751.60	239.50	<b>New Mexico</b>			Lehigh.....	986.71	225.46
Corning.....	400.88	86.60	Pecos Valley.....	41.65		Northumberland.....	1,350.25	339.50
Council Bluffs.....	212.30	122.56	Phoenix.....	109.70		Philadelphia.....	3,548.19	512.89
Des Moines.....	351.80	163.70	Rio Grande.....	33.00		Phila., North.....	3,075.64	469.75
Dubuque.....	245.30	133.00	Santa Fe.....	45.00		Pittsburgh.....	4,931.53	2,314.49
Fort Dodge.....	173.00	109.00	Sou. Arizona.....	30.47		Redstone.....	759.69	344.00
Iowa.....	448.11	64.75	<b>New York</b>			Shenango.....	712.84	291.65
Iowa City.....	384.65	49.25	Albany.....	1,373.27	229.85	Washington.....	1,191.15	432.16
Waterloo.....	267.86	192.79	Binghamton.....	882.30	90.00	Wellsboro.....	162.00	14.00
			Boston.....	407.00	156.00	Westminster.....	970.04	184.70
			Brooklyn.....	2,778.55	851.27	<b>South Dakota</b>		
			Buffalo.....	2,266.43	752.05	Aberdeen.....	56.70	
			Cayuga.....	771.92	266.95	Central Dakota.....	129.00	
						Sioux Falls.....	1.00	

(Continued in June Magazine)

# HOME MISSION MONTHLY

VOL. XXVI

JUNE, 1912

No. 8

## Mary E. James

By Mrs. Calvin B. Walker

HER coronation took place on Palm Sunday. Parting the veil, we almost hear the heavenly hosannas and the joyous welcome, "Blessed is she who cometh in the name of the Lord, for she too hath prepared the way for the triumphal entrance of her Master into her own city and country." Listen more closely—and the echo of our own chorus of her associates answers the refrain, "Crown her with the crown of rejoicing for she hath been a winner of souls."

The earthly scene was also one of rejoicing, even though expressed through blinding tears. "Touch hands, touch hands," we thought she said, "with those that stay—strong hands to weak—old hands to young"—and in trembling voices we repeat an old English tribute: "The unwearied helper of her people, uniting many hearts in different parts of her land and leading all to things above."

### Many-Sided Character

To analyze an effectual life is always difficult. To analyze the many-sided life of one who lived intensely on every side is still more difficult. Mrs. James' bright, cheery, strong character, as most strong characters, was made up of opposites—positive, resolute, sometimes stern, sometimes severe, balanced with almost infinite tenderness, gentleness, sympathy, compassion and love. The combination defies analysis and we can only glance at circumstances that may have led to their development.

The intellectual side of Mrs. James' character had admirable early training, and her educational advantages, which were greater than many, gave impetus to her natural inclination for investigation and study. Psychology, botany, Greek and Latin held their fascination for her and she was deeply interested in the progress of science. An ardent lover of nature, the note of a bird, a tiny wild flower, a passing cloud, a pebble on the beach would arrest immediate attention, and call forth interesting bits of information from her fund of general knowledge. Her artistic ability was more than ordinary, and

her skill with pencil and brush served for many a moment's entertainment, while in quiet hours she occasionally wrote devotional poetry, and complied with requests for articles on her many interests for papers and magazines.

The social side of Mrs. James' life was so manifest and she was so well fitted to grace any home or occasion, that the secondary place she gave to society must have cost her no little renunciation. Here again we find the combination of opposites—merry, humorous, vivacious—thoughtful, dignified, grave, a charming conversationalist who lifted every one into regions of lofty thought. The range of her information was as wide as subjects. With one, politics would be the absorbing topic; with another, the strides of electricity or medical advance; a college curriculum; child life; animal life—for she loved every created thing; or even a pretty gown or face. She enjoyed exceedingly people of culture and refinement, but often repeated Abraham Lincoln's inference that God must love common people, because He had made so many of them. She also loved common people and common things. A warm, hearty greeting to a wealthy friend, an equally warm and hearty greeting to a bread winner, and to all a demonstrative love seldom seen after school days. "I unexpectedly met Mrs. James coming out of the American Church in Paris," said a Pennsylvania co-worker, "and she just enveloped me in her arms." How many will understand that embrace! It meant gladness, sincerity and individual interest, one of her greatest charms. Mrs. James could go anywhere acceptably, into palatial homes or unpretentious abodes. Like Henry Drummond, it gave her pleasure to come across the unconventional, to talk to shy people, and she took as much trouble with each one as though she were a large meeting. At a social gathering, she was seldom found apart with a congenial companion, but was a delightful guest in that she distributed herself to all. She was approachable; she was unaffected; she was genuine, and in her companionship with others even fragmentary talks were inter-



esting and nutritive, giving this side of her character a magnetic personality.

As to her religious side, Mrs. James came into the world with a deeply religious nature. Human, often indicating the necessity of overcoming, her association with others was less discouraging as to attainment than a more saintly person's would have been. Her Puritan training resulted in no sombre character, for a sunnier Christian never lived; one in which the joy in her face was a potent factor for good. None of the doubts and uncertainties of the twentieth century disturbed her. Obedience and disobedience were as real to her as when uttered from Gerizim and Ebal. Her faith in prayer was unbounded, and a stranger would have imagined that her petitions had seldom failed of favorable answers. In her impassioned way she would say, let us *kneel* down for this request it is so very important. And then, she would pour out her heart so fervently that only divine wisdom could have refused. Her rare combination of gentleness and power seemed almost the result of her life-long study of Biblical characters. She possessed a fearlessness and courage for the denunciation of evil wherever she found it, even in high places, that reminded one of Elijah; a love of country and sweet persuasiveness that reminded one of Isaiah; and with all, she was a veritable Deborah in leadership, with a womanliness and modesty and graciousness not always found in those called to public service.

### Special Calling

What Mrs. James was to the Woman's Board of Home Missions will be increasingly valued through the perspective of future years. *She was a choice gift of God to the Home Land*, and she recognized her commission as truly from her Heavenly Father as though He had handed it to her, marked with her own name and the inscription, "Thou art come to the kingdom for such a time as this." On her initiative day as the President of the Woman's Board, she read the first chapter of Joshua with so much deliberation, emphasis and feeling, that those present believed that then and there she was baptized with the strength and courage that never failed her throughout her career.

In 1881, she began her activities by speaking for the Woman's Board of Home Missions and in 1885 she was regularly elected its President. At that time, her husband

was a member of Congress and her temporary home was in Washington, D. C. Twice a month, she journeyed back and forth from Washington to New York City, and as soon as she was again permanently located in Brooklyn, every week she spent the entire day Tuesday, usually Friday, and frequently other days, by special call, at the Board's headquarters. Intense heat, or cold, or storm did not prevent her from appearing promptly at the hour of meeting. She was consulted by all the committees; she was conversant with the work in the office; with the progress on the field; with the status of every presbyterial and synodical society. She had the fidelity of an officer and the enthusiasm of a missionary. Thought, time and strength were given to this service without limitation. Her mind was full of projects, thinking, planning, devising. She took her share of visiting presbyterial and synodical meetings and never missed an annual meeting except when abroad for her Sabbatical rest. The impress of her character in the homes in which she was entertained, as she journeyed hither and thither in the interests of Home Missions, is one of the delightful results of her life. It was as though one of the twelve had entered and a time when the Saviour himself drew near, for the hastening of His kingdom was her life, and in the varied experiences of mission work she was exultant in the successes, or in the struggles and discouragements as one whom his mother comforteth. She received no remuneration in any direction for her arduous work. On the contrary, her methodical plan of giving would be difficult to have adopted. It was sharing with the Master, and really giving until she felt it. After her regular gifts, was her thank-offering, good measure, pressed down.

She took her place at the helm when it was pioneer work, with societies few in number and interest small in mission school work—that part of Home Missions designated by the General Assembly to the Woman's Board. In early days, the members of the Board living in and near New York City held their meetings in a dingy upper room and gathered round a table often with only half a dozen present. Now the Board in New York City numbers seventy-five members. The receipts of the Treasury the first year of Mrs. James' presidency were \$128,000. This last year, over half a million dollars were received from 4,600 local societies.

Mrs. James remained President of the Woman's Board through the periods of construction, progress and comparative perfection. There are still a few left to tell the story of these various stages, and the first few years bring the tenderest memories, when they wrought and bore together. They also delight to dwell upon the stage of progress, when her courage made toil easy and charmed away difficulties. Finally, the stage of comparative perfection, when the song was continually in her mouth, "Let us praise the Lord for his goodness and his wonderful works to the children of men."

There were a few Scripture texts upon which Mrs. James rested for support and which she often repeated during these years:

"Cast thy bread upon the waters; for thou shalt find it after many days."

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"In the multitude of counsellors there is safety."

"Righteousness exalteth a nation; but sin is a reproach to any people."

Shall we not make of them a little bouquet of forget-me-nots?

Another record of a quarter of a century of service—another summary—"I have fought a good fight."

Oh, the plodding hours! the monotonous round of duties! the bewilderments; the perplexities; the selflessness; the prostrating weariness of mind and body—over against these, ring out loud and long, so that college girls and Westminster Guilds may hear, twenty-five years of joyous Christian service—more than once on the mountain top with the Master and dear friends—and at last on Pisgah, and given a sight of the promised land—her land, redeemed and purified.

### Extended Influence

Mrs. James recognized the service on the Woman's Board of Home Missions as her special calling, but so desirous was she for the advancement of every movement for the betterment of mankind, particularly for all that indirectly touched her great work, that she was frequently induced to give a helping hand to other organizations. "It must be right," she would say, "for it was not my seeking, and I must do with my might what my hands find to do."

When she left for her trip around the world, she was either president or honorary

president of five organizations. The Woman's National Sabbath Alliance, with its aim to arouse the women of America to a realization of the existing perils which threaten the Christian Sabbath, was very near her heart, and for seventeen years her name stood first on its list of officers.

She organized the Interdenominational Council of Women for Christian and Patriotic Service. By reason of the mission schools of the Woman's Board in Utah, she had made a thorough study of the Mormon question, and religious patriot that she was, through and through, we can better understand her indomitable courage and unrelenting efforts to remove this "moral miasma" from American life. For nearly ten years, during winter months, her efforts were indefatigable with congressmen and statesmen, and two summers she took no vacation but, by personal influence and innumerable letters, endeavored to arouse Christian people of every denomination to active measures against this deep-rooted evil.

It did not lessen the attractiveness of a cause that it was unpopular, and she took much satisfaction in aiding weak organizations that were just starting and uncertain of success. Her optimism in whatever she undertook radiated hope and confidence to others. Local interests were not abandoned for national ones, and more than one society will regret that it is not here listed as her work, for each felt that it was her peculiar charge. One of the first Mothers' meetings for the improvement of child life was held on Saturday mornings in her drawing room in Washington. The Brooklyn Presbyterial Society has expressed its sincere appreciation of her services both as president and vice-president. She was also president of the Brooklyn City Missions for many years; a manager in an orphan asylum; an industrial school; the Woman's Union Missionary Society, for work in foreign lands, of which Mrs. Doremus, of beloved memory, was the first president. Those who knew Mrs. James best, found it difficult to decide in which field she was the more interested, Home or Foreign. At least, it was an ideal mingling of interests. Her activities were necessarily with the Home Board, while her husband, Mr. Darwin R. James, was a valued member of the Foreign Board, thus keeping both in close touch with the two fields.

Perhaps it was the realization of how much of her life was a daily giving out, that



made her avail herself of every opportunity to receive from others. She was most conscientious and faithful in attendance on her own church services, the prayer meeting, and the Bible school. During her life in Washington, away from home, which is frequently an excuse for religious irregularities, and where as a congressman's wife social duties were almost imperative, she was invariably in her seat at half-past nine on Sabbath morning as a pupil in a Bible class.

*A great heart, going out to all the world; a living fire, that lighted many a torch by which other fires were kindled.*

### Personal Friendships

Extended influence can never be satisfactorily stated, so much is unseen and unknown. But many, very many, would desire to come still closer and speak of the individual uplift Mrs. James has been to them. Since her home going, a friend who chooses her words carefully and in no fulsome praise, said that she considered it one of the greatest privileges of her life to have been associated with Mrs. James in Christian work. This statement is so general and has such a practical side, that one longs to penetrate into the reason why. Did Mrs. James think as another, who said, "It is people who count; you want to put yourself into people; they touch other people; these, others still, and so you go on working forever"? *Was it in this way she was going on working forever?* Her opportunities were many as she journeyed from the Atlantic to the Pacific coasts, and she made the most of them. "Mrs. James brought me into this work," is heard over and over again, accompanied with the word of attachment always felt to her who brings out the best there is in one. She was a woman with a discerning eye and had the power of detecting latent talent, and by word, example and encouragement, of developing dormant faculties. Winsome in manner, strong in conviction, she had a gift for inspiring others in a belief in her cause. If half the world is arrogant and thinks of itself more highly than it ought to think, the other half needs bringing out and giving confidence in itself. Emerson says, "Our chief want in life is somebody who shall make us do what we can." This Mrs. James had the power of doing, and few could be long in her presence without feeling a quickening power and an ennobling influence. It is said there are two kinds of people with whom it may be well to be inti-

mate if we can and only two; those whom we can inspire and those who can inspire us. If the numbers could be known, we believe they would reveal that Mrs. James had inspired as many to truer, deeper living in the length and breadth of our country, as any woman in the Presbyterian Church.

Harking back, those who had known her through long years and watched her growth of character and achievement, said of her, as was said of Dr. Davidson, "She was aye gude grain—but she's hed a touch of the harvest sun and she's been ripening." As the years accumulated, they brought to her an intense tenderness to all classes and conditions of men; to disappointed people; to lonely, tired, burdened, perplexed people which cemented an indissoluble friendship.

"The gift of making friends is one of God's best gifts."

### The Afterglow

We sometimes think we must go to other generations and even to other centuries to find lives vitally effective by voice and example. Few records will show a more restricted life, untiring service or sublime spirituality than that of Mary E. James. "There is one result which such persons accomplish by their dying that they are not so easily able to effect by their living. While they are still with us, the things they do and the things they speak, are those of which we think the most—when they are gone, that of which we think most is the thing which they are—so that, so far as relating to the real contents of their personality, we really come nearer to them in their absence than in their presence."

Sitting in the afterglow, in the reflected radiance of her triumphant life, we recall the now accepted ideas of that which is termed death. "All life is one. All service one, whether it be here or there. Death is only a little door from one room to another." More than this, she was very sure that God permitted our ministering spirits to be those we love and miscall the departed. If this be true, what conferences they still hold in the other room! The officers, Mrs. James, Mrs. Haines, Mrs. Pierson, Mrs. Finks—the Board, faithful co-workers from many States in the Union—God grant that, in such degree as His laws permit, they may be sent as ministering angels to guide us in our share of the stupendous work of our land for Christ.



Yours faithfully  
Mary E. James



# The Woman With a Vision

By M. Katharine Bennett

THESE few lines must most inadequately express all that Mrs. James meant to me personally through many years of association, and all that she represented to me of inspiration, of courage, of zealous devotion.

The one great fact in the life of Mrs. James was that she was a woman with a vision—that beyond the compelling details of full and busy days she saw the whole broad field of human progress and uplift, saw the glorious accomplishment of a redeemed world toward which all effort surged. Filled with the tender radiance of this sight she had the constant inspiration, the impetus that comes only to those rare spirits who see the end from the beginning, who can see the great, grand whole of which their service is a necessary part.

Dr. Holmes might have had our beloved leader in mind when he wrote: "I sometimes think it is the only absolute line of division between men—that which separates the men who hug the actual from those who stretch their arms to embrace the possible." Those of us who served with Mrs. James often felt this line of demarcation: her free spirit, untrammelled by fear or by doubt, soared into realms where we could not follow her—even when, stirred by her enthusiasm and by her courage, we made a feint at rising to her altitude and were impelled to the undertaking of vast enterprises, we dimly knew that we were not standing strong and free as was she but were held by our belief in our leader.

This power of inspiring faith in others came primarily because Mrs. James never led a "forlorn hope," the possibility of defeat never entered into her planning. Obeying a divine vision, accepting a divine commission, she threw herself into her work with that courage born in a few great souls, but that is never in its fullness achieved. Often, in response to a doubting query, "If that fails, what shall we do?" I have heard Mrs. James answer, with that proud uplift of the head that we all so loved, "But we shall not fail," and our "forlorn hope" became her assured victory.

Among leaders there are those who deliberately secure place because of the desire to lead, who object to following; and there

are those who unconsciously become leaders, in office or out of office, because they are always in advance, because they mark out new paths. Such find no leaders, their strong, forceful personalities, their clear mental positions, their unwavering faith, their undaunted courage, their prophetic projection into the future—all mark them as of those born into the world with messages and initiation, to stir the clodden instincts of those bound by the actual. Of such was Mrs. James, strong of heart, clear of brain, unafraid, obedient to the vision—our leader because it was hers to mark the new ways, and ours the joy and delight to follow her. What she was to the Woman's Board of Home Missions for a quarter of a century only those closely associated with her day by day could know. Her marvelous grasp of details, her retentive memory, her sympathetic heart, her large outlook, her dependence upon prayer—each gave her a new grasp upon the problems presented, and made her the power she was.

Gladstone was wont "to say of himself that the only quality in which, so far as he knew, he was distinguished from his fellow men was his faculty of concentration. Whatever were the matter in hand, he so concentrated himself on it, that nothing else seemed to exist for him." Those who were much with Mrs. James were constantly reminded of this quality in her. Added to her keen intellectual power, her ability for accurate knowledge on many diverse lines of thought, making it possible for her to meet specialists of varied branches in a common interest and with a like knowledge of the subject, there was this power of diverting herself from the ordinary affairs about her, of being undisturbed by conversation, by the noise and bustle of travel, by the things which fritter the time and strength of most. It was always to be noticed how this power freed Mrs. James from the wear and tear of daily life and left her free for larger things. She accepted the food, the seat, the means of transportation, all the small details of life, with a casual interest, according them a place as insignificant necessities not to be regarded, rather than as ends in themselves. This power left her free for thought, for the con-

centration of her mind on the worth while things.

But, unless wedded to her unusual mental strength, this power would have lost half of its value. One could not be with her long without wondering at the lack of need of mental relaxation, the power of continuous and severe mental effort. As her physical relaxation was strenuous, long walks, laborious mountain climbing, so her mind turned from one difficult problem to another, apparently unconscious of weariness.

A sweet imperiousness was but the natural accompaniment of one who saw so clearly a vision, who placed for others the same standards as she accepted for herself, whose "*invincible insistence*" was but the outward manifestation of an inward belief in the right of the cause advocated, whose splendid fearlessness carried her on through and over obstacles, never around them if that meant delay, or signs of weakness.

Yet one would not know our friend and leader did not one take cognizance that, added to the world-embracing interest in the uplift of man and of every effort put forth for this, there were the artistic and womanly sides of Mrs. James. A deep appreciation of all that was best in literature and art, a home-making instinct only set aside to heed the call to other needs, a faithful and tender love of the home ones and of friends, a deep affection and fondness for children—all

these rounded out the character of her, the "Woman, nobly planned."

Crowning all the life was the Christian spirit whose thought daily and hourly turned to the Throne, whose constant dependence on prayer and supplication brought the spirit of the Master into all of her work. I well remember many years ago going with Mrs. James to call upon Mrs. Bailey, late Synodical President of Pennsylvania, one much in prayer and meditation. Mrs. Bailey was at the time a guest in the town where Mrs. James and I were staying and the call was a social one. In a few moments the talk was of Keswick and the wondrous manifestations of the power of the Holy Spirit during the meetings there. All else forgotten, those two sainted women withdrew their thoughts from their surroundings and in prayer and supplication gave thanks for the mercies of the past and besought help for the future. Truly it was a Mount of Transfiguration that none could forget.

Our friend, our leader, has been called to the reward of her labors: our love can best show itself in our daily efforts to carry on, however unequal we may be to the responsibility, that great work that she so loved and that she bequeathed to us. Her spirit is ever with us, animating our thoughts, urging us on to greater effort—let us thank God for her great leadership and prove ourselves worthy of having had it.



THE MARY E. JAMES SCHOOL FOR MEXICAN BOYS, SANTA FE, NEW MEXICO

The name was given and the building erected and equipped by the women of our Home Mission organizations, in loving recognition of Mrs. Darwin R. James' long years of faithful and generous service as President of the Woman's Board of Home Missions.

As it was desired that the testimonial be a surprise to Mrs. James, the funds were raised principally through synodical societies, public notice not being given. The school was completed in January, 1908. In 1910 a tablet was put in place and the building dedicated.

Splendid results have already been accomplished through the Mary E. James School. May it ever be held sacred to her whose name it bears and be the means of saving many of New Mexico's young men for Christ.



## Extracts from Addresses at the Memorial Service

Held April 16, 1912, in the Assembly Room, 156 Fifth Avenue,  
New York City, in Honor of Mrs. Darwin R. James, who was  
Called to Higher Service, March 31, 1912

### Opening Remarks By the Presiding Officer

Rev. D. Stuart Dodge, D. D., President of the Board of Home Missions

THERE are landscapes that we delight to look upon. There are pictures that have strength in them and beautify our lives. There are faces that will stay forever in our memories—faces that we remember as glowing with the very radiance of the world beyond.

We come here to-day to recall the face and the life of one who came in and out of this room and the rooms connected with these Boards, a face of such graciousness, and a life of such earnestness, of such wisdom, of such zeal, that it was an inspiration to us all. It is a rare thing for an organization to have such a head. It is a blessed memory, and it is something that we do well to recall. If for a little time—a little moment—the

earthly consciousness was partially veiled, do you and I doubt that the Lord, who knew what it was to be comforted by angels, sent His blessed messengers whenever it was needful to speak a word of peace and blessing to that dear heart? And when the glory of the new world burst upon her, her exclamation must have been, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

And so we are come to speak of her to-day—to think of that which she left—a blessed work which we are all praying may be enlarged and increased in all its usefulness for years to come; this memory that we cherish will be one of the factors that will help in carrying on the work.

### Suggestive Memories

From the Address by Rev. Charles L. Thompson, D. D., LL. D.,  
Secretary of the Board of Home Missions

ABOUT three and a half years ago we were in this place with Mrs. James and Mr. James side by side on this platform; now they have both gone, and we are here to record our grateful appreciation of the splendid leadership God vouchsafed to this great cause in the person of Mrs. Darwin R. James. What marvelous growth she witnessed in that quarter of a century, and how large a part of it she was! The great Mississippi River draws its volume and its power from thousands of streamlets in the central basin of our country; and thousands of women's local organizations have made the greatness of this cause in which we rejoice. But organization without leadership will not avail, and it was given to our friend to be a leader in a most conspicuous and glorious way.

I have been trying to think what it was

that made Mrs. James the woman she was. A queen in her beautiful home—it is not for us to touch that curtain, except to refute the platitude so often spoken that a woman cannot be a great home keeper and a great leader in wider affairs; she was, by common consent, both.

As I try to recall the characteristics by which this face will stand out in our memory as long as memory holds her place, I think the first thing that comes to you and me is her unquenchable buoyancy of spirit. Nothing could chill, nothing could dampen it; it made her adaptable to every place and condition of life. She could be younger than the youngest in any company she adorned with her presence.

I am thinking now of one summer a dozen years ago when her family and mine had the privilege of being close together in cottages

on the beautiful Shawangunk Mountains, and of the fellowship we had there. I am thinking of one day when she gathered the children in and around her cottage for a children's party, and how we were all children together. She was the youngest of every group she came into. Her resiliency of spirit came into everything she attempted.

The second characteristic I would name was her unquenchable faith in God Almighty; her faith in His Kingdom; her faith in the valiant years of service for Him; her faith in His presence with His people, wherever they toiled. She believed in the salvation of this country, and she believed in the power of God to bring it about. As James Russell Lowell said of Columbus, sailing toward shores he had never seen, "One man's faith against the whole world's unbelief," so she could keep her faith with God and with her own soul in the conviction that His Kingdom would triumph. And it was that which gave her such splendid leadership. She could stand alone. You remember what Paul wrote to Timothy. He said, "I was not alone." He had God for company; and in that company all great souls can stand. When things were dark and trying, her faith steadied her and made her the great leader that she was.

I am thinking of the time of a school committee meeting in this room. We were talking about Utah and we were in doubt. There was a call for advance work and we hesitated. One of us said, after Mrs. James had pleaded for the advance, "Ah! Mrs. James, that is very good, but where is the money going to come from?" I can see her now. She sprang to her feet, she took a Napoleonic attitude, and said, "I will guarantee it." That was the end of it. Nothing more could be said after that.

I am thinking of three—you are thinking of three: Mrs. James, Mrs. Finks and Mrs. Bailey, all three so recently called home. I think they are walking the fields of light this morning. I can almost imagine what theme engages them: doubtless their inspirations are being kindled by their wider vision of the Kingdom of God. I can almost hear their discourse. They are talking of the people they loved and for whom they toiled—on the mountains, and on the islands, and in the deserts, and up in the fastnesses of the North—still carrying on their hearts the burdens you are carrying as they dropped from their hands.

St. Paul said at one time that he had a longing to depart; and that word depart there means "to set sail"; it means to pull up anchor. He had a longing to pull up anchor and set sail. Our friend has set sail, has gone out on a voyage. It is said that in the last days the only signal the spirit of Mrs. James could send out was a smile. That was a thing that would not fade—that smile lingered. I was thinking of the Mona Lisa—that great picture that disappeared so mysteriously from the Louvre in Paris—remembered for only one thing, a smile, which artists can neither interpret nor explain. And who shall explain the beauty, the glory, the prophecy of that smile of Mrs. James that lingered to the end? Was she not saying to us in that unconscious way, "All's well. I cannot talk about it. I do not know it very well. But I know all's well. 'Good-by, proud world, I am going home.' All's well." I will think that was her last signal to this dark world; she flung out that smile. And perhaps by and by, my friends, we shall know her by that. When the curtain lifts we shall see one radiant smile, and we shall say, "That is the soul of Mrs. Darwin R. James."

## The Woman's National Sabbath Alliance

From the Address by Mrs. Don O. Shelton, President

WHEN the Secretary of the American Sabbath Union was moved by God to pray for an organization of women who should strive for the preservation of the sanctity of our Lord's Day, he was directed to Mrs. James as the one woman divinely prepared to lead so high an endeavor. She was truly prayed into the presidency of the Woman's National

Sabbath Alliance. Because she accepted this plan of God for her, we feel that His sanction rested on the organization from its very inception. Much labor, costly sacrifice and precious energy in prayer, how much none of us may know, she ungrudgingly expended for the life of this organization!

In February, 1895, she wrote, "I am so



jubilant over the new organization that I really think my health improves under it, for I had become somewhat of a pessimist, and feared we should lose our old-time Sabbath altogether." She was then seeking through a large correspondence the support of prominent women for our organization. Our members will recall her visit to Washington shortly after this, resulting in the organization of an auxiliary there, and the abandonment of plans for a large dinner party to be given on the Sabbath. Her steadfast aim was to exalt righteousness. Her purpose to do this through a sanctified Sabbath was continually shown by her persistent encouragement of all who would write or speak a clear message for our organization. She intensely desired to publish strong literature on Sabbath questions; unstintedly and convincingly she used her own pen and voice to proclaim the holiness of the Lord's Day. When obliged to be absent, her zeal was unabated; from summer resorts came letters exulting in plans for lifting the standard of Sabbath observances. During long sojourns abroad she studied conditions and made opportunity to consult with prominent persons regarding the recognition of the Lord's Day.

One passage of Scripture which I ever associate with her because of her frequent and confident use of it is, "When the adversary shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

She carried the Woman's National Sabbath Alliance triumphantly and with remarkable success through its early years. Our hearts were bound to hers with a deep, fervent loyalty, and the conviction of all was well expressed by one member who said, "Mrs. James, I could go anywhere with you as a leader."

"Lead on, dear heart! From loftier  
heights of power,  
Still lead us on;  
We will not falter in the crucial hour,  
Though thou art gone;  
God's will is ours, though seen through  
blinding tears,  
His Father heart is greater than our  
fears.

"Lead ever on! Great souls can never  
die,  
The sun may set,  
But in the orbs that stud the midnight  
sky  
We see it yet.  
And so thy spirit, beckoning from afar,  
Breaks through the clouds, a radiant,  
guardian star."

## Interdenominational Council of Women for Christian and Patriotic Service

From the Address by Miss C. E. Mason, President

THE first time I saw Mrs. James was when she came to my own home to address a party of young people, and after that meeting she went with me to my own room and we talked about the election of Brigham H. Roberts. She felt so keenly the national disgrace, and that very night we talked over the need of organization to fight that evil; she seemed to feel that possibly the time was not yet ripe and yet that something ought to be done to crystallize the national indignation, and so I became interested and we talked until midnight over ways and means. A dear friend of hers lived near and the next morning she drove to that home to talk over her plan; next came a call for us to meet. A few women, about eight, came, and from that time the movement has spread until every part of this country has responded to that call under her marvelous leadership. Once, telling how different friends were discouraging the anti-Mormon work and begging her to lay it down, she said, with that flash of the eye

which you know expressed faith and will, "I would rather die than give up the struggle against that evil." I want to say that I do not understand how people can doubt the immortality of the soul when they read history in the past and when they watch in the living presence the immortality of a personality like Mrs. James'. Every week, almost, we receive letters in our work from this or that center in other cities, which we know are simply a reflection of the spirit of Mrs. James' work. We know she planted the seed and we are reaping the harvest. In this day when all the world is listening for the wireless messages, can we not see how certain souls are like the wireless apparatus—the link of the world's thought, the power to receive the pulse of the world and give it out again to listening multitudes? People with personalities like Mrs. James' are like the wireless; they receive the pulsing thought which God's spirit sets in men and they translate it to the listening multitudes. The work, the faith, the energy and optim-

ism, which she put in the work of the Interdenominational Council of Women, shall not die. Out in Utah, where polygamy is the worst evil, some day the people will stand freed from the stigma under which

they live, and in that day among those forces which will be recognized as having wiped out that stain from the national life, will be the life, the purpose and spirit of her whom we commemorate to-day.

## The Interdenominational Day of Prayer

S. Catherine Rue

THE Day of Prayer for Home Missions originated in Mrs. James' mind and heart. Her firm belief in prayer and her realization of the fact that we could not expect our work for missions to succeed without fervent intercession, led her to suggest that one day be set apart annually for earnest prayer in all of our societies. The plan was accepted at the decennial annual meeting when our Board passed a resolution to set apart the last Thursday of February

to be observed as a Day of Humiliation and Prayer, and to hold a special service in all of our women's Home Mission societies for the confession of individual and national sins and for a blessing on the Home Mission work.

Since 1888, all societies auxiliary to our Board have been requested to observe the day. In 1896 sister denominations were included, and since that time its observance has been interdenominational.

## A Labor That Was Not in Vain

From the Address by Miss V. May White

DURING the years when Mrs. James was laid aside from active participation in the work she loved so dearly, some one spoke of her as waiting in the vestibule of Heaven and that thought has always been in my mind during these years; now that the door has been opened and she has passed within, it is as though she had but gone into another room. We still feel her influence and can almost hear her voice speaking in hope and courage her ever ringing watchword, "Advance, Advance, Advance."

Mrs. James had a wide vision which not only planned large things for the present but looked far into the future and realized through faith the fulfilment of many a scheme that seemed well-nigh hopeless in its beginnings. We are apt to consider that a mind with a broad outlook does not grasp details, but no station under the care of the Woman's Board and rarely the name of one of its many teachers, was mentioned but she could recall the history of each in smallest detail. Who of us that met with her week after week does not remember the little black bag, bursting with letters from teachers on the field who had poured out their sorrows, longings or hopes, sure of her quick and generous sympathy—and busy as her days were not one of them failed to receive in response her personal word of cheer. She gave her undivided attention to the things of the moment and no matter how trivial

the circumstance, if it troubled a worker or made life difficult, she had a word of encouragement or sympathy, or made one ashamed by stern criticism—for she did not hesitate to rebuke unsparingly if it were necessary.

In personal letters sent me from which to cull, one speaks of the faithfulness of her friendship and the depth of her affection, and I find expressions too tender for repetition; these letters are full of subjects for prayer, and display in a marked degree her dependence on prayer in her everyday life and her complete resting upon the promises. Here is the desire of her life expressed: "God has been wondrously good to me. Oh, that I could glorify Him!"

No review of such a life can do even faint justice to its high resolves and achievements. When the suggestion was made to her that her untiring labors and courageous leadership would merit a final reward, she quickly replied, "I am not looking for rewards, I shall be satisfied when I awake in His likeness." So we think of her now in the radiant presence of the Lord, whom she loved and served so devotedly, beholding Him face to face.

In her address at the Twenty-fifth Anniversary of the Woman's Board, Mrs. James, alluding to the vision of the future, said: "Opportunities unequaled are before us. There was never a time or country in which a Christian woman could make more of her life than to-day in America. Can we read



history intelligently and not see the impulse of a mighty power shaping the career of nations, raising them up or permitting them to decay, as they advance or retard the Kingdom of Christ? In this light, the brief history of our own nation is profoundly suggestive; no other nation has had a past so significant, or has a future with such overwhelming possibilities."

Then, after calling upon the women of the church to recognize their responsibility and privilege in having a part in shaping the future of our country and advancing the Kingdom, she concludes: "Let us take courage. 'God's ear is not heavy that He cannot hear.' His wonderful answers to prayer during the past twenty-five years are assur-

ance that He will not turn us away when we plead with Him for help to-day. Pray unceasingly, and with unfaltering faith and earnest resolve; begin another twenty-five years of service with hopeful, thankful hearts."

And so, women of the Home Board, her last message to us is to pray in faith, to resolve in hope, basing our confidence on the answered prayers of the past. How like it is to an echo of the Apostle Paul's farewells: "Finally, my brethren, be strong in the Lord and in the power of His might." "Continue steadfastly in prayer, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

### Resolutions Adopted by the Woman's Board of Home Missions, April 9, 1912

**RESOLVED:** That we, the Woman's Board of Home Missions, ever hold in grateful, loving remembrance the life and service of Mrs. Darwin R. James, who, for twenty-three years, served as President of this organization.

Her strong personality, intensely spiritual nature, and comprehensive grasp of the work for which she stood, accompanied by firm convictions and undaunted courage, made her a leader at once efficient and inspiring.

We thank God for her unwavering faith in His promises in the face of every discouragement and criticism; for her great mother-heart which went out to every human being, and for her winning personality which touched and moulded all who came under her influence.

To the family of our honored President we extend our heartfelt sympathy, in the same spirit in which the members of the family sympathize with each other, for we are sharers in their sorrow; at the same time

we claim the privilege of rejoicing together with them as sharers in a blessed heritage, for we, who labored and wrought with our loved leader, feel the impress of her prayerful life, her unbounded zeal, her unflagging interest and her Christian patriotism in working for the establishment of Christ's Kingdom in our beloved land. The spirit which animated her in all her work, whether in the home or in the broader national organization, still *abides*, and to all who were associated with this consecrated life in a work for the Master—it is indeed a heritage—rich and blessed.

Blessed be God our Father who in His grace raised up such a servant as our beloved and honored President, whom He has taken to Himself for Higher Service, while her works live and stimulate us to follow her example.

MRS. S. B. BROWNELL, *Chairman*.  
MRS. J. M. HAM,  
MRS. W. A. M. GRIER,  
MRS. W. E. HONEYMAN,  
MRS. C. B. WALKER,  
MRS. J. F. PINGRY.

### An Anniversary Hymn

By Mrs. Darwin R. James

NOT ours to choose the path  
That through these years has run,  
We have but wrought in following Thee  
The work by Thee begun.

We have but wrought with Thee,  
As Thou hast given us grace  
To bring into Thy wondrous light  
Those who shall see Thy face.

Thy face, O vision blest!  
O hope beyond compare!

If after years of patient toil  
We may that glory share.

But not alone, O Lord!  
Redeemed, but not alone,  
Throughout our land with wondrous power,  
Make Thy salvation known.

And ever to Thy name,  
Most blessed Trinity  
Ceaseless our songs of praise shall rise  
Throughout eternity.

# TOPIC FOR THE MONTH: ALASKA



AT THE HEAD OF THE SALMON RIVER, NEAR KLUKWAN, ALASKA

## CITIZENSHIP FOR NATIVE ALASKANS

By Hon. John G. Brady, Ex-Governor of Alaska

**A** MAN without a country is pitiable. If, however, he be in such a plight by reason of his own choice, or by reason of crimes against his fellows, he may excite our feelings of commiseration but not our sympathy.

We have under the jurisdiction of the Government of the United States a body of 35,000 native Alaskans who, so far as their legal status and rights are concerned, are practically without a country. The area wherein they dwell was apportioned by Providence to their ancestors who possessed it for unknown generations, ordering their daily lives by their own tribal customs and laws.

Owing to the wonderful spirit of exploration which engaged many of the leading minds of strong European nations in the eighteenth century, they and their country were discovered. These discoverers possessed great ships and instruments which sent balls of iron and lead that killed and destroyed. Beside them, canoes and bows and arrows were powerless. Might made right. The treatment of these natives by the early Russian hunters makes a sad narrative for the readers of this generation. In time, better men succeeded these ruffians

until finally the Russian American Fur Company was organized on a very broad charter which contained clauses directing their conduct toward the natives. Outside of the Aleutian tribe this company and its employees interfered very little; the natives were left to govern themselves according to their own customs.

This was the condition of affairs when, in 1867, our Government made a bargain to purchase this great area and its inhabitants from Russia. In these transactions there was no thought of obtaining the consent of the tribes. The contest was a haggling one over the price in gold—\$7,200,000. The clause in the contract which bears on the inhabitants is as follows: "The uncivilized tribes will be subject to such laws and regulations as the United States may, from time to time, adopt in regard to the aboriginal tribes of that country." It is now forty-five years since this agreement was sent to the Senate and acted upon favorably by that body.

What has Congress and the Executive done from time to time? Comparatively little. The record is so faulty that our President in his judicial temper is constrained to call it shameful. Alaska may be



called the Land of the Long Wait. Concern over matters of tariffs, trusts, etc., have shoved Alaska aside "from time to time." The first generation of natives passed with scarcely any attention to their wants and rights. Their children are now asking for reasonable and fair consideration at the hands of Congress. They have been self-supporting. Under the changed conditions those who seek substance from the sea now find themselves handicapped in competing with the whites who use power boats, bomb lances, quick firing arms in the chase of whales, walrus, sea lions, seals and porpoises. Dried salmon has been their bread but now by the multiplication of great canning establishments and the ingenious methods of capturing and curing the fish they behold this most stable source of food threatened and their willing and efficient labor less and less in demand.

If a company of natives should conclude to establish a cannery of their own, or a saw-mill, they could not obtain title for their land nor licenses to command and pilot their own vessels, not for lack of proper qualifications, but only because they are not citizens of the United States. They are bound by contracts and are amenable to the authorities to sit on the courts; yet they are not allowed to sit upon juries when their personal and civil rights are in question. The executive department of the Government does not exempt them from the operation of its rules and regulations. Those who conduct small stores must pay a license; if they cut cord wood the forest agent collects twenty-five cents for each cord; and if a native desires to bring in a raft of saw-logs he must first make an agreement with the agent and pay one dollar per thousand stumpage in advance. If he discovers minerals, after the manner of the whites, he knows that he cannot lay claim and appropriate according to United States laws because he cannot swear that he is a citizen or has declared his intention to become one.

He sees all this and endures it, notwithstanding he knows full well that the whole country belonged to his ancestors and by right of inheritance should come to him and his children. But he is making no such demand. All he is asking is citizenship, that he may enjoy its privileges as well as perform its duties. He is self-supporting and desires to remain so.

The Alaskan Innuut or Eskimo is the equal if not the superior of any native stock

on the Continent. We have little to fear that he will abuse his privileges. Behold how he takes to the propagation of the reindeer! He responds to the faith of Sheldon Jackson, Commissioners Eaton and Harris, Senator Teller and other Congressmen who were willing to back up that enterprise. Now we hear that the exportation of reindeer meat from Alaska to the United States bids fair to be a large business in the near future and we need not be surprised to hear of the "Eskimo Trust."

Tsimshians, Hydahs, and Thlinkits on the Southeast Coast have long responded to the efforts of missions. They have learned the English language; they are skillful as traders, and many have become coopers, blacksmiths, boat builders, house carpenters, steam engineers, planers, drillers in mines and experts around salmon canneries.

Every school for natives has its American flag waving over it. They know quite well what it stands for; and every head of a family displays his banner on all festive and patriotic occasions. Nowhere are Decoration Day and the Fourth of July kept with more solemnity and enthusiasm than by the natives in Southeast Alaska. They have a number of brass bands and hire instructors. Our patriotic airs can be heard echoing from the mountains near Ketchikan, Wrangell and Sitka just as stirringly as on Pennsylvania Avenue.

Alaskans were probably the first people to be called Americans. It was the name given them by all the early explorers. From every point of view they are a desirable element of the population of Alaska, and it is not good policy to refuse longer to give them the rights and privileges of citizenship.

## WHY LONGER DELAY CITIZENSHIP?

By George J. Beck

THE time has come in the life of the Alaskan native when his religious, social and political position must be looked at squarely, stripped of all sentiment, sect or racial considerations, and dealt with from a sane, practical and impartial basis. The people are in need—great need—of something (they, themselves, are not quite sure what it is) that will place them on their feet and enable them to take care of themselves. Let us look at the situation as it is to-day.

The natives of Alaska are independent in the extreme. They are ambitious. They have always been self-supporting. They are considerate of those weaker than themselves. The position of their women is assured; women of no other so-called primitive race are treated with the same consideration as the women of Alaska. They are striving for an education and, when obtained, use it to the best of their ability. A large majority of the younger generation read and write the English language. Their heathen feasts, potlaches and other ceremonies are things of the past and are only seen or heard of when some old chief, who still has some little influence with the clan, gives a dinner to the "four hundred" of his people, or when some benighted white man hires a few worthless ones to give a dance for show purposes. They are an honest people, very few are ever punished for stealing. They have never been a warlike people and the country is always at peace. They make their living in precisely the same way as the white men. There is no compulsory education law but nearly all the children attend public school. The majority of them attend church service every Sunday.

When we sum up the situation we find they are as well qualified to discharge the duties of citizenship as hundreds of thou-

sands of men who are now citizens of the United States. What then is the reason they are not admitted at once? The question has often been asked but never answered. One of Alaska's editors, not long ago, used his paper to ask: "What will become of all the special privileges the native now enjoys, if he be granted full citizenship, and will he not be forced to shoulder the responsibilities with the rest of our citizens?" This question would lead the uninitiated to believe the native belonged to a special class, fed and cared for by the Government and not held responsible for any law he might break; while, as a matter of fact, the native enjoys no special privileges and asks none, he pays taxes at the citizens' rate, and when he breaks the law he is punished by the same law as the white man. He must stand quietly by and obey all the laws made by the white man in regard to the game in the hills, the fish in the sea and the timber on the mountains, and his special privilege is to pick up the crumbs—if there are any left—when the white man has gotten away with the loaf. There is sufficient room for many millions of citizens in Alaska, and there is no reason—look at it from any standpoint one may—why the original Alaskan should be crowded out.

## THE SHELDON JACKSON SCHOOL AT SITKA

By E. G. Bridgham, Superintendent

IT is hardly fitting for one who has been in Alaska barely six months to discuss at length the political and moral status of the Alaskan native. My predecessors, and others who have been here many years, have ably described him, his totem poles, his mode of living, his abilities, and his needs. Therefore I will tell of the Sheldon Jackson School as I found it, and what we are endeavoring to do for the boys and girls who have come here.

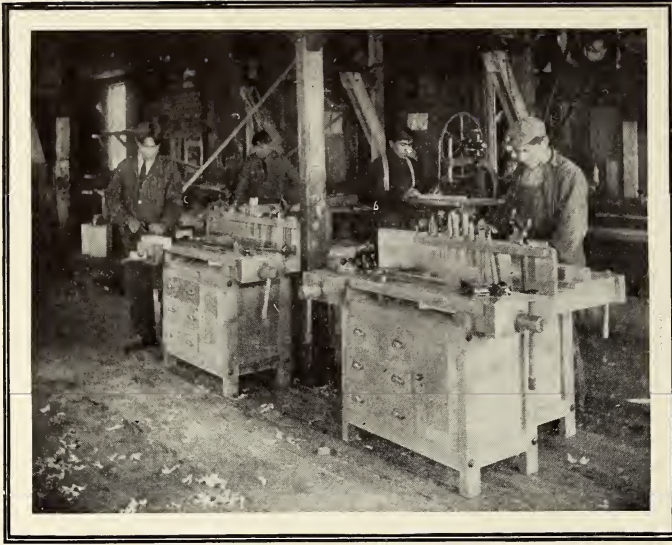
When we reached Sitka last October, we found the new buildings completed and occupied by the teachers and some sixty pupils. We found the grounds covered with old lumber and debris to a depth of six feet in some places, the carpenter and machine shops full of crates of unpacked machinery and tools, the domestic science and domestic art departments in the same condition, and everybody working with might and main to

get things straightened out. The school apparatus was arranged first, then began work on the grounds, and we have just finished clearing them. There is still grading to be done.

New pupils kept coming for several weeks after our arrival. Every boat brought from one to sixteen pupils. When the number reached one hundred and twenty, we were forced to telegraph the Board for another teacher and for two more workers; also to advertise that the Sheldon Jackson School was full. Our total registration is one hundred and thirty. Every village of any size in Southeastern Alaska is represented.

Our pupils need so much that it is hard to tell what is most needed. Our plan is to give them the same training that a first-class school in the United States would give, but under Christian influences. All pupils attend





A CORNER IN THE CARPENTER SHOP

school a part of each day, except Saturday and Sunday. In addition, each boy must work four hours every day, except Sunday, in the boiler room, the machine shop, the blacksmith shop, or the carpenter shop. All girls take a course in domestic science and a course in domestic art. This is a very important feature of our work. No one can estimate the good that will be done by the lessons in cooking. Sick natives often die from want of proper food. They do not feel like eating, and no effort is made to induce them to eat. Even the well ones go without eating for a whole day at a time. They happen to be busy about something and simply will not stop to eat. This is a very bad practice for a well and rugged race, and especially bad for these people so infected with tuberculosis. Instruction in home nursing, preparing food for the sick, and

the importance of regular meals is a prominent feature of the work in the domestic science department. The chief thing taught, and that upon which most emphasis is placed, is home making. The homes of the natives are often cheerless and dirty. Not much can be done directly with the fathers and mothers to improve this condition, but much can be done through the girls. They have a desire to improve their home surroundings and only need to be taught how to do it. The equipment of these departments is equal to that of the best high schools in the States.

As for the boys, at first we shall try to teach them the fundamental principles of the trades mentioned. Later, we shall turn out trained mechanics, if they stay with us long enough. The boys take naturally to boat building and all wish to know how to run a gasoline engine and to repair it when it is out of order.

Officers from the revenue cutters and from



THE MACHINE SHOP AT THE SITKA SCHOOL

the winter boats have been our only white visitors, but many natives have called to see the children. One and all express sur-

prise and satisfaction at the fine, new buildings and the excellent and complete equipment.

## DOMESTIC SCIENCE AND ART IN THE SHELDON JACKSON SCHOOL

By L. R. Lancaster

THE work of the domestic science and domestic art departments of the Sheldon Jackson School is planned to meet the problems of the Alaskan household.

We have at present forty-five girls, divided into classes of ten and twelve, with four hours per week for domestic science and domestic art work. These studies are looked forward to with great pleasure.

The equipment in the domestic science department is complete and thoroughly up-to-date.

Twelve stoves and twelve individual sets of cooking utensils are the joy and the pride of each youthful heart. The students are taught the nutritive value of foods and their classification, as well as how to care for and properly cook them. After the article for the lesson has been cooked, each child tastes and criticizes her own achievement. She is taught proper serving and in many instances has her first introduction to table manners.

House-cleaning and daily care of the house, infant feeding, and a course in home nursing are other subjects with which the instructor expects to acquaint her pupils.

The domestic art teacher has unusual promise for results because these people have nimble fingers and delight in hand work, and because of the well lighted and well equipped workroom. The little girls are learning hand sewing on under garments and on their cooking outfits of aprons, cuffs and caps. The larger girls are using the



"Twelve stoves and twelve individual sets of cooking utensils are the joy and pride of each youthful heart"

machine on practical garments for themselves. They are learning to know materials and to shop through mail order houses or in their own little towns. A large colonial loom will soon be used to teach rag rug weaving. The art of Alaskan basketry is being handed on to these girls by a native woman, who comes once a month. A few of the more advanced girls are taking a course in dressmaking, drafting their own patterns, and so far the results are most encouraging. A doll house living room, dining room, bed room and kitchen will be utilized to teach house furnishing and color combination.

It is really remarkable how these people, who thirty years ago were savages, take up the ideas presented to them and adopt them as their own. The strides these girls are making and the sweet earnestness they display in their work make all this outlay of time and money very well worth while.





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# The Women of Alaska

By  
Rev. S. Hall Young, D. D.



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WHEN requested to write an article for the HOME MISSION MONTHLY on this subject, I almost shrank from it, not because I disliked the subject—it is the best in the world to me—but there is so much to be said about the women in Alaska and it needs to be said so well, that I feel my inability to do anything like justice to the subject, especially in the scope of a single article. Thirty-three years ago I married a missionary in Alaska, for I was in search of Alaska's best treasures. In native churches and in white, my very best members and my most willing helpers have been the women of my congregations. In the organization of white churches, I should have despaired had not the women of the church rallied around its standard and put their cheerful faith to practice. You can discourage the male members of our Alaska churches but not the women.

The natives of Alaska are divided into four great groups. The first, the Thlinkits of Southeastern Alaska with the similar tribes of Hydahs and Tsimpshans. These are of Japanese origin, with Japanese quickness, industry and susceptibility to civilization. Among them woman holds the place of honor. This is partly due to their unique totemic system. The totem or coat of arms of the Thlinkits divides the people into two great groups, the Crows and the Wolves. These chief totems are subdivided into family totems, the Crows having as sub-totems the frog, the whale, the beaver and others; the Wolf having the eagle, the brown bear, the porpoise and others. The great principle is that a Crow may not marry a Crow nor a Wolf, a Wolf; all marriage must be across the totemic lines. The child takes the totem; the family, the name

and property of his mother and his mother's relations. He is considered no kin to his father. When a man dies, his property goes to his sister's son and not to his own children. Therefore, all perpetuity of the family depends entirely upon the girls, for future children of the boys will belong to another family. Hence the honor in which the women are held. There is more rejoicing over the birth of a girl baby than over a boy, and in each family the woman has the chief say. A good round price must be paid by the young man for his bride, and if she is not satisfied with her choice of a husband—for she has more to say in that matter than he has—she is apt to desert him and find a partner more to her liking.

While this peculiar social law causes occasional ludicrous situations, yet it enhances the dignity of womanhood among the Thlinkits and makes all work of the missionary much easier. We have not to emancipate the women from slavery as must be done among the Indians of the plains. Woman's rights prevail to an extent found nowhere else on the Continent. The women of our native churches of Southeastern Alaska are the most active members as well as the most consistent, and are strong allies in educating the rising generation in the principles of Christian civilization.

The next group of tribes we call the Aleutians. They inhabit the Southern and Southwestern coast from Kenai Peninsula to the extremity of the Aleutian Islands. They are a seafaring people of gentle manners, easily influenced for bad or good by the dominant whites, and are followers rather than leaders. They never had the strong initiative or warlike spirit of the Thlinkits. They have been ministered to

almost solely by the Russian Greek church. This church is almost universally a foe to American civilization, and the points occupied by the Russian church need almost as much mission work on the part of the Protestant church as do the heathen tribes. The women of the Aleutes have not the independent position of the Thlinkit women, but many support their families by basket work in which they surpass all other tribes. The Baptist orphanage at Wood Island and the Methodist Jessie Lee Home at Unalaska have done much to elevate Aleut women.

The Eskimos, inhabiting the shores of Bering Sea and the Arctic Ocean are a short, fat, stupid-looking race of people. But they are, after all, well fitted to live on these barren and desolate shores. Their food is the fat of the whales, seals, walrus and

other animals, supplemented with salmon and other fish, and berries of the tundras. Among Eskimos the woman shares her husband's work, goes with him on his hunting expeditions, and endures the hardships that he has to undergo, but he has to do the hard work.

She makes the garments of the family,

plying her ivory needle and sinew thread with great skill, fashioning parkies, mukluks, and seal-skin pantaloons, carrying always with her a little fat Eskimo baby on her shoulders, and doing generally the bargaining and marketing of the



A THLINKIT. WOMAN WEAVING BASKETS



"ALWAYS WITH HER LITTLE FAT ESKIMO BABY ON HER SHOULDERS"



family. Her position is an independent one, and by the law of the tribes if her husband subjects her to a too lonely and severe life she has the right to leave him and go back to her parents' igloo.

In our native churches the women are very active. At Teller and Council I used to hold three and four meetings every Sunday for the Eskimos, and every man, woman and child would attend every meeting. Had I called them together twice as many times every Sunday they would have come. The life of an Eskimo is a hard life at best, but they are a jolly, childlike, happy and contented race, and the women especially greet one always with a smile.

The natives of the Interior, inhabiting the bulk of the territory, are of the great Athabaskan stock, a kin to the Crees, the Sacs, and Foxes of British North America. Among them the woman is more a beast of burden. She has to do the housework, the curing of the fish, the dressing of the hides and preserving of the furs and to her falls most of the drudgery of their life. She builds the houses, or at least does most of that work. She is a slave to her husband. But the work of the Episcopal and Catholic Missions in Interior Alaska has done much to emancipate the women of this group of tribes, and the Government schools, as well as the missions, are teaching equality.

But what shall I say of the white women of Alaska? I consider the race of Alaskan

or have gone to their sweethearts from all parts of the world are worthy of Alaska.

It is a proverb in Alaska that you can discourage and defeat an Alaskan miner but you cannot discourage his wife. The white women of Alaska have taken trips extending many hundreds of miles in the Interior, in the dead of the Arctic winter; they have helped pitch tents high up in the mountains. Some of them have passed years without seeing the face of another white woman and have done all this cheerfully and bravely.

When we are about to start churches in that great Interior, the very first thing to be done is to organize a ladies' aid society. Until that is done no progress can be made. When it is done we have a working force—the fulcrum from which to move the mass of indifference and worldliness. The women of all denominations and no denomination join together and give their time and their energy to the new mission. They are always ready to bear the brunt of church work. Blessings on them! They are in the minority of the population of Alaska but in the vast majority in the churches.

I cannot close this article without paying a warm tribute to the women who have come to Alaska as pastors' wives and teachers in the mission schools, as matrons in our mission homes, as teachers in our public schools and as trained nurses,—women who have come to these shores with

a single purpose of ministering to the needs, physical and spiritual, of the natives and whites of Alaska. Their story is one of self-sacrifice, of single-hearted love, of heroism. The wife of one of our missionaries, now gone to her eternal rest, was known from one end of Alaska to another as the best loved person in the territory, because, as one miner expressed it, "she made a home for the homeless and every one of us poor homesick fellers found comfort and peace in her house." When Alaska takes her rightful place among the States of our Republic her

chief heroes will be these self-sacrificing women.

But I do not intend to close with the



A LITERARY CLUB OF NOME

whites the finest, bravest, most intelligent and strongest on all this Continent, and women who have followed their husbands

impression that all is hardship and self-sacrifice in Alaska. Womanhood is held in peculiar honor. The most perilous thing that a man can do in any of the mining camps of Alaska is to abuse a woman or neglect a child. I believe it to be a privi-

lege to be a man of Alaska and a still higher privilege to be a woman of Alaska, and that many of our Alaska women would endorse what one of them said to me, "Alaska is, for me, the best land upon God's earth."



## ALASKAN BABIES AT SITKA

**M**ISS GIBSON, the beloved Presbyterian nurse who has given years of faithful care to the people of Sitka, has been photographed with a "sample group" of the babies she has helped into the world. They are all "Miss Gibson's babies" except for one mother, up at the top in the shadow, whose wee one would not go to anyone else. Those who could not sit alone are held by others, while the youngest is with Miss Gibson herself, though even this baby is not now the youngest, for many more have come since this picture was taken. When one thinks of the difficulties in the way when photographing even one or two babies, it is quite possible to appreciate the following paragraph in a letter from Miss

Gibson which accompanied the photograph:

"The picture was taken under difficulties. No sooner were we posed than one would cry, and we would start all over, when whoop would go another; then the wind blew their hair in all directions and the sun shone right in their faces and made them screw up their eyes, and the crying caused others to look around. I was told when the photographer went home he doubled up with laughter and said it beat all the pictures he ever took or ever expected to take."

Surely the result is cause for congratulations all round—to the nurse, the photographer, the babies, and to us for the privilege of looking on such a group of young Americans born in homes of native Alaskans.



# THE TWO-FOLD PHASE OF MISSION EFFORT

## THE CHURCH NEEDS THE SITKA SCHOOL

By Rev. E. E. Bromley

THE Home Mission Boards are seeking in two ways to bring the natives of Alaska under the influence of the Gospel of Christ: Evangelization and development through the regular established work of the church in the villages, and centralized educational work in the Sheldon Jackson School. It is easy to see why, to obtain best results, the closest relation should exist between the two lines of work. The school was started to feed the church. Mr. Austin gathered in those who wanted to study and tried to provide food and shelter for them; he did it to keep them away from the contaminating influences of the homes in the villages. Thus separated, he could surround them with Christian influences and the truth of the Gospel would find its way to the heart. The educational and industrial work have thus been made to contribute to the development of the church, and to continue this aid is the only legitimate reason why the school should exist to-day. There is no reason why we should take missionary money to train these young people for purely secular callings apart from the religious influence. The Government is able to do that and is doing it in every village in Southeastern Alaska where public schools have been established, and in the States where many young people go to attend the large Government school for Indians.

There is, however, a vast field for the centralized educational work of the Board, and its importance warrants the outlay of money that has been put into new buildings. The church needs a place where her young people may secure a Christian education in an environment conducive to growth in Christian character; and the aim must be to make Christian men and women and not simply educated heathen.

Dr. Calvin Mateer, the missionary statesman in China, labored for years to guard against this very thing. There was a demand for men who understood English and had some knowledge of western ways, and Dr. Mateer would have had no trouble in filling his mission school if he had tried only to supply this demand. But he saw that such work would not aid the cause of missions and build up a Christian church in

China. His scholars would stay just long enough to fit themselves for a good paying position and then leave with their hearts still untouched by the Gospel of Jesus Christ. There exists just such a demand in Alaska to-day. The enterprising young Alaskan wants to learn English, he wants a knowledge of some trade, he wants to know more of the ways of the white man, and he wants these things a great deal more than he wants Christianity. To his mind these things come first and afterward Christianity may be a good thing to "tack on." But Jesus said, "Seek ye *first* the kingdom of God and his righteousness," and that is the only policy that will aid the cause of Christian missions in China or Alaska. We cannot afford, therefore, to have any uncertainty in regard to the purpose of our school.

There are many problems before the church at the present time. We, who are ministers in Alaska, are dealing with live issues in making our churches effective for the development of a needy people, and it is important that proper emphasis be laid upon the part that centralized effort, through the Sheldon Jackson School, has in a satisfactory solution of many of them.

The church has for years desired a larger number of efficient native workers and she has a right to look to the school for them. The church has a right to expect that next September the school will be filled as far as possible with boys and girls from our Christian families; and when they are returned she has a right to expect that they have some knowledge of the Bible and are impressed with the fact that Christianity is the most vital factor in the life of any successful people. It is a recognized fact in America that the church cannot fulfill her mission without the Christian college. The Sheldon Jackson School should be, among the group of churches in Alaska, what the Christian college is to the church at large. In no other way can we hold our young people and make the church a vital factor in their future lives.

At the present time the question of increased self-support is being brought before the missionaries. It is essential, among our Christian people, to cultivate the grace of giving. In no other way can we make the

church take the proper place in their lives. We cannot have freedom in Christian living without liberality in giving. Our people cannot be sincere, growing Christians and keep all their money for selfish and worldly things. It is noticeable that those who have secured their education in the church's school respond more readily to the appeals of the church for gifts. The native is naturally selfish, he does not know what it is to deny himself for the good of another, and it takes such an atmosphere as may be had in a Christian school to enable him to rise above this selfishness.

The church also needs the school to aid directly in evangelistic work. The influence of most of the native villages makes it difficult for the young people to grow into the Christian life. What a relief and satisfaction it is to know that there is a place where they can spend a few years in safety, sheltered, in a measure, until they are old enough and developed sufficiently to under-

stand the nature of sin and the dangers of the world in which they are living, and especially until they have established their purpose to live Christian lives, and understand that through Christ they are to win the victory. What a joy and inspiration to the older people when they thus return to support the church, throw their young life and influence into its services, and stand shoulder to shoulder with the missionary when counter influences disturb the church life.

It is not easy to maintain this close relation; the churches are widely scattered and travel is slow and expensive. But it is the only policy that will make for efficiency and effectiveness. The pull away from religion and morality is tremendous. The power of God's Spirit, dwelling in converted men and women, is the only safeguard. For this result may every effort be aimed, that the Holy Spirit may co-operate in both school and church.



THE NATIVE VILLAGE OF HOONAH. SUCH VILLAGES FURNISH PUPILS FOR SITKA SCHOOL

## HYDABURG, ALASKA

### HEROIC MOVE OF THE YOUNG HYDAHS

By Samuel G. Davis, Alaskan Native Evangelist

**H**OWKAN, Kasaan, Klinquan are three old villages in which Hydah tribes of Alaska have made their homes. Presbyterian women have supported a lay worker in each place, but native customs hindered the progress of Christianity among our young people. The ground on which these villages are built is limited and, of course, the older people have their lots and have always had the most to say. The

younger people saw they could better themselves by moving away from these old villages and forming a new and modern town in which they could make laws and transact their own business in a business-like way.

In some way or other this movement came to the ears of the good men of the Bureau of Education and they decided to help these young people by giving them a school at the new place.



Assured of this, the people began to move; every man, woman and child moved away from Klinquan, which was the best village of the three. Ten families from Howkan, and four families from Kasaan also went to this out of the way place where not a house of any kind had been built before. The Bureau of Education had put up a small school building in November.

Storms followed, such as were never known in this part of the country; trees were blown down, tents blown away from their places and a tree was blown on the school-house. Women with children in their arms ran to places of safety, but there were no houses and they were out in the rain during these stormy days. No words can tell the suffering of these people. There was

enough to discourage most people, but the Hydahs stood firm like their forefathers. They make the best of hard times; work they must and work they do. There are now about thirty-eight buildings under way, and the foundation of the saw mill is ready. I believe lumber will be sawed in two weeks' time. The people have formed a stock company and are doing business. The town has a mayor, and seven councilmen. The Saw Mill Company has six directors, the manager being the same as of the Hydaburg Trading Company. All these men are natives and are looking forward for better things. We are struggling under the greatest flag in the world, trying to make ourselves fit men and women to say "We are American citizens."

## HAINES HOSPITAL AT THE END OF SIX YEARS

By Rev. Allen F. McLean

**L**OOKING back to the cold, dreary November morning when I landed here, and remembering the feelings of desolation experienced, I wonder that we have had the courage to continue in the work these six and one-half years.

In many respects conditions have changed. Time has taken away the first feelings of isolation and the generosity and sympathy of the Boards of our church have made the burdens easier.

Six years ago our native people were dying without any medical attention and not much could be done for them without a proper place in which to treat them. At present we have a hospital of twelve beds, a physician and nurse, and the death rate has been decreased materially.

At first we had to get our water from an old spring. The water was stale and unfit for any use. Now we have a water system of clear mountain water, none better anywhere.

Last year, through the generosity of the Woman's Board, the hospital was repaired, renovated and made convenient for work. Baths and toilets have been supplied; a steam heating plant, also an electric light plant and a steam laundry, have been installed; the exterior of the building has been repaired and painted. With the expenditure of a few hundred dollars a little later on for equipment we will have a modern and up-to-date hospital.

At the end of October, when Dr. and Mrs. Presnall severed their connection with the work, we were fortunate in securing the services of Dr. Shadd and Mrs. Gaisford, who are now in charge and they have rendered good service. Dr. Shadd has had a very unfortunate accident since coming to our work. During an operation on one of our native men, in the process of taking the final stitches he pricked his finger with the needle, causing infection to set in, and for some days it looked as if he might lose his hand, and even his life hung in the balance for a time. He has so far recovered that he can attend to his work, but has a stiff finger which will probably have to be amputated a little later on. Through it all Dr. Shadd has been patient and has shown great fortitude. Not once did I hear him complain, or in any way blame the unfortunate Indian from whom he received the infection. That it is the first

finger of his right hand makes it specially trying.

The year just closed has been the most beneficial to our native people in the way of medical attention of any thus far, as we have had the services of a skilled physician whose time has been devoted to their needs. We have treated in the hospital 110 as in-patients for the year. These patients were treated for a period of from one week to three months and when discharged were greatly benefited and in many cases cured of their ailments. Operations performed, 23; obstetrical, 12; treatments in the dispensary, 1000; calls and visits to homes, 400; deaths, 8. Thus we sum up the work of the year. The cold figures are not impressive, but when clothed in flesh and blood of suffering human beings relieved and healed they take on a different aspect.

Our sympathy goes out to the bright-eyed, dark-skinned little ones more than to the older people. I think it was such as these little ones that Jesus laid His hands upon and blessed and I cannot but feel that the blessing imparted contained restoration of wasted tissue and physical invigoration for such as needed it. Our native children have inherited from their parents a legacy of death and our hearts go out to them. "I will visit the iniquities of the fathers upon the children even to the third and fourth generation," is forcibly fulfilled in the lives of these people—not that our Heavenly Father, like a cruel tyrant, directly punishes the children because of the sins of the fathers, but that the laws of God violated in nature weaken and degenerate the race, making them susceptible to disease and that many of them are born with disease germs in their blood.

Although the past year has been very hard on our people financially they have contributed over \$300 to the support of the medical work; this includes contributions from the Klukwan Church as well as Haines.

I cannot close this article without speaking a word of appreciation for Mr. Falconer who so unselfishly assisted me last summer with the hospital repairs. With his assistance I was able to install a steam heating plant, a complete system of plumbing, a steam laundry and electric light plant, thus saving in labor several hundred dollars for other necessary improvements. Thanking our great church for her sympathy and prayers we face the new year with hope.

# A GUARANTEE FOR THE FUTURE

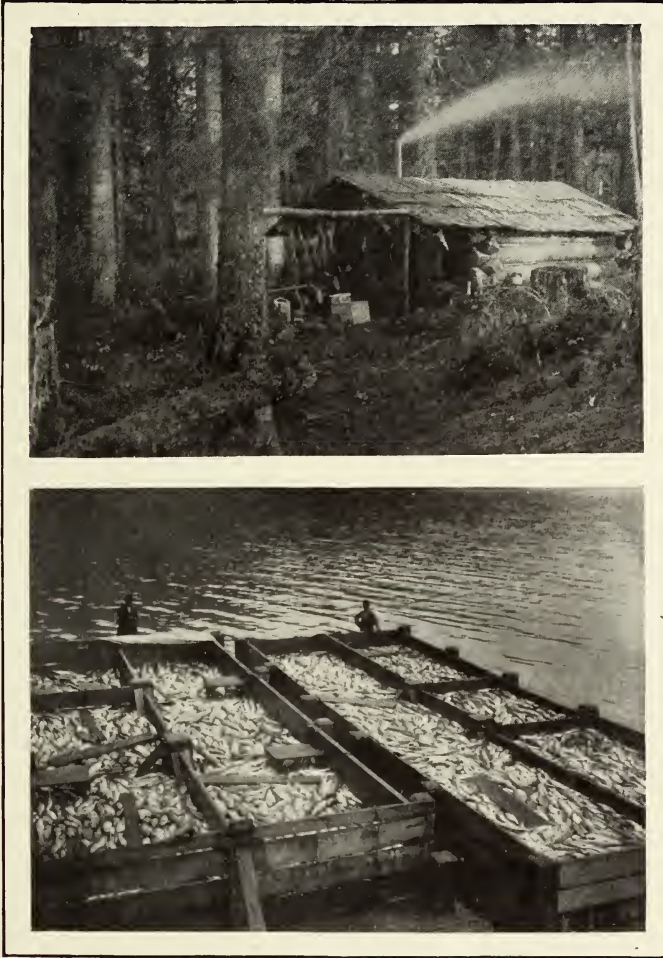
By Rev. John B. Stevens

THE two pictures show a little of Alaska's prodigal endowment: one of a hunter's camp with its abundance of game and a glimpse into Alaska's great forests, of which there are hundreds of miles; the other of

cannery scows with their tens of thousands of salmon, the result of a single lifting of the nets. Others might be given, showing great veins of coal, fertile valleys ready for the plow, valleys to be dredge-worked for their placer gold, and literally, mountains of low grade gold ore to be worked down in the not distant future. It is well known that if the copper resources of Alaska were developed they would supply the world's market.

All this is more than a simple prophecy of Alaska's future population. It is a guarantee of it, inasmuch as these things are a necessary part of such a prophecy's fulfillment. Already the population is not of the transient fortune hunters of the old gold days, but a more permanent type—home seekers. More families are coming, more wives and mothers. Nor are these people going to be disappointed, for not only are the resources here but the land is habitable. The climate is delightful, in spite of a very prevalent opinion to the contrary. A letter from relatives in Wisconsin tells of weather ranging from twenty-five to forty below zero. Another letter from South Dakota tells of forty-four below and asks if I think they could endure the climate here. Writing on February twelfth, the pussy willows are out along the creeks and the robins are every-

where. Zero is the lowest temperature we have had at Juneau this winter. We admit this is milder than usual, but four below is the coldest weather I have seen during three years in Southeastern Alaska.



"ALASKA'S PRODIGAL ENDOWMENT"

Game, such as at the cabin, could once be had just outside Boston town. The pineries of Michigan, Wisconsin and Minnesota were once considered to be permanently sufficient. The great herds of buffaloes of the plains were thought indestructible. But they have all disappeared. Men in their back-sight and fore-sight are now definitely planning the conservation of Alaska's resources, which will mean that her wonderful endowment shall become a permanent feature of her wealth.

Now, there is such a thing as the conservation of opportunity. It is gratifying to see the Church working with this in mind.

The fine, new mission plant of the church at Sitka bears very definitely upon this. It stands not only as an agent for evangelization and a pure life but will also be to the natives a permanent testimony of the Church's confidence in their ability and worth, and her best wishes for their greatest achievement.

The latest statistics reveal the fact that the natives of Southeastern Alaska are no longer decreasing. With further enlightenment, better sanitary conditions and means to health they will no doubt begin soon to increase and, inasmuch as they are an industrious, self-supporting, self-respecting people, they will become



an important factor in the future of Alaska.

In the past, the work of the Church among the white people in the towns and camps has been very discouraging, because the population was so intensely absorbed in literally digging for the treasure hid in the field, and, at best, it was transient; during its absorption attention was hard to obtain; if successful, the people took their

treasure and went back; if disappointed, they moved on to try elsewhere. Along the coast, at least, this condition is changing, very much for the better.

But the faithfulness of the Church in the earlier, harder days will remain an asset, too large ever to be overlooked and too much appreciated ever to be forgotten.

## ALASKAN BRIEFS

**Alaska's wealth** lies in many lines. It is said that her gold is not likely to last so long as her forests, and that at any event trees are incomparably more useful to man than gold. Then there are the vast unopened coal fields. One estimate is that, at the present rate of consumption on the Pacific Coast, Alaska coal would last six thousand years or more. "The coal which Alaska is now using is imported largely from foreign countries and costs \$18 a ton, while a few miles away is much better coal locked in the ground." A large problem is the opening up of these fields of coal, while at the same time protecting the people against monopolies.

**An International Treaty.** The status of the protection of fur seals in Alaskan waters is ably presented in the March *Review of Reviews*. Four great nations having united in establishing a law whereby the threatened extermination of the seals be averted, it remains for Congress to take the necessary steps that our Nation may live up to its obligations in the matter.

**A Special Commissioner.** Alaska has more than one absorbing topic for investigation, and *The Outlook*, in a series of articles beginning with the issue of December 23, and followed by those of January 20, March 23 and April 20, gives its readers the benefit of the intensely interesting and informing reports rendered by W. D. Hurlburt, a "special commissioner" sent by that magazine to coal, gold and copper fields for the purpose of studying the ground and telling "What is really going on in Alaska." Railroads, coal interests; syndicates and allied matters are discussed with generous added asides concerning experiences and impressions of the country and its dwellers. No one can afford to be illy informed concerning the material problems of this important part of our country and these articles are both valuable and interesting.

**Legend of the Earthquake.** Underneath the earth stands an old woman in a bent position. On her back rests a pillar and on top of this rests the earth. The Crow, in an evil mood, tries to shove the old woman from her position. She topples but does not fall. When she topples this causes the earth to quake. If ever the Crow succeeds in pushing her over, the world will come to an end. The name of the old woman is Ha-ta-ye-sha-uukko (old woman under).—From the *Thlinget*—the paper published by the Sheldon Jackson School.

**The Unexpected.** Tourists find unexpected pleasure in the discovery of wild strawberries growing on the sandy beaches about Sitka. The *Thlinget* tells us that the fruit is of fair size, very sweet, and ripe the latter part of July.

Among the flowers of Alaska one of the surprises is the yellow pond lily, while a unique effect of bright red patches upon the snow of the mountains around Sitka, at certain seasons, is due to the presence of the Arctic snow plant.

**Climatic Changes.** While the past winter in the States was remarkable for intensely cold weather long sustained, Alaska was enjoying such unprecedented warmth of climate for those regions that the facetious were inclined to predict Alaska's popularity as a winter resort. In all earnestness, the report from the Navy Hydrographic Office was that it is believed that the warm water of the Japan current has been diverted to Alaska, thus causing the higher temperature and possibly a permanent change in the climate. Curious contrasts between last winter's climate in the States and in Alaska are revealed in weather reports. For instance—"On January 13, when the thermometer registered forty degrees below zero at Saratoga Springs, N. Y., the temperature of Nome, Alaska, had risen two degrees above the zero mark and experienced no sudden decline."

## ALASKAN WORK SUPPORTED BY THE WOMAN'S BOARD DURING THE PAST YEAR

**Sitka, Sheldon Jackson School.**—Mr. E. G. Bridgman, Mr. Geo. J. Beck, Mr. Herbert B. Fenn, Miss Sarah A. Haines, Miss Edna McGraw, Miss Jeannette C. Dingman, Mrs. Lulu R. Lancaster, Miss Bertha H. Winnard, Miss Anna May Sheets, Miss Laura D. Midgley, Miss Mabel A. McDill, Miss Sallie Dinsmore.  
**Haines Hospital.**—Rev. Allen F. McLean, Dr. F. J. Shadd, Mrs. B. H. Gaisford.  
**Sitka Hospital.**—Miss Esther Gibson.  
**Barrow** (Eskimos), care of Roth, Blum & Co., San Francisco, Calif. H. R. Marsh, M. D., Mrs. H. R. Marsh.  
**Hoonah.**—Rev. G. E. Good.

**Howkan** (Hydah Tribe).—Mr. Samuel G. Davis (native).  
**Juneau** (Auk and Takoo Tribes).—Rev. J. B. Stevens.  
**Kasaan.** Mr. George Haldane (native).  
**Klawock** (Hydah and Hanegah Tribes).—Rev. David Waggoner.  
**Klinquan** (Hydah Tribe).—Mr. John Brown (native).  
**Klukwan** (Chilcat Tribe).—Rev. Fred R. Falconer.  
**Shakan** (Auk and Takoo Tribes).—Mr. William Benson (native).  
**Sitka Mission** (Thlinget Tribe).—Rev. E. E. Bromley.  
**Wrangell.**—Rev. J. S. Clark, Mr. Thomas Tamaree (native).

From April 1, 1912, the salaries of ministers and interpreters will not be paid from the receipts of the Woman's Board.

# A DAY ON ST. LAWRENCE ISLAND

By Louisa Kellogg Campbell

After years of splendid service at Gambell, Dr. and Mrs. Campbell are now in the States and two earnest Christian women, under commission of the Government, are carrying the work at this point.

WE are often asked how we employ ourselves on that far away Island in Bering Sea; so come with me and spend a day at Gambell, St. Lawrence Island, Alaska.

The first thing we are conscious of is a prolonged ting-a-ling-a-ling which announces that it is time to rise. Oh, I see you shiver as you hurriedly don your apparel in the chilly atmosphere, but fires in the range and heater soon cause the temperature to reach a more comfortable degree.

Are you wondering what that terrific rattling is? Dr. Campbell is shaking down the school-room stoves and taking out the ashes, that the fires may be started in time to make the rooms comfortably warm when school begins.

Breakfast over, we adjourn to the living-room and have a few minutes of study from the Word, a song, and prayers for guidance and strength for the day, not forgetting dear ones and fellow-workers far away, as mentioned in the Home and Foreign Prayer Calendars.

Now let us hasten, for there are dishes to wash and the house to set in order before we go to the school-room, where lamps must be trimmed and lighted. Already the children are frolicking outside the house with shout and laughter, as they engage in a lively game of tag or pelt each other with snow. The bell rings and in they come, cheeks and eyes aglow from their play in the invigorating air. All join heartily in singing, and in repeating Scripture verses, after which each little head is bowed while the morning prayer is offered.

The morning session goes quite smoothly with only an occasional interruption. One woman brings a neatly molded clay lamp which she wishes us to fire for her in our large school heater; another brings a pan full of flour which she desires to make into biscuits and bake in our range. Suddenly the door opens and in comes a young man who has cut himself badly while hunting, and one of us must go and cleanse and bandage the wound. At last the noon hour arrives, and we hasten to prepare and partake of our luncheon. We are hardly through when there is a tap at the door and in come two children who, in their haste to finish their luncheon of frozen meat, have cut their fingers which must be bound up and made comfortable.

Now we must hurry, for there is quite a bit of school work to prepare before the bell rings. The children always look forward to the afternoon work of sewing, rafia weaving, paper cutting and folding, or sloyd, whichever the case may be, and so we have a happy time this afternoon. Several mothers, with their babies, come in to see how their little ones are progressing, and how pleased the children are when their efforts are commended! The afternoon is slipping quietly by, when suddenly the door is thrown open and

an irate mother gives her son a severe scolding for having engaged in a wrestling bout with one stronger than himself, thus risking injury. Among our people there is very seldom a fight; nearly all differences are settled by wrestling.

Here comes another woman with a decrepit tea-kettle that she desires Dr. Campbell to solder and make usable again. Her countenance falls when she is told to wait until school is over.

How quickly the time has gone! It is now four P. M. and school is dismissed, but our day is by no means over. Here are a whole flock of small boys who wish to borrow magazines to take home for the sake of the pictures. Several girls ask for scraps of cloth to use as trimming on their snow skirts or to make doll clothes. Another boy reports that his uncle is sick and wants medicine, so Dr. Campbell slips on his *ōtkōk* (native coat of fur) and goes to see the sufferer. After an investigation, he returns and measures out several doses, writing the directions for taking and also explaining it all to the nephew. Then, as the patient needs a change of diet, a can of milk, some rice and bread are added. The lad starts to go, then turns back and apologetically asks, "You like, give me some little tea and sugar? My uncle very like drink tea." His request is granted and away he goes to comfort and gladden the sick man.

Now, this is a bit of work that you will enjoy. Here is a girl who has been studying her Bible and wishes some of the words and verses made more clear to her mind. How attentively she listens and, as the perplexing verse is made plain, her eyes and whole face glow with understanding and joy in the new knowledge.

Let us now take a brisk walk to the lake for we haven't been out all day. Yes, the sun has long since set but the moon is full, and the crisp clear air is refreshing. Be sure to give your nose an occasional rub or it may be frosted. Now, as we return home, let us stop and call upon the little mother and her new baby, and leave my offering of a cake of soap, a wash cloth and towel, and a couple of yards of outing flannel to make the little one a washable garment, also a few words of advice about keeping the child clean and avoiding si kness. We can stay but a moment as we must hasten home to prepare supper, but still the little visit cheers the young mother and gives us an opportunity to see her joy and pride in her baby.

After supper we may have a little time to read and sew and get our work ready for to-morrow, though we are more than likely to have a caller or two.

So our days are spent. Of course, different days bring different problems and tasks, but each is filled to overflowing. Do you wonder that there is not much time left to practice music or embroider center pieces?





## BETWEEN FRIENDS

FOR many years, we missionary workers have been laying much emphasis on the last quarterly payment, due March 15. How would it do to *change the adjective*, and this year talk up, work for and pray about the *first* quarterly payment? It will be due June 15, and can we not strive to make it an *equal* quarterly payment?

Now, an equal quarterly payment means exactly what it says, namely, one-fourth the entire amount *given the previous year*, paid during the first quarter!

"How?" did I hear you say? Well, for example, as your secretary is writing these words she is solemnly promising herself that before they are in type the treasurer of her local society shall have *at least* one-fourth of her annual pledge (and perhaps she can make it *half*). That is one way to help—will you, my friend, join your secretary in this?

Many societies are fortunate in having women of wealth among their members who, if the subject were tactfully presented, would be willing to advance to their local society, without interest, the amount necessary to make an equal quarterly payment.

Some societies have been sufficiently heroic to go to their local bank, borrow the money and pay interest on it, thus relieving the Woman's Board of that amount of interest. Some friends who are supporting missionaries or scholarships, could make it convenient to pay the entire amount the first week of June just as well as the last week of February, provided a friend tactfully suggested it. Have you such a friend to whom you can go with this suggestion?

What would equal quarterly payments mean at headquarters? That we would receive this June \$151,008.90.

Last June our receipts were \$72,804.57, but *last* June we did not suggest the change of adjective before "quarterly!"

Our interest on borrowed money 1911-12 was \$3,041.48, more than enough to support our school at Guines, Cuba.

It is a high aim, friends, for this year, but High Ideals have been ours for many years.

A synodical officer writes: "I want to be an instrument to flash out the messages of your greater vision, also to increase the circulation of our dear HOME MISSION MONTHLY. Any suggestions that may help me do these things more efficiently will be appreciated. In no wise do I consider

the work a burden, rather I find joy in the service."

A presbyterial president sends this significant message: "I have just heard, through a friend, that the Executive Committee of the Federated Clubs has decided to keep Wednesday as *church day* and arrange no *functions nor club meetings on a Wednesday*. That will mean much to us, as missionary women, for we have many club women among our membership, and this will solve a problem for both of us. I was sure you would be interested to learn of this action."

Here is one way to more than double membership: "I want to draw your attention to Bismarck Presbyterial, to which I belong. You will notice the gain in societies and membership. I think only one society was reported last year and but thirty members; to-day there are nine societies and one young woman's society."

A tourist friend writes: "On my way South I visited Sunderland School and was charmed with Miss Montgomery, and also became much interested in all the teachers and the pupils and their work. If the women of our church, interested and uninterested, could only be persuaded to make a personal visit to the schools maintained by the Board, I believe no school would ever be closed for want of funds nor one girl turned away because there was not room. 'Things seen are mightier than things heard.'"

A dear friend is willing to share this experience, which grips one's heart: "I want to tell you why I sent \$2.50 directly to you instead of giving it through the church. I laid away a dear little daughter thirty years ago last Christmas day; she was not quite five years old, but was very much interested in the 'poor little boys and girls who do not know anything about Jesus.' In her bank and mite box was \$1.20 and that was given to Home Missions. Every month since then I have put by a dime for her, making \$1.20 every year. Eleven years ago we lost a dear son, also much interested in missions, and I have ever since done the same for him. To the \$2.40 I add a dime for myself and make it the even money. Last year our society spent \$8 a month for refreshments at their meetings and there are banquets and such things to be provided for, and I cannot bear to feel that any of this sacred money goes for such things, so I send it directly to you for missions; it is to go for the Utah work."

JULIA FRASER

## FROM THE TREASURY

APRIL showers have followed the cheerful days of early March in the Treasury, because of the fact that the closing of our books brought us face to face with the stern reality of a debt for the current work for the fiscal year which ended March 31.

Although an advance in receipts over last year is noted, a careful reckoning shows the increase to be largely in gifts for buildings, work among foreigners, and other specials, and not for the current

expenses of established work. Large registrations in our boarding schools, and the well-known high cost of living have made our expenditures increase to a much greater degree than have gifts advanced to meet these demands. A full financial report will be presented for consideration in a short time, so that our constituency may be prepared to help us face the problems which confront us for the new year.

DORA M. FISH, Acting Treasurer

## MISSION STUDY

**W**HY not begin to plan Mission Study Classes for the fall? On returning from summer outings many will be ready to do some work really worth while. Select time, subject, leader, and make tentative arrangements for classes. If interdenominational classes could be formed in different parts of large cities and in small towns, leaders could be prepared to take charge of classes in local churches.

The ideal class consists of from six to twelve members gathered around a large table with an enthusiastic, well informed leader in charge. Each member of the class should own a book, and should take time to read each chapter intelligently so as to enter into the discussions. Meetings should be held each week for six weeks and should always be opened with Scripture reading, prayer and a hymn. Decide on the time at which the class will begin, the length of time it will be held, *then begin on time and close on time.*

Where possible have several groups of six to twelve in each church studying at the same time and on the same subject and at the completion of the book have one big meeting and report on progress made. There surely will be progress, enthusiasm, and aggressive action, for definite study stimulates to action.

As a substitute for the ideal class, invite the women of the church without regard to numbers to attend a class which will meet weekly and be in

charge of a good, live, enthusiastic leader. If possible, meet in a home, as there will be less formality than in the church parlors. Have a table in the center of the room and let all who can sit around it. Everyone will need a copy of the study book.

To promote discussion it would be well for the leader to assign two or three papers to members of the class who have special interest in certain phases of the subject in hand, but these papers should be limited to from three to five minutes each.

Open each class with a short devotional service right to the point. Emphasize the spiritual side of the subject, but keep the matter in hand so as not to divert the thought to a mere formal talk.

If these classes are not feasible, have the book studied at the regular missionary meeting, the same leader, or special leaders on each chapter being in charge.

Perhaps your pastor would be willing to vary the prayer meetings and introduce the study there, or else devote one-half hour before or after the meeting.

The study book arranged for women's societies for next fall is "Mormonism, the Islam of America," by Rev. Bruce Kinney, a timely subject which demands most careful consideration this Presidential year. Why? Study facts and you will know.

MARY A. GILDERSLEEVE

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Some one asks the question: "Why not suggest interdenominational summer classes among those who do not go away—even among those that do? 'Twould keep many from suffering by thinking too much of the heat!"

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## YOUNG PEOPLE'S DEPARTMENT NOTES

### "ALASKA—THE LAND OF THE TOTEM"

**A**FTER visiting two museums within one week, and studying many totem poles and other beloved possessions of the Alaskans, many of which reached them through a long line of inheritance, the writer has wondered how long it will be before Alaska will be shorn of these symbols and "curios." The reverence for the totem is indicated in the speech made by old Chief Kahtlian when he renounced the old customs and gave himself for Christ: "Now take, my brothers; I have tried to be a Christian and keep these things too, but I cannot do it. . . . As I give you this hat I give up my past life, my old superstitions and my sins, all my envy, strife, witchcraft and all selfishness, and take the American flag for my emblem and the Lord Jesus Christ as my Guide and Saviour."

**M**R. MARSDEN writes of the recent death of Chief Kashakes and recalls a most interesting incident: "Two weeks ago there passed away a very old man, an Indian chief—Chief Kashakes. His Christian name was Daniel. We computed his age at the time of his death as about ninety-five. He was born a heathen, and in his manhood slew many an innocent person, including several Russians. If he had had the advantages of a civilized education, he would have been

a remarkable man. His noted deeds were the by-words of his people. He it was that made a challenge with Dr. Sheldon Jackson in the summer of 1894. After the Doctor had outlined his plans about starting a new Christian colony, Chief Kashakes said to him: 'Sir, if you mean what you say, when I see you build your schoolhouse in any new place, the next day I will lay the foundation of my new home near by.' In the fall of 1894, Dr. Jackson brought a boatload of lumber from Seattle for a new schoolhouse at Saxman, and commenced the erection of the building in the then wilderness. Chief Kashakes, nearly a month later, was paddling with his family in a large canoe to Loring Cannery, to get the pay for his summer catch, when he happened to pass Dr. Jackson's new colony. He saw the new schoolhouse in course of construction, and at once beached his canoe near by and emptied its contents ashore. This done, he turned about and headed for Metlakahtla, nearly twenty miles away, where he bought enough lumber for his new home. He at once transported some of the lumber and the next day he and his family cleared the grounds and laid the foundation of a new home. Most of his people followed his example, left their heathen town forty miles away, and started this Christian colony of Saxman.



THOSE who are especially interested in the practical side of missionary life will approve of the advance made by Mr. Falconer among the Klukwan natives, where he has patiently sought to teach them how to develop the soil for potato growing. "We can raise splendid potatoes here and hope in time to raise enough to supply the many miners in this vicinity. . . . We have about fifty miles of wagon road, and if we have a horse it will mean as much at this station as boats mean for other men on the field." Mr. Falconer also expresses his gratitude for the hospital at Haines where they "have had to rush people a number of times on very short notice during the past winter."

The Alaska stations referred to are those for which the young people are contributing salaries. There are also scholarships in the Sheldon Jackson School at Sitka, paid by them and by Sunday schools, and the Indiana young people have endeavored to raise \$500 for the general work of this school.

#### SUMMER CONFERENCES

YOUNG people's societies should send one or more delegates to a Summer Conference, in preparation for the fall and winter missionary educational work. The conferences are now distributed over a wide area and are thus accessible

to most of our synods at comparatively small expense.

The delegates appointed should not always be young people already serving as leaders, but those who need the inspiration and the instruction which will develop their qualifications for leadership.

CONTRIBUTIONS from young people's societies for Home Missions have taken a very backward step this past year. There are several reasons why this was inevitable, but much of it could have been prevented by an intelligent oversight on the part of our "mothers." The young people have *given* no less, and, according to reports, there are more societies than last year; but they are doing their missionary work in such an unbusiness-like way, and it is the very *last* thing instead of the *first* to receive their attention. The Texas secretary asks five cents per month from each member of her societies. This would more than cover their "apportionment for missions." We have asked, as an advance, one cent per month from each member of all young people's organizations. This seems a minimum request, but within the reach of everyone, and it would make a splendid record for another year. Will you pass along these suggestions to the members of your societies? Try one or both of them.

## PROGRAM FOR JULY MEETINGS

### TOPIC—THE ANNUAL MEETING SOME THINGS TO BE REMEMBERED

**Singing**—Hymn, "Holy Spirit, Truth Divine."  
Tune, *Macy*.

**The following texts** may be read by different members, if desirable: The promise, John 14: 26; The condition of all without Christ, Eph. 2: 11, 12; How Christ transforms us, Eph. 2: 19-22; Our duty to those who have not our privileges, Luke 12: 48; 1 John 3: 17; Deut. 15: 11; Luke 4: 18.

**Prayer of Thanksgiving** for our great blessings, and for the desire and power to fulfill our duty to our neighbor.

**Reading of Minutes** and other business.

**Remember** where we have failed the past year in not supplying funds sufficient to meet imperative needs. Give instances from reports of Annual Meeting, where requests for more schools, larger and better buildings and additional

workers could not be granted for lack of money in our treasury.

Let another call to remembrance, as shown by the secretary's report, encouraging items concerning our medical work, our school work and our Bible reader's work.

Another may recall a specially interesting experience of one of our workers, as related at the Annual Meeting.

Let another select an important and helpful message from the President's address **to be remembered** as our motto for the year.

**Prayer** that the lessons to be learned from the Annual Reports may remain in our memory and be effective in our lives.

**Hymn**—"O Love that will not let me go."

CHARLOTTE R. SACKETT

### "Over Sea and Land" Sends Greetings to its Friends

We tender thanks to the friends who have been working in the interest of the children's missionary magazine.

Let us continue to make a strong pull and a hard pull all together to put "Over Sea and Land" where it belongs—in the home of every Presbyterian child.

The Giant Rally, which we started last fall, has turned out to be a very small giant—in fact quite a pygmy compared with the possibilities of the magazine. We have received about three thousand new subscriptions since the Rally started. This seems like a large number except when we come to think that there are more than three thousand secretaries in the churches. Therefore the average is less than one subscription apiece.

What can we do to remedy this? Can you not help to make the pygmy a real giant? If we could increase this number to 10,000 subscriptions by October first, it would mean that "Over Sea and Land" could grow in size and grace.

The editor has done her mite toward making the magazine attractive. Will you not help with all your might to forward the good work already begun?

Samples will gladly be sent. Address Room 621, Presbyterian Building, 156 Fifth Ave., New York.



By S. Catherine Rue

EVERY society may and should possess a copy of the new annual report of the Woman's Board of Home Missions which is the best aid for the preparation of details of July meetings. Because it includes reports of the past fiscal year from all departments that have been accepted and approved by the Board at its annual meeting in Louisville, Kentucky, it cannot be made ready for circulation before June first, and cannot be mailed from headquarters at an earlier date. Societies sending in orders may expect, however, to have them filled as soon as the printer's ink is dry. Because of the particular value of this publication to the entire year of work in a local society it should be kept on file by the secretary of literature to loan whenever needed.

The July topic includes a review of "The Future," which can be applied introspectively to the local society as well as prospectively to the field. The following leaflets will therefore be helpful:

An Outlet for Patriotism.....	\$.02
Previous Engagement.....	.02
Why No More Time for the Master's Work?.....	.01
Little Argument with Myself.....	.03
National Obligations.....	.03
Do You Know?.....	.03
Five Points of a Star Missionary Society.....	.03

During the latter years of Mrs. James' active service as President of our Woman's Board, the Publication Committee found it helpful to our constituency to have her annual addresses printed in leaflet form for extensive circulation. In these addresses she embodied some of the strongest reasons for her devotion to this work. They show also her broadness of vision, for her great heart, filled with the true spirit of missions, included not only our homeland but the whole world.

Many will be pleased to read once more these addresses by Mrs. James which are in leaflet form under the titles:

National Obligations.....	\$.03
A Twentieth Century Call to the Christian Women of America.....	.02
Our Greatest National Inheritance.....	.03

## THE SUMMER OFFERING

"Medical Missions" on the home field is the special work to which the Summer Offering will be appropriated this year. Envelopes for the collection of funds and a new leaflet folder, that has been prepared especially for distribution with them, can be had without charge in sufficient numbers for the entire membership of local societies. Send at once for them and distribute them at your June meeting.

## HOW YOU MAY RECEIVE ALL NEW LEAFLETS

The subscriber who deposits one dollar with our Literature Department will receive by mail all new leaflets, including the Prayer Calendar. Books and pamphlets exceeding ten cents per copy in price will not be included. The prices of the articles sent will be deducted from the amount deposited until it is exhausted, when a notice for renewal will be mailed to the subscriber. Only new issues are furnished under this plan. They are not mailed at stated times but whenever received from the press. Subscriptions may begin at any time. This plan will be found most valuable to local secretaries of literature who will keep the leaflets on file, topically arranged, for loaning to leaders of meetings and to others seeking latest available information regarding Home Missions.

## REFERENCE LIBRARY

By special arrangement with their publishers the complete set of the following books for reference use in connection with the study of "Conservation of National Ideals" will be furnished by our Literature Department, transportation prepaid, upon the receipt of \$5.75. Any of the books in the list may be purchased at the prices indicated.

The Immigrant Tide—Prof. Steiner.....	\$1.50
The Negro and His Needs—Raymond Patterson.....	1.25
Races and Immigrants in America—John R. Commons.....	1.50
Christianity and the Social Crisis—Prof. Rauschenbusch.....	.50
The Owl's Nest—Anne Gilbert.....	.75
Makers of the American Republic—David Gregg....	2.00

## NOTICES

**Summer School Announcement**—Plans for the second session of the Summer School and Conference of Omaha, Nebraska, to be held June 19 to 25, are being formulated, and an unusually strong program is to be presented.

Those who attended the school last summer are enthusiastic in their praise, and efforts are being made to make these sessions even more helpful and inspiring. The Summer School has affiliated with the National Council of Women



for Home Missions of New York, and the United Study Committee of Boston. Mrs. D. B. Wells, of Chicago, will teach the Home Mission book and the Bible. Mrs. E. P. Costigan, of Denver, will have charge of the story hour. Miss Frances Bates Patterson, a widely traveled woman, will teach the Foreign Mission book on China. The lecturers are among the most distinguished leaders of Christian thought in our country.

**Minnesota Summer School of Missions**, June 12 to 18. Mrs. D. B. Wells, of Chicago, will give the lectures on the Foreign study book, Miss Carrie Barge, of Delaware, Ohio, will present the Home book, and Miss Grace Lindley, of New York, will have charge of the Bible studies.

Address all inquiries as to entertainment to Mrs. J. H. Mills, 5 E. 25th St., Minneapolis, Minn.

**Chautauqua Conference**—Attention is called to the Missionary Conference to be held Aug. 4-10, at Chautauqua, N. Y., under the auspices of the Council of Women for Home Missions. Our Board will be represented by Miss Hays, who will consider the work among the Alaskans. Any women of the Church who could plan to attend this Conference, should do so, and become better acquainted with the work of all denominations which desire to help carry the Gospel throughout our land.

**Winona Summer School of Missions**, Winona Lake, June 21-29. The many women who return year after year for these sessions testify to the benefits received from taking a week out of the busy life, to receive fresh inspiration. The Foreign Mission book will be presented by Mr. B. Carter Milliken, widely known as a mission expert; the Home Mission book, by Mrs. D. B. Wells, to whom hundreds of women owe their interest in missions. There will be numerous other features and it would be well if every auxiliary would send at least one delegate.

**Cincinnati Presbyterian Society** has had a banner year. Its interesting monthly meetings have been largely attended. It has given nearly \$6,000 (\$5,962.33) besides \$1,387, in boxes, sent to

the schools. The women of the Presbytery also raised last fall \$4,432, to help buy a church building for the Italian church which had grown out of the Italian school and mission, making in all over \$10,000 given to Home Mission work by the Presbyterian women during the past year.

The World in Cincinnati has stimulated missionary interest in a wonderful manner. Sixty missionaries from the Home and Foreign field have been present all or a part of the four weeks of this great missionary exposition, and the 10,000 people, young and old, who have taken part as stewards, or in the great Pageant of Darkness and Light, as participants in the scenes or choruses, will never lose all their zeal. Missionary study classes under trained leaders were carried on in most of the churches during the winter, preparing the stewards for their work. The continuation work planned, after the close of the World in Cincinnati, by the churches will conserve the enthusiasm among all denominations.

MRS. E. S. MCKEE

**Seattle Presbyterian Society** held its annual meeting in Bethany Church, Seattle, Wash., April 9. There was a large attendance day and evening and a fine program with encouraging reports. Four new societies were organized this past year and there was an increase of 156 members, making now 21 societies and 592 contributing members. Ten societies doubled their membership; 74 mission study classes were reported and \$2,639 contributed.

**Book Note.** "The Owl's Nest," by Anne Gilbert, is a story of summer days spent in a charming country spot, but surrounded by numerous "isms" of the present time as represented in the person of various summer boarders. It is written with a light touch which makes easy and agreeable reading, while at the same time the vagaries of different cults are openly contrasted with Christian faith. Because of the general interest aroused through the consideration of the chapter on "Non-Christian Faiths" in this year's study book, "Conservation of National Ideals," this little story is apropos in missionary circles. Published by Fleming H. Revell Co., New York City. Price, 75 cts.

## RECEIPTS OF WOMAN'S BOARD FOR MARCH, 1912

(Continued from May Magazine)

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Tennessee</b>			<b>Paris</b> .....	\$142.60		<b>Wisconsin</b>		
Chattanooga....	\$188.20	\$11.75	Waco.....	272.55		Synodical.....	\$10.00	
Columbia.....	106.98		<b>Utah</b>			Chippewa.....	234.37	\$31.00
Cookeville....	14.00		Ogden.....	35.00	\$5.00	La Crosse.....	78.70	32.00
French Broad..	232.70	65.47	Salt Lake.....	85.00	30.00	Madison.....	301.01	48.00
Holston.....	133.00		Sou. Utah.....	78.12	10.15	Milwaukee.....	554.93	178.75
Hopewell-Madison.....	60.82		<b>Washington</b>			Winnebago.....	475.87	56.50
McMinnville..	68.95		Alaska.....	19.00	5.00	Miscellaneous....	3,789.65	115.00
Nashville.....	201.25		Bellingham....	55.00	17.00	Interest.....	1,931.45	
Obion-Memphis.	39.15	1.50	Central Wash..	120.00	36.00	Rent and Sales....	211.80	
Union.....	382.94	43.77	Columbia River.	39.70	17.50	Receipts from the		
<b>Texas</b>			Olympia.....	153.75	56.00	Field.....	10,639.38	
Abilene.....	96.65		Seattle.....	389.15	159.10	Literature.....	611.69	
Amarillo.....	130.75		Spokane.....	199.25	52.75	Legacies.....	2,199.69	223.21
Austin.....	82.00		Walla Walla....	116.00	45.75			
Brownwood....	56.70		Wenatchee.....	31.25	5.40	<b>Total</b> .....	<b>\$157,756.74</b>	<b>\$34,423.97</b>
El Paso.....	4.25		<b>West Virginia</b>			<b>Total</b> , 1912, 180.71		
Fort Worth....	189.40		Grafton.....	489.06	56.00			
Houston.....	42.00		Parkersburg....	450.83	100.00			
Jefferson.....	63.14		Wheeling.....	625.75	133.33			

DORA M. FISH,  
Acting Treasurer.

April Receipts will be published in the July Home Mission Monthly.

# HOME MISSION MONTHLY

VOL. XXVI

JULY, 1912

No. 9

## EDITORIAL NOTES



FOURTH AVENUE PRESBYTERIAN CHURCH,  
LOUISVILLE, KY., WHERE THE ANNUAL  
MEETING WAS HELD

ALL the good things of the Thirty-third Annual Meeting of the Woman's Board, held at Louisville, Ky., May 16-22, cannot be crowded into these pages, but there is an advantage even in this restriction, for we know that there are good things still to come, that the August and even the September magazine will carry to our readers yet more messages of the days in Louisville. The synodical items will appear in September, when we take our outlook for the year; the report of the young people's secretary will add interest to the August magazine, when young people's work is the special topic of the month; and the addresses by missionaries will also extend beyond the pages of the present magazine.

THE absence from the Annual Meeting

of our President, Mrs. F. S. Bennett, was very keenly felt. Her bright personality, her wise judgment and wide knowledge have wonderful power, permeating and influencing a large body of women, so that it is not to be wondered at, that those who have once enjoyed her presence at the Annual Meeting found her absence a matter of deep regret. Encouraging messages of her return to health, however, helped all to bear the disappointment. Greetings by telegraph were exchanged between Mrs. Bennett and the women assembled, which meant much more than could be expressed.

5

THE welcome of Louisville women to those in attendance upon the Annual Meeting of the Woman's Board of Home Missions was extended by Miss Mary Lafon, chairman of the Committee of Arrangements, who said that in all the churches every one was happy when they knew we were coming, that their pleasure was "beyond the ordinary, this being the first time the great Women's Boards have ever met on Southern soil. Indeed, they were not in existence when General Assembly last met south of the Ohio River, in 1857." With pleasure we quote the following bit of reminiscence which formed a part of this same address of welcome:

"There may be a certain appropriateness in my offering you the freedom of our city, our homes, and our hearts, and begging you to be at home with us, for I am one of the earliest friends of the Woman's Home Board. Happening to be in the vicinity of Madison, Wisconsin, when General Assembly met there at the time this organization for Home Work was but two years old, we came to know intimately Mrs. Graham, Mrs. Ashbel Green, Mrs. Haines and others who were mothers of Home Missions. We were invited to sit in their councils, though we were young then, and Miss Hallie Quigley, of this city, now vice-president of the Foreign Board, acted as secretary."

Surely all join with Miss Lafon in her words concerning the desired outcome of our



meeting in the Southland: "We cherish the hope that this first step may be an earnest of the near future, when there will be no North and South to the Great Mother Church." Since leaving Louisville, comes the message: "Your whole visit was a joy to us all. We shall keep its memory green."

5

KENTUCKY hospitality was shown in particularly pleasing form on the afternoon of May 23, when the ladies of Louisville invited those in attendance upon the Woman's Home and Foreign Missionary meetings to be their guests. In forty automobiles, with the ac-



The Moderator of Assembly  
as seen in the park



In the rose garden on  
Mrs. Barret's grounds



A passing glimpse of  
the church where the  
Women's Meetings  
were held



At top and bottom, scenes in the City  
Park where all Presbyterian visitors  
were entertained on May 18. A  
picnic lunch, after dinner  
speeches, and general socia-  
bility were the program

companionment of perfect weather, the visitors were shown the beauty of Louisville's adjacent country and taken to homes some miles apart, where charming welcome awaited all. Mrs. John G. Barret of Cherokee Park received the guests out of doors and her delightful hospitality was dispensed from beneath the stately trees of her Kentucky home. Mrs. Alexander P. Humphrey, the second hostess, welcomed her guests in her beautiful and spacious home, Glenview, on the river. To Mrs. Barret, Mrs. Humphrey and also to the many ladies who through the use of their automobiles contributed to our enjoyment, we, who were guests, would express our pleasure in the memory of this delightful last day of our Kentucky stay.

A GRATIFYINGLY long list of Life Members of the Woman's Board, added during the past year, was read at the Annual Meeting, these memberships having been created through the payment of twenty-five dollars to the treasury for that purpose. This list will be published in September, limitation of space, only, preventing publication in this number.

5

HONORARY Membership in the Board now comes to the fore as something new.

This membership is obtained upon payment of one hundred dollars. For detail of requirements, see the treasurer's

annual report in this magazine. A delightful surprise came in connection with the announcement of

the names of the first five Honorary Members, for at that time Miss Fraser made presentation of the beautiful little gold and enamel pin, bearing the seal of the Woman's Board, which is to be the possession of each Honorary Member. It was particularly pleasing that our President, Mrs. Bennett, should be the first member named, and that to her should be presented the first of these golden insignia of interest in Home Missions. With the understanding that money from

Honorary Memberships be applied to the debt of \$28,000 for current work, one of our loved members of the Woman's Board is herself bearing the expense of the pins, in order that the cost of providing them may not take in the least from each gift of one hundred dollars contributed to the cause. Before the close of the Annual Meeting, others than the original five had become Honorary Members and were recipients of the pins, but these will be listed at our next Annual Meeting. The first five names are: Mrs. F. S. Bennett, Miss Frances Elizabeth Harris, Mrs. C. P. Noyes, Mrs. Annie E. Riegart, Mrs. M. V. Richards.

§

A MOTION made from the floor at the Annual Meeting was heartily carried, that the entire debt of the Woman's Board—\$56,000—be wiped out before Home Mission Week, November 17, and to accomplish this the plan was accepted that each woman in the Presbyterian Church be asked to contribute fifty cents or more. A simple solution of the debt problem thus lies in the hands of each and every Presbyterian woman. Shall we not show the strength of our women and of our organization in an immediate response?

§

IN executive session it was unanimously decided that the officers in New York should formulate a simple and definite plan for the increase of prayer throughout our National organization. Prayer will be the keynote of the year. May it bring rich results in blessings to our work and workers.

§

PLEASING presentation of *Over Sea and Land* was made at the Annual Meeting by Mrs. Augustus S. Crane, a member of the *Over Sea and Land* Committee of the Woman's Board. Eight or ten of the daintiest and most wholesome little folk were ushered to the platform with her and as she spoke in behalf of our children's magazine these tots held copies of *Over Sea and Land* high above their heads. One of the tiniest had a place in Mrs. Crane's arms and the picture made by the children emphasized most charmingly the plea for increased circulation of *Over Sea and Land*.

§

WORK among foreigners in America was represented by Mrs. Bagranoff, of Illinois, herself a Bulgarian, a graduate of the American College at Constantinople, and the daughter of Christian parents who were converted in the old country through the ministry of our Foreign Board. Foreign Mis-

sions and Home Missions among foreigners are closely intertwined. Mrs. Bagranoff spoke in a most interesting manner and her quaint Bulgarian costume, donned for the occasion, gave added charm. Both her address and a glimpse of the Bulgarian dress are given in our pages. The Synod of Illinois has made a splendid beginning in a formerly untouched field.

§

THE literature display at Louisville was most attractively arranged and included a longer list of absolutely new issues than has ever been brought to an annual meeting before. The new parish house of the Fourth Avenue Church also afforded ample room for a large and interesting display of Indian curios, pictures of mission schools, school exhibits, and for excellent examples of the handiwork of the Freedmen pupils in the sewing classes.

§

PRaise for her life and work was the keynote of the memorial service in Louisville, held in honor of Mrs. Darwin R. James. Long time friends of Mrs. James gave beautiful personal testimony of her rare influence upon those with whom she came in contact and upon the work which she held in such high esteem. "From her own lips," said Mrs. Beebe, "came my first knowledge of the purpose of our great organization, then called the Woman's Executive Committee of the Board of Home Missions. She characterized it as 'proper work for women—the training and education of the child and young for their heritage—Christian citizens in a Christian America.' One was impressed with her consecration to the work and her great faith in it—her great mother heart making her long to mother all the waifs of the world. Addresses, written articles, and letters to officers deepened the impression that her great motive was glory to her Lord and Master. Mrs. James once spoke of the early days of the work when the women met in a small upper room where the only outlook was an uplook through a skylight and where the plans were formulated for the outlook of to-day over this great land, and I think Mrs. James has left us the great outlook and also the uplook to her God who makes all things possible."

§

MANY in attendance upon the Annual Meeting voiced their appreciation of the solos with harp accompaniment rendered by our treasurer, Miss Dora Mabel Fish. At the



Memorial service, the words sung were those of poems written by Mrs. Darwin R. James and Mrs. Delos E. Finks, therefore forming an especially appropriate part of the service. The music was written by Miss Fish.

5

THE friends of Dr. Alice French Mills will rejoice that on May 20 came to her blessed release from years of pain and weariness. Dr. Mills and Miss Harris opened our mountaineer work at Dry Creek, W. Va.,

where they remained several years until ill health laid them both aside. Later Miss Harris went to Clear Creek, and, while helping her as a volunteer worker, Dr. Mills was taken alarmingly ill, and on a stretcher was carried out over the mountains to the railway. From that time until her death, over four years later, she was confined to her bed, a great sufferer. Dr. Mills had many friends on the mission field and all will be glad that to her came the summons for which she longed.

## ADDRESS OF WELCOME FROM KENTUCKY

By Sue B. Scott



MISS SUE B. SCOTT  
SYNOCDICAL PRESIDENT  
OF KENTUCKY

WE have heard the welcome of Louisville, cordial, warm and full. We believe it; we see it.

I bring you another welcome—from the State of Kentucky. We bring warm greetings for your work's sake; we greet you as the representatives of

the Master; and we offer you, not the cup of cold water only, but the refreshment of our praise to His Name that we can have you in our midst. We need your loving sympathy for the difficult work of reaching our mountains and valleys and giving to our mountain boys and girls the "chance" for which they plead.

I was at Berea two weeks ago and heard an address given by one of the junior professors from the standpoint of the mountain boy, and that was the plea—to "give the mountain boys a chance." That is what you are helping us to do. And we are glad to stand shoulder to shoulder with you in the work among the Freedmen, of whom we have many in our midst.

We need the inspiration of your presence to stir up the careless Christians of our cities and towns to begin the work of which you tell; and for the discouraged workers to be heartened to go forward with zeal and courage when they hear of the fact that the many *small* gifts made for *His* work have mounted up to the hundreds of thousands of dollars.

Such contact makes us realize that we are not just in our own little Kentucky band, but have come to the hill top, where we can see the missionary workers coming up from all of the States of the Union, and know that we belong to a great host.

And so, we bring you a glad and joyous welcome.

## ANNUAL ADDRESS OF THE PRESIDENT

M. Katharine Bennett

IT has been said in reference to the gatherings of the Men and Religion Movement, that while "these meetings serve as the goal on the one hand for extensive and prolonged preparation," they also serve "on the other hand, as a point of departure for activities that are intended to be permanent." No better definition can be given of this coming together for the thirty-third Annual Meeting of the Woman's Board of Home Missions. A year of endeavor has culminated in the definite preparation for these meetings, yet when they are done we

write not *Finis* but *Commencement*: we have but stopped an instant to count the success and failure of the past, to give thanks for "the loving kindnesses" that have come to us, to gird ourselves anew for a fresh start from this "point of departure."

And the record of the twelve months has been spread before you. You have heard of the wondrous blessings that have been ours, of the great money outpouring, of the increased army of women enlisted under this banner, of the opportunities for service, of the deep call rising from the need in our

land. To all of these you have listened and you have rejoiced with exceeding great joy; for yet greater effort and larger achievement what foundation of need is there—what is the claim upon us?

During these past months one deep undercurrent of thought has met me in my reading and as I have listened to the words of many thinking men. Let me phrase this thought for you as expressed by Melville E. Stone, General Manager of the Associated Press, who wrote: "There is a new United States and a new Asia. The Spanish War created the one; the Russia-Japanese War the other. . . . I am not worrying half so much about the heathen in his blindness as I am about the Christian in his blindness. . . . There are cities in India, Japan and China with crowded populations running from a hundred thousand into the millions where there is scarcely the semblance of police control, and where crime is hardly known."

The overwhelming importance of an awakening in our own land that shall keep pace with the movements in Oriental lands, that we shall not be outstripped in those qualities that make for peace and righteousness, is the theme of many a discourse, and the basis of many a plea. Surely if we compare the statement of Mr. Stone with the daily accounts served to us in our morning papers, of strife, of murder, of crime, of rowdism, of lawlessness, of breaches of trust, of the oppression of the widow and fatherless, of the exploitation of woman's virtue and of childhood's strength, of Sabbath breaking and impiety, we stand silent, condemned, a nation boasting a Christianity that is shamed daily in the national life.

If these things be so and we know them—then upon every agency that stands for the betterment of any of these conditions, that reaches out a helping hand in any one direction to right these wrongs, or looking to the future aids in the training of the youth of the land in such principles as shall lead them to right any single wrong—then, we say, upon any such agency or organization there rests a responsibility that is impelling, insistent, immediate, to strive to the utmost in its ability, using all its power all the time. One year now is worth a decade hence; the past twelve months have seen recorded in the history of our country such changes as a decade would ordinarily not record, and the wheel of progress is but gaining momentum—year by year it achieves greater speed: we can lag

and be lost; we can parallel its speed, and hold our own; we can outstrip it and be ready for the changes destined to come.

The question is sometimes raised as to whether, as the public school system of the country reaches out into the more isolated and the more neglected regions, there will be a place for the specific activities of the Woman's Board. A very general reply might be that it will be many years before all of the States will be able to meet the needs of their communities, but the question is too vital to the hearty co-operation of all in the work of the Woman's Board, to be passed by cavalierly. There is too much needing to be done for any person or agency to continue effort beyond the point of absolute usefulness and necessity from any sentimental standpoint, or because—always a danger to be guarded against—momentum having been secured it is easier to continue than to stop. It, therefore, is wise that we examine this query and see on what basis the work of the Woman's Board stands.

We are doubtless all agreed that sectarian exposition of the Scriptures should be prohibited in the public schools of the country, but equally do we believe that the Bible, both as literature and as the recognized moral guide of all Christian peoples, should be presented to the children of the land—that they have the right to be introduced to this greatest of all books. But increasingly the reading of the Bible is being eliminated and the teaching grows more and more secular. When race prejudice is seriously demanding the suppression in school curriculums of the "Merchant of Venice" because of the character of Shylock; when similar objections are being raised against other classics by races pictured in them; when school books in which the name of Christ appears are in some schools immediately mutilated that this name may be removed; when Boards of Education and teachers are increasingly being chosen from those faiths that oppose the reading of the Bible, even the most optimistic among us can hardly hope that there will soon be a reinstatement of the Scriptures in the schools.

The secular education of the schools must, therefore, be augmented by the Christian home to produce the rounded Christian character. Failing the Christian home, other agencies are raised up to meet the emergency existing—the Boards of Education of many denominations, the student departments of the Y. M. C. A. and of the Y. W. C. A. and



other organizations in lesser degree, are striving to balance the secularization of the education of the youth of the land. The welcome accorded such societies, and the success attained by them in the schools and colleges of the highest class, where are gathered boys and girls, young men and women, from many of the best homes in the country, surely place emphasis upon the need that must exist in those localities and among those people to whom the Woman's Board goes—to the isolated, the neglected, the misled. Where the home cannot supplement the work of the school, where Christian training cannot be found in the community, there lies the call to service of the Woman's Board, and one may safely question, with the tendencies now visible, whether the time will come within generations when there will not be a vital demand for just such work as that we are now doing.

But as public educational facilities are broadened, and the scope of the work of the schools enlarged to meet not only the academic needs of the communities, but more and more to provide industrial training and social recreation centers, there will of necessity be modifications of the forms of endeavor to meet these new conditions. It has never been, and never can be, the desire of the Woman's Board to compete with the public schools, to establish parochial schools in communities. Where the school system of the country enters into communities effectively, there will of necessity be a lessening emphasis placed upon primary education, except sometimes as a means of approach: an increasing emphasis will be on that period of life when the girl is moulded into that form that is to be permanent—when vague longings toward service, toward helpfulness, toward the Christ-living may be crystallized into devotion, into consecration of life. In each section into which it sends its workers, the great aim of the Woman's Board, in common with the other agencies doing parallel work, must be to multiply itself in effectiveness by training leaders, by providing centers from which in ever-widening circles shall radiate power, and Christ-bringing influences.

In her annual report of 1900, Mrs. Pier-son, then secretary of our Woman's Board, wrote: "Our Women's Home Missionary Societies, called into being by General Assembly, for a specific, well-defined work, and made the only agency of the Presbyterian Church for such a necessary work, are be-

sieged on all sides for kindred work of the church, synodical sustentation, temperance work, local, presbyterial and church obligations, city benevolent work and the like, to the distraction of conscientious workers who wish to be loyal to the trust committed to them, and who find it hard to avoid positive diversion of their Home Mission funds. Hence the vigilance necessary to guard the steady support of the great system of mission training and industrial schools which the women have planted in answer to the call of their church and for which they are solely and wholly accountable."

The difficulty so noted twelve years ago has but increased as new elements mingle in the national life, as new needs and demands for service arise. There is, and will be, a constant and increasing pressure upon the Board to reach out from the lines of effort in which it has been engaged and to include others of diverse forms. And such pressure, legitimate and natural, must be given full consideration: representing the women of the Presbyterian Church in Home Mission work, the Woman's Board must be broad and strong, ready to greet all new efforts that may legitimately be adopted and made a part of its work. But there are dangers that must be guarded against—the out-reaching to so many lines of activity that none are well done—efficient we must be if the work is to be enduring; again there is always the danger of the attraction of the new, of the showy in effort and accomplishment, but it must be remembered that often "the less spectacularly impressive turns out the most dynamically effective," and results that are permanent are usually the results of long and painful labor. The modern skyscraper rears its lofty head in all its ugliness in a year; the Cathedral at Cologne was hundreds of years in the building—polished and beautiful it remains a delight to all who see it. No one architect or workman did it all—"They helped every one his neighbor; and every one said to his brother, Be of good courage.

"So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering."

We, as a Board, cannot enter all lines of effort; we shall serve best by doing our part well, holding out the cordial hand of fellowship and co-operation to other agencies engaged with us in forming the completed

whole, but not striving to do their work, or asking them to do ours.

There is no past experience to guide in thus being one of the influences to form the nation's life; here and there may be parallel circumstances, but in neither ancient Rome nor modern France, nor in any other nation were the forces at work as those that are at work in our country to-day. As Dr. Patton has said: "We cannot survey to-day's occurrences as isolated phenomena uninfluenced by yesterday's conditions from which they issued. Neither can we prophesy what will be the effects to-morrow of to-day's events by looking backward to see what followed similar circumstances in remote times."

So we can but follow our way patiently and persistently, seeking always for light, and ready to receive it when given.

Says one earnest leader of another denomination: "The time has come when *money* seems to be the main issue in connection with missionary work. In the early history of missions there were so few fields where the Christian workers were allowed to enter—*now* the world stands wide open."

This is a silver and gold age, all things are on an extravagant scale—millionaires have become multi-millionaires; trusts have become world-wide combinations; ocean steamers are leviathans; horses are outclassed by automobiles, those doubtless to be relegated to second place by air machines; railroads run "flyers" and "limiteds"; entertainment exhibits a mad rush for novelty and excitement irrespective of price or difficulties; dress, personal luxuries, home arrangements—all share in this effort for novelty, for the something bigger, the something more startling. As a nation we have forgotten the coppers. Even the babies want nickels or dimes. We speak and live in terms of silver and gold.

Is it not time that mission work share in this prosperity and its efforts be pushed and urged as are our business and personal living? The budget expected from Presbyterian churches for all the boards and perma-

nent agencies of the Church this past year averaged only \$2.35 per member in the Church, of which about \$1.50 per member was to cover all the agencies at work in this country. Do we not go at our work of winning this land for Christ as leisurely as though we had all eternity in which to do it? Supposing we should parallel mission giving with the amounts spent for the most cherished luxury—with books, with music, with dress, with travel—or even should it in the country at large be paralleled with moving pictures.

The great campaign for Home Missions, to culminate in Home Mission week next November, is about beginning. Our loyalty to the cause, our desire to see it succeed, may now be tested. Can we restrain the quick criticism, the hasty judgment, and unreservedly throw ourselves into the work to help achieve a wondrous success? And can we stand together with other denominational bodies, a solid phalanx, made up of many regiments of Christ's followers opposed to evil, to wrong doing, to the dangers that threaten our country?

Last year as we separated after the Annual Meeting we carried with us as our text, "Pray without ceasing." Have we done that? Has the prayer of supplication, of believing faith, been ever with us through the year that has passed? And are we ready for the answer when there shall be "poured out a blessing, that there shall not be room enough to receive it?"

As we remember this day our beloved and honored leader who has been called to her eternal home, sure y we sing:

"For all Thy saints, who from their labors rest,  
Who Thee by faith, before the world confessed,  
Thy name, O Jesus, be forever blest."

And may our praise, our love, our devotion to the Master who gave to the Woman's Board such a leader, and our appreciation of her lifetime of service, be translated in our lives into unhesitating, continuous service that the risen Lord may be known and worshipped of many.

## A PLEA FOR THE HOLY SPIRIT

By Mary E. James

Hymn sung at the Memorial Service by Miss Fish, with harp accompaniment

OUR Father, God, with longing hearts, we come  
Before Thy face;  
Hear Thou our prayer, through Jesus Christ, Thy Son,  
For added grace.  
We claim the promise in Thy blessed Word,  
In greater measure give Thy Spirit, Lord.



Famished and faint, without Thy presence, Lord,  
 How great our need!  
 As children come, so sure of love's accord  
 Their cry to heed;  
 Come we to plead the gift for which we pray,  
 And trust Thy love, that will not say us nay.

The Holy Spirit with its touch of fire,  
 To vanquish sin,  
 To burn out self and every base desire,  
 This heart within;  
 To lead to purpose high the sluggish soul,  
 And consecrate the life to God's control.

For this we pray, in faith that cannot fail,  
 Faith that shall win;  
 Oh, blessed hope! that so we shall prevail  
 At last o'er sin,  
 And with our Lord bring in that glorious day,  
 When we shall know the bliss for which we pray.

## BULGARIANS IN AMERICA

Address by Mrs. T. S. Bagranoff

THE immigration question confronting the American nation is growing more and more problematic as the years go on. The Christian Church of America has been very much concerned about the "uttermost parts of the world," but has not been equally concerned about all the ends of the world that have met here. It has ceased to be an astonishing fact that over a million every year land on these shores where liberty reigns from coast to coast.

The saloon-keeper has solved this problem to suit his destructive mission; he has opened his doors very wide in the foreign section of the city and town. What has the church done? Has she provided homes for the stranger in a strange land? Has she furnished places of enjoyment for the new comers? Has she sent to these foreigners missionaries? Yes, but very few. There are several nationalities still without any missionary of their own, the Albanians, Servians and others.

This was the case with the Bulgarians and Macedonians until about four and a half years ago when the Synod of Illinois called my husband, Rev. T. S. Bagranoff, a graduate of Auburn Theological Seminary, to investigate a field of Bulgarians and Macedonians numbering about five thousand men, congregated in Madison and Granite City, Illinois. These, at that time, were without any religious instruction whatever, and without a night school; they were left entirely to the mercy of the saloon-keeper.

We had no mission building, but rented a room where Rev. Bagranoff taught for four years over 550 pupils and held preaching services and Sunday school on Sundays. Bulgarians are not a religious people, and with persecution, hatred and many inconve-

niences we fought the battle and gained a little ground in Satan's territory. Last summer, with the help of God, through American friends and also through a number of Bulgarian Christian working people, we realized our new mission building. This is the First Bulgarian Mission building in America.

Our mission has three distinct functions: religious, educational and social. The Gospel has been preached to thousands during the last four and a half years; through it many hearts have been reached, and Christian truth has won their friendship.

The school has enrolled 586 pupils. This department of the mission has been very helpful to the young men. It has also aided the religious life of the men. In connection with the school we have a reading room equipped with not many but good books, magazines and newspapers. The Presbyterian Board of Publication has aided us in publishing, from time to time, Christian literature which is scattered all over America where Bulgarians are to be found.

The social ministry of the mission is perhaps the most effective, although the most obscure. At the time of the financial panic, in 1908, hundreds were fed daily, and then employment was found for them. A day hardly passes without some one coming to ask for assistance at the post office, bank or court, or in finding work. In connection with the social department it will be well to mention that we have a game room and twelve living rooms, kitchen, dining room and bath upstairs, where young men have a club and enjoy cleanliness and the comforts of the building.

Letters come from men often speaking of the good they have received. The eighty Sunday school children of fourteen nation-

alities are reaching more than we can say or know.

How little we realize what is in the thoughts of a child and still less do we expect high and noble ideals in a foreigner. A boy of thirteen, whose mother and father died in his infancy, is living with his grand aunt and uncle. This Macedonian boy did not know the exact day of his birth, and going to his grand aunt, said: "Grandmother, what is the date of my birth?" "You were born some time near Christmas, Louis, but I don't know exactly the date," answered the old lady. After a few minutes' silence, he turned to her and said: "Is it not too bad that when I grow up to be a great man they will not know the exact date of my birth!"

Does the foreigner wish advancement? Does he strive for the best? Has he high ideals and ambitions? Yes, and he wishes to attain all the good he can. Who will help him to the highest and best living? Shall it not be the church? Show him the stepping stones and he will climb to the height for which he strives and you will be proud of him.

Since the mission started others have taken up work in Chicago, St. Louis and Toronto, Canada. The work in St. Louis has been started only a year under my father, Rev. D. Gradinaroff, who was a very successful minister in Bulgaria. He reaches not only Bulgarians and Macedonians, but Kurds, Greeks, Armenians, Albanians and Russians. They have night school in winter, and preaching services every Sunday morning. A very strong infidel was converted and gave a wonderful testimony without being asked to do so. Letters come from the Northern States, where these men go for the summer to work on railroad construction, telling of their prayer meetings and song services in the camps. A young man, converted in St. Louis, went back to Mace-



MRS. BAGRANOFF IN COSTUME OF THE BULGARIAN VILLAGE WOMEN

donia, married a young girl, brought both the girl and her mother to Christ, and is influencing his former friends. Rev. Gradinaroff visits the men daily in their boarding houses, coffee houses and restaurants. Many a meeting has been held in these places. They are using now one of the American Missions, but hope some day for a better equipped building of their own.

The field is great, the harvest is ripe, but the workers are indeed few. Are we all ready to "lift our eyes unto the hills from whence cometh our help," and "give of our best to the Master?"

## FROM THE FAR NORTH

Address by Louisa Kellogg Campbell

**M**AY I bring to you to-day a few words of Jesus to us, His followers? John 10:16—"Other sheep have I which are not of this fold, them also I *must* bring, and they shall hear my voice; and they shall become one flock, one shepherd."

It is of a few of these "other sheep" that

I would speak—the ones in the far away North.

The last four years which we spent on St. Lawrence Island were lightened and helped by the fact that we were connected with our Woman's Board, and that the women of our homeland were interested in the work and



were praying for us and our people. How often, when our hearts were burdened and downcast and near to discouragement, has the thought that you were remembering us at the Throne given us courage and faith to go on.

I wish that I might take you for a little visit to those quaint brown people whom we have learned to love, and let you peep at them there in their homes.

I fear that some of you would hesitate before going into these small windowed and doorless places, that must be entered on hands and knees, beneath a curtain of fur, where from three to fifteen men, women and children eat, sleep, work and play in one small room. All of their light and heat is obtained from home made clay lamps placed at intervals about the room, the fuel of which is the oil of seal, walrus and whale.

Think of doing all your sewing, shoe and boot making, thread making, dressing and softening of the pelts of seal and reindeer, cooking and other household duties, squatting beside a smoky seal oil lamp for eight or ten months of the year! That is what our Eskimo women have had to do all their lives. Is it any wonder that very many of them suffer from eye trouble, or even blindness?

The problem of cleanliness is very great when you consider that the people originally had no soap, and that in winter they melt the snow for water, heating what hot water they have over these same oil lamps of which I have spoken. How would you succeed, do you think, under like conditions, when food and about everything else that you touch is of an oily nature? We have introduced soap, by distributing it free, and find that they like it very much, especially the nicely scented toilet soap. It is not unusual to receive a note reading thus: "Dear teacher, Please give me some soap. I like 'Pears' Soap'."

There are now several families that desire soap so much that they will buy it, as they do their tea, sugar and flour, though perhaps in not such large quantities.

It has been a great joy to us to note development in these friends of ours. Those who accept Jesus and try to follow Him, though not perfect, still have taken a long stride ahead of the old ways.

Annooghotungu is a young woman of whom we are very fond and proud, for the way in which she has stood for her faith in Jesus Christ. All the last winter we were on

the Island, she tenderly cared for a poor, outcast woman who was helpless with paralysis. It was not a pleasant task, as Omungu often used her tongue in a very shrewish way. But Annooghotungu ministered to her needs day by day and night by night, telling her of Jesus and teaching her bits of Scripture in the Eskimo dialect, "because," she said, "I am a Christian and Jesus wants us to be kind to the poor and friendless."

Poor Omungu's mind seemed darkened and she could not grasp much, but some light seemed to have filtered in, as her last words will prove. Just before her death she said to Annooghotungu and her husband, Opu: "Last night when I was lying here it looked to me like the top of the house opened and there was a bright light in which One appeared that I think was Jesus, so I said, 'Jesus, save me now, Jesus, save me now,' and I think He did. Now, when I see Him I will tell Him how good and kind you have both been to me."

I wish you could have seen how neatly this dear young woman kept herself and her house and how she stood firm for her faith in Jesus when her family and many of her friends tried to induce her to go back to the old ways. "Why," she would say, "I can't go back. I promised, before all the people, that I would follow Jesus. Now I must do it."



MRS. E. O. CAMPBELL, IN CONVERSATION AND IN ADDRESSES, INTERESTED AND INSPIRED MANY

These people need your prayers and many of them said to us, before we left them, "Tell those Christians in America to pray more for us. Temptation and sin are too strong for us. Tell them to pray."

But you say, St. Lawrence Island is a very small place and there is only a handful, three hundred, of people. Yes, but did not Christ come for them as well as for you and me?

However, let us turn to another portion of Alaska where we are doing work that will affect perhaps all of the native tribes of that great land. Are we not proud of our fine, new buildings and splendid equipment at Sheldon Jackson School, Sitka? This school is of vast importance, as it is for not one tribe alone but all the tribes of that great land. Therefore, we need the very best of equipment and teachers, and I am glad to say we have both. The instructors who preside over the different departments are efficient, experienced men and women whose

hearts are in their work, and who will be able to give to the students just what they need: that is, first-class training. The young women thus trained will make neat, careful home makers, will be so educated that they may live happy, well rounded lives. The young men thus trained will be able not only to live better and more useful lives among their own people, but to successfully compete with the white men who are coming into their land in large numbers. Should we not help this great work all that is possible, not only with our money but with that great power, prayer?

Oh, that we could realize what a vast amount of good we can do by praying! What power we are allowing to go to waste by not praying! Some one has said that prayer is God calling to our attention something that He has been thinking of and longing to do for us. How glad we should be when He calls us to pray.

## CUBA

Address by Beulah L. Wilson

SOME of you women are more especially interested in Home Mission work and others in Foreign, but our work in Cuba should interest every missionary worker because it is both Home and Foreign.

It is Home work because of the geographical situation of the island, so very near our own mainland and every day coming nearer, as the East Coast Florida Railroad expects soon to accomplish its project and have passengers take a Pullman in New York City and be landed in the City of Havana without being disturbed. It is also a Home work because of the similarity of conditions in Cuba and Porto Rico—the latter being distinctly a home field since the annexation of the island. Our boards have recognized these facts, and the Cuban work is under the care of the Home Board.

But from the moment I sailed into Havana harbor, I have maintained that this is a Foreign work and I am sure you would agree with me were you to see the old forts and castles—some of them constructed before our United States' history began; the low, flat-roofed houses, with their iron barred windows that make them resemble jails rather than homes; and as you pass beyond the city, the tropical vegetation; the tiny, thatch-roofed huts of the simple country people; the people themselves, with their

customs; and the strange language which is the only means of communication.

We have all been interested recently in the removal of the wreck of the Maine from Havana Harbor. The explosion of that war vessel seemed like the sound of a bugle calling us to the salvation of Cuba, not only to save the Island of that time from the tyrannical hand of Spain, but to save the Cuban of the present day from the depths of ignorance and corruption to which he has fallen.

Why are the Cuban men so corrupt, and why are the Cuban women so content to lead their narrow lives?

Just after the Battle of Santiago, while we Americans were rejoicing over the victory of our untried soldier boys, quite a different scene was being enacted in the town of Guines. The first report that reached there was false and stated that the Spaniards had been victorious. The soldiers stationed there were jubilant; they marched up and down the streets in great glee, mocked the Cubans that were dying in the streets, and rang the church bells until one of them was cracked. The poor Cubans were crest-fallen—their one hope had been in these strong, big-hearted Americans that had come to their aid, and now this report proved that the Spaniards were too much even for them.



You can imagine the change that would naturally take place on the following day when a true report was received that the Americans, not the Spaniards, had won the battle; that the war was practically ended, and that at last Cuba would be free. It was then the Cubans' turn to rejoice, to make some big demonstration; but nothing of the kind was permitted; instead a hushed stillness reigned over the town, and it is said that the Cuban seen with a smile on his face that day was in danger of being shot.

The Spanish soldiers were soon marched out of the town, and then comes another sad part of the story. The Cubans, many of whom were dying of hunger, were then afraid to drink the water.

This town is blessed with a river of pure water, that just before reaching the town is divided into different channels, and thus should afford good drinking water for all the inhabitants. But all of this time the people, suspicious of the Spaniards, and not without cause, felt sure they would not leave their town without avenging themselves in some way. And what would be easier, they said, than for some of them to go a short distance out of town and to drop into this river a sufficient amount of poison to bring death to all who might drink of its waters. Whether or not this really was done was never proven, but the people of that town feel that they averted great calamity by refraining from using the water for several days.

I have told you this because just such tales have made me more patient and sympathetic with the Cuban, and it would surely have the same effect on you could you hear even the very young people telling terrible things that they have both seen and experienced. And, then, this story of the poisoned water is typical of the religion that the Cuban has received ever since his history began. What should have been to him the Water of Life has been tainted with poison.

When I find that the little children are not taught an evening prayer at their mother's knee, that many of the women pray to the Saints, in whom they have no faith, and that the men do not pray at all; that the Bible is a sealed book to the people and the interpretation given by the priests is false; that the men have lost respect for womanhood; that the people fear death with a terror that is horrible, and that a majority of the dead are laid away without any service whatever; that among the poorer classes the marriage rites have been dispensed with,

because of the exorbitant prices charged by the priests;



AMONG  
SOUTHERN  
MOUNTAINEERS  
Miss M. R. McCord  
Miss M. E. Wilson  
Miss E. G. Brown

that many of the priests are among the most immoral of men; that the Sabbath Day is not kept holy, but the morning is given up to business and the afternoon and evening to pleasure and that on the evening of Easter Day, to close the Carnival season, they celebrate what they call a Resurrection Ball; when I think of these things, then I remember that the water that these people have been drinking for four hundred years, has been tainted with poison.

And what is the effect on their religious life? A general indifference, the natural result of having been deceived until they want no more imitation and are slow to recognize the real truth when it is brought to them.

And so, when the missionary comes he finds the parents weary, groping after the truth, and the one ray of light is seen when you speak to them about their children, and they say, "Oh, yes, if there is any religion that does give any satisfaction we should like our children to have it."

One mother of our town, in great trouble, said to her daughter, a pupil in our school, "I have no God to pray to, but you believe that God hears and answers your prayers, so I want you to pray to Him every day for us." And the daughter, in telling me, said, "If my mother only had the faith that I

WORKERS UNDER THE WOMAN'S  
BOARD IN ATTENDANCE ON  
THE ANNUAL MEETING

Reading from left to right: Miss  
Beulah Wilson of Cuba, Miss  
Prudence Clark and Miss A. L.  
Blackford of New Mexico

have, what a comfort it would be to her." "Well," I replied, "doesn't the very fact that she asked you to pray for her, show that she has some faith?" At this the daughter's face lighted up, and she said, "Oh, that does seem true, so I shall keep on praying for her until she, too, comes to see the Light!"

And the mothers need something—some new factor in their lives to broaden and brighten them. The mother has her religion but it does not satisfy her. She may go to the church every Sabbath morning, have a figure of her favorite Saint at the head of her bed, to which she prays faithfully every day; in case of sickness she will go to the jewelry shop, buy a small silver figure of the part of the body affected, take it to the church and there hang it on the image of the Saint to which she is praying to be cured; she confesses her sins to a priest—a man whom she may know is morally corrupt; she pays her money to the church—in fact she promises to do this when she is married, as one part of the ceremony is for the groom to take several gold coins and drop them through the hands of the bride into the hand of the priest, thus showing that he is willing to give his earthly possessions into the hands of his wife, and she, in turn, is willing to turn them over to the church; she is faithful in making and keeping her vows or "promises." When she wishes a special favor granted she will promise to wear a "promesa" dress (made of an ugly yellow cloth) for a certain length of time, or perhaps dress in white, from head to foot, or to refrain from entering her parlor. To my knowledge, one of the saddest of these "promesas" is the case of a beautiful young widow, who on the death of her husband vowed that she never again would go outside the walls of her home. During the nine years I have known her I know of but once that she has broken this vow, and that was when her family moved from one home to another and necessitated her doing so.

And so when we see the mothers bowed down by custom and superstition, we feel that our hope for the salvation of the Cuban is in the children and that it is in the day school and the Sabbath school the great opportunities lie, and *this work belongs to you women of the United States*. The women of this country gave their husbands and sons to free the Cuban from the bonds of Spain. Are they going to be willing to give of their time and money to free him from the bonds of sin?

And has it ever been impressed upon you that the very fact that we Christians here in the States were so indifferent to the condition of affairs in Cuba until some twelve years ago, now lays a double responsibility upon us? Our Board has but three schools in the whole island—three schools to a population of three million.

To me this is not discouraging—a missionary must never become discouraged, but



From left to right: Edward P. Childs of the Normal and Collegiate Institute, Asheville, N. C.; Marshall C. Allaben, our new superintendent of schools; J. M. Robe, of Tucson Indian School, Arizona.

it does fill us workers with a desire to let you people know of the great need there is for mission schools. Are we going to allow the girls of the next generation to say, as that mother did, "I have no God to pray to." We are proud of the work our school has done; proud of the pupils that have finished the course; proud of our boys and girls studying here in the States and from whose instructors we receive words of highest praise; proud of our new building, the Kate Plummer Bryan Memorial, which will be ready for use next September; and what I tell you of our school in Guines can be tripled when you think of our three schools, but I want you to remember that as yet *there are but three!*

Three things are essential to a successful mission: work, which we missionaries promise to do; money, which you people at home are giving; prayer, which binds us together in His great cause.



# GRATEFUL MEMORIES

Words of Mrs. O. E. Boyd, at the Memorial Service

IN no other way has God's hand been more conspicuously seen in this work of Presbyterian women for Home Missions than in the superior women whom He has raised up as its leaders. What splendid representative women they have been! Each utterly unlike the others, and each an expert in her department. What variety of rich gifts they have brought to this service. How lavishly, even to the laying down of their lives, have they spent themselves in unflagging devotion to this work. As we mention the names of some of these choice souls, a flood of grateful memories sweeps over us.

Mrs. Ashbel Green, our first president, brave, loyal, logical, conscientious, true-hearted woman, who devoted the best qualities of mind and heart to her God-given trust.

Mrs. Haines, our organizer and promoter: Blessed, thrice blessed mother of us all! "Burning her life out for God"; gentle, modest, cultured, deeply spiritual, her face illumined with God's peace, her sick room, at last, a place of benediction. What this gifted woman wrought into this work in its inception and early beginnings God alone knows.

Mrs. Pierson, alert, sensitive, practical, genuine, resourceful, the vision of large things ever urging her on to their attainment; walking daily with God, in whose strength alone she was supported, there came a day when she was not, for God had taken her.

Mrs. James, our dear and honored president through a long period of years. What a forceful personality was hers! What magnetism in face and voice and hand-grasp. What power in prayer. How strong she was, physically, intellectually, spiritually. Even the thought of her is invigorating. How freely she spent her rich gifts in this service. That was a memorable day in our history when Mrs. James first came to us. Prepared, eager, unafraid of any task, she seemed a host in herself. And when, in God's mysterious providence we were bereaved of our president, it was to Mrs. James that we turned instinctively as "the woman of the hour." One of Mary Lyons' immortal utterances which is engraved upon her monument is this: "I fear nothing in all the universe except that I may not know my duty, or, knowing it, fail to do it." This noble sentiment might well express the life-prin-

ciple of the brave, true woman whom we delight to honor to-day. Mrs. James' leadership was characterized by a sublime devotion to duty, coupled with an enthusiasm and optimism which were inspiring and contagious. Forward! Ever Forward! was the slogan of our intrepid leader.

As a friend and correspondent Mrs. James had few superiors. One letter of hers (to the speaker) began thus: "Dear Mrs. Boyd:—Your name goes ringing through my heart, and the years roll back before me as I write it and recall all the long years in which you and I worked hard together for God and our country. I have really been refreshed in picturing your home in Virginia with time and leisure for good reading and neighborly intercourse, so long almost unfamiliar to me. I have longed for just such opportunity for rest and home and social life, but God does not thus order it, and I leave my life's ordering entirely now in His hands." Dear heroic friend! She has at last found the longed-for rest and home and sweet companionship in Heaven. Many of you can say with me to-day, "Dear Mrs. James, your name goes ringing through my heart, and life is richer and fairer because of your friendship."

Mrs. Finks, most widely known and perhaps the best beloved of all our leaders. What depths of affection are stirred at the mention of that familiar name. Our editor! How proud we were of her! Of her mental ability, her rare business sagacity, her gentle urbanity and unflinching courtesy. With what forceful diligence she wrought and achieved eminent success. And when the well-rounded quarter-century was passed, how ready she was to answer the call to the higher service, not having known (as she expressed it) that "the way Home could be made so easy and pleasant"; with God's peace in her soul serenely she passed out of our sight.

Mrs. Bailey, for fifteen years the synodical president in Pennsylvania. Gracious in presence, warm-hearted and sympathetic, prayerful, fearless, aggressive, ever-abiding in the secret place of spiritual power, her vacant place appeals eloquently to our hearts.

All these, and others, God's noblewomen, have "fallen on sleep." "They rest from their labors, and their works do follow them." We listen, not in vain, for the sound of the

voices that are still, for even though dead, they yet live and speak. We are thankful, profoundly thankful, to God, for these leaders. We will ever keep their memory green and strive to emulate their worthy example. One sweetly consolatory reflection, among many others, at this time, is this: We did appreciate these exalted ones while they were yet with us. We did not wait until "Death had set its hallowing touch on lip and cheek and brow," to speak the words of appreciation and to place fair fragrant flowers in living hands.

The mantle of these consecrated ones has fallen upon worthy successors; they are still with us, bravely bearing the heat and burden of the day. Let us give them all honor and

affection. Let us encourage and support them; above all, let us pray for them. Life's burdens are heavy, when we work alone or unappreciated; life's toil seems pleasure when companionship and sympathy adorn it. And life is brief—so brief!

It is the red of the red rose-leaf,  
It is the gold of a sunset sky,  
It is the flight of a bird on high.  
But one may fill the space with such infinite  
    grace  
That the red may vein all time,  
And the gold through the ages shine,  
And the bird fly swift and straight  
To the portals of God's own gate.

May we so live and so die that it may be said of us, as of these dear departed ones: To live was Christ, to die, gain.

## DEVOTIONAL SERVICE AT THE CLOSE OF THE LAST SESSION OF THE ANNUAL MEETING OF 1912

Conducted by Mrs. J. P. Prutzman, of California

WE would bring to you three golden links not of our own forging. In a far distant State, during a week of annual and semi-annual meetings, on three consecutive days, these links were forged for us.

On the first day, at the close of a very suggestive and helpful service, the leader gave us the words of Jesus, "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit."

Oh! that He could look upon us, so unworthy, and see something worth while; that He could lay His hand upon us, could call us out from the many, and sweetly and persuasively say to us, "*I have chosen you to help Me in the great plan of soul saving.*" Is this not a precious heritage?

On the following day, at the close of the devotional service, the leader put this prayer into the mouths of the women: "Father, show us the service and give us the strength to do it." Blessed condition! Women chosen and consecrated, calling for service.

The third day our leader pointed us to our loved homeland, the melting pot of the nations, out of which must come the strength and hope, the brain and brawn for our future upbuilding. Here again our leader brought to us the blessed message. After Jesus had culled out His disciples and shown them the service, He prayed for them—not for the world but for them.

Now the chain is complete:

The Call  
The Service  
The Prayer

These days past we have been permitted to be on the mountain top of privilege, enjoying sweet fellowship with kindred spirits, gathering inspiration, enlarging vision. To the one who is here for the first time this is a hallowed spot, and we could almost say, let us stay here, but not so; the valley of service—our Galilee, awaits us. We go back with various sheaves of good things to those who wait for the blessing to be passed on.

As we listened to the words of our field secretaries and our missionary teachers we noted with joy the bright spots in their service—but more, the absence of the discouragements and hardships that we know must come to every one of them; and we remembered that "At the end of life we shall not be asked how full of success but how full of sacrifice."

In the recent past we have added greatly to our membership. Let us go forward to that larger vision put out by our loved president last year and so many times referred to in these meetings: "Pray without ceasing."

Let us bear on our hearts the suggested plan for increasing the prayer spirit in our societies. And now, with bowed heads and hearts full of love to our Heavenly Father, let us consecrate ourselves anew in the words of the precious hymn, "O, Jesus, I Have Promised."



# ANNUAL REPORT OF THE SECRETARY

By Julia Fraser

The Secretary's report is published in full in the Annual Report of the Woman's Home Board, copies of which may be had on application. The following quotations give an idea of the varied and complex work reported.—J. F.

WITH profound gratitude to the Head of the Church for His manifest guidance the Woman's Board of Home Missions of the Presbyterian Church in the United States of America herewith presents its Thirty-third Annual Report.

The Board sorrowfully records the death during the year of three members: Mrs. John Martin, long on the Mexican Committee; Mrs. C. H. Jones of the Committee for Porto Rico and Mrs. Charles L. Bailey, for fifteen years president of Pennsylvania Synodical Society. They were faithful and devoted members and the Woman's Board expresses grateful appreciation of their services lovingly rendered.

Mrs. Delos E. Finks, for twenty-five years the Editor of the HOME MISSION MONTHLY, answered the heavenly summons in the early fall. Mrs. Finks' keen intellect, rare personality, and gifted pen make her loss seemingly irreparable. A memorial service at headquarters, similar meetings throughout our great constituency, a memorial number of the HOME MISSION MONTHLY and countless letters but faintly express the deep sorrow in the hearts of Presbyterian women occasioned by her death. While we bow humbly because of our grief, we are thankful for the life and example of such an associate and praise God that she was allowed to complete the twenty-fifth anniversary number of the HOME MISSION MONTHLY, her final message to our great constituency.

On the last day of the fiscal year, March 31, 1912, the beloved Honorary President of the Woman's Board, Mrs. Darwin R. James, was called to service in the immediate presence of her King. Four years after the formation of the Woman's Executive Committee of Home Missions, Mrs. James became one of its Vice-Presidents, and began making public addresses everywhere, in the interest of a work then weak and with few friends. In 1885, on the death of Mrs. Ashbel Green, Mrs. James was elected President and from then until three years ago, when because of impaired health she became Honorary President, she freely gave her time, her influence, her very self for woman's work for the redemption of our own country.

In thinking of Mrs. James one instinctively remembers her strong mind, her keen vision, marvelous personality and dominant strength; but greater than all of these was her deep spiritual insight, her simple child-like faith in Jesus as her Saviour and her abounding confidence in His sufficiency for every time of need. Under her masterful leadership a little of her clear vision was caught by each and every one, whether associated with her closely as an active co-laborer or engaged far afield on the line of picket duty. We have the joyous privilege of carrying forward plans she formulated, work she inaugurated.

## OFFICIAL CHANGES

Miss V. May White, Treasurer of the Woman's Board since 1909, because of illness in her home, was obliged to resign during the year. Miss

White's long and varied association in the work of the Woman's Board as active member, Recording Secretary and Associate Secretary, gave her rich experience which was of valuable aid in meeting new and perplexing treasury problems and her withdrawal from this service was keenly regretted.

In October, 1911, Miss Dora M. Fish was elected Acting Treasurer. The Board has in Miss Fish an officer who is the rare combination of a trained business woman, with experience in a professional office, and also a missionary, whose successful work on three difficult fields gives her unusual qualifications for dealing with questions connected with the Treasurer's office.

Miss Theodora Finks, long her mother's loving helper and good comrade in all missionary work, was elected Acting Editor of the HOME MISSION MONTHLY. Miss Finks has perfect command of the details of publication, a wide acquaintance both among the missionaries and the constituency, and the loving co-operation of her mother's friends, all assets whose value cannot be measured or counted.

Mrs. Dwight E. Potter in the early fall was elected Assistant Secretary of the Woman's Board, an office created several years ago but which has never been filled. Her duties are to develop intelligent interest among young women in Home Missions through the Westminster Guild and Young Women's Missionary Societies, and among the young women students in colleges. As a Student Young Women's Christian Association Secretary and successful leader of study classes, Mrs. Potter was peculiarly adapted for this position. Shortly after Mrs. Potter's acceptance of this office, the Women's Board of Foreign Missions of the Presbyterian Church, New York, overtured the Woman's Board of Home Missions for joint work along general student lines, and a temporary arrangement has been effected which promises rich things for the future.

Dr. David R. Boyd, Superintendent of the School Department since 1909, accepted this position for a limited time only, as his other interests did not permit a permanent engagement. Dr. Boyd retires in the early summer, when Professor Marshall C. Allaben, the Assistant Superintendent, will assume responsibility for the office. Professor Allaben, as President of Davis and Elkins College, West Virginia, brings to this important position familiarity with educational and pedagogical questions which will be invaluable in the varied responsibilities of his office.

## ORGANIZATION

Every woman in every church a member of the Woman's Missionary Society, continues to be the rally call. This idea had expression two years ago in the "Double Membership Campaign," which in various sections of the country was pushed most vigorously and successfully. Many auxiliary societies throughout the country joyfully record that since May, 1910, when the Campaign was first inaugurated, their membership has doubled. A few presbyterial societies

have also doubled membership but *every* one reveals great advance in reported membership.

Hearty expressions of co-operation in this campaign from presidents and secretaries have been among the most inspiring messages which have come to the secretary's desk. Many of these appeared in the Double Membership Bulletin, issued in the winter, and others have since been published in the HOME MISSION MONTHLY. One of the most encouraging features is the sentiment expressed by a number of the synodical officers that in their territories there had been too many whirlwind campaigns and what was *now* needed was the conserving and developing of women already enlisted—and also the joyful news that in their territory they proposed to make membership campaigns part of the *regular* work of all societies, synodical, presbyterial, local, including also *all* the varied organizations of young people and children. To accomplish this end there have been appointed many committees under various names, membership committee, visitors' committee, extension work, etc., etc., all of these plans being but another proof of the flexibility and yet of the solidarity of the organization of the Woman's Board, proving that its plans and methods can be adapted to all sorts and conditions of our complex national life.

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#### COUNCIL OF WOMEN FOR HOME MISSIONS

The third Annual Meeting of the Council of Women for Home Missions was held last December, and a special session in January adopted changes in the Constitution providing for vastly increased service, and accepted plans for the great Home Mission Campaign, inaugurated jointly with the Home Missions Council for next fall, when, in accordance with a general program prepared by the Central Office, simultaneous Home Mission meetings should be held throughout the United States wherever the participating denominations have a church. The Presbyterian members of the Council of Women for Home Missions for this year are: Mrs. F. S. Bennett, Mrs. C. L. Thompson, Mrs. Charles Stelzle, Mrs. W. W. Hayden, Mrs. J. L. Caghey, Mrs. D. E. Waid, Mrs. E. K. Hopper, Mrs. A. G. Beebe, Miss Julia Fraser.

#### THE FIELD

One naturally turns from the details of organization work, including all the different kinds of societies comprising the one vast whole, with the various lines of publicity work maintained, to the object of all this working and planning and striving, namely, the field outlook. What of the year's story in our schools, hospitals and community centers among the Alaskans, Indians, Mexicans, Mormons, Mountaineers, Porto Ricans, Cubans and foreign speaking peoples? The first impression is amazement that one organization should dare attempt work so vast, so varied and so widely distributed. The Woman's Board of Home Missions is a National organization doing a National work comparable to none other in the country, and it is limited only by financial restrictions, for imperative appeals for enlargement come from every field and nearly every station. But this, in itself, is an evidence of growth and the interests of the Kingdom demand that increased funds be provided so that natural growth may

not be stunted. The characteristic feature of the year has been the building activity, every field excepting the Mexican having one or more buildings erected, or in process of construction.

#### ALASKANS

The notable event has been the opening at Sitka of the Sheldon Jackson School in the new plant, comprising six new buildings, which is proving adequate and is realizing highest expectations. The attendance is far in excess of the number for whom provision was made and, therefore, a policy of selected registration will soon be possible because of a large waiting list. The school is now completely organized and includes courses in domestic science, domestic art, manual training and machine work. This is a training school indeed, which will fulfill demands and realize aims of the Woman's Board. It is a God-given opportunity, challenging our worthiest efforts.

#### INDIANS

In the transitional stage the Indians are presenting a more serious problem to the Church than ever before. Keenest judgment is required fairly to meet perplexing questions, and wisdom to plan a policy for the best development of the field. Better equipment is needed everywhere but particularly in all of our Indian schools; enlargements must take the form of betterment and development of present plans to the highest possible point of efficiency. The Kirkwood Memorial at Jewett, N. M., greatly enlarged and newly equipped because of the beautiful generosity of the Colorado Synodical Society, has suffered the vicissitudes of flood, an epidemic of scarlet fever and a tornado. Much damage was done to the property and the teachers and pupils narrowly escaped with their lives. Our missionaries, by their heroism and pluck, won warmest commendation from those living in the vicinity who know whereof they speak. At Ganada, our other station among the Navajos, the long expected new building is completed and promises are good for efficient work. The year at Tucson has been unusually successful, while Good Will, S. Dakota, scores its highest registration. Continued success at Wolf Point and Elm Spring requires enlargement for both stations. Miss McBeth's training class and the work of the Bible readers among other Indian tribes is most encouraging.

#### MEXICANS

Albuquerque shows a fine registration. The graduating class was composed of unusually promising young men and the possibility here for training leaders is inspiring. Recently a former student, now a commissioned evangelist, held services at Albuquerque and forty-six of the young men and boys made public profession of their faith in Jesus Christ. The Mary E. James and Allison Schools at Santa Fe closed a most satisfactory year under the leadership of Mr. Schaub, whose successful work at Dwight was recognized by transferring him to this important station among the Mexicans. The plaza school work was never more encouraging and now the great aim is to so correlate these scattered units to the boarding schools as to make for increased efficiency. The imperative need is for hospital work among the Mexicans in far-off and isolated plazas.



## MORMONISM

This evil is still being met in the way it can least effectively resist, namely, the influence of Christian boarding schools where the young people in the distinctively formative period of life are constantly under the influence of strong Christian men and women. Keenest interest centers at Mt. Pleasant and there is an enthusiastic effort being made to properly house and equip the Wasatch Academy as a Memorial to the beloved editor, Mrs. Delos E. Finks. Three separate purchases during the year now give the Woman's Board possession of the entire block of land on one corner of which is located the academy building. A large addition practically doubles the capacity of this building and new equipment has greatly increased the efficiency of the work. One hundred and forty pupils are now enrolled and the imperative need is dormitory room, which it is expected will be provided through contributions for the Finks Memorial.

## THE MOUNTAIN PEOPLE

Continued confidence in our work is expressed by the Mountaineers sending their children in increasing numbers to our schools. The boarding schools have been crowded as never before, facilities are taxed to the utmost and the record of the Normal and Collegiate Institute is particularly gratifying. Students are chosen with greatest care and are representative of best material for development of leaders. The Asheville Farm School is again indebted to Dr. D. Stuart Dodge, whose most generous gift of a hydro electric plant and adjoining farm increase the effectiveness of the work. Dorland and Bell Institutes record unusually successful years, while the enlargement at Mt. Vernon and Lawson practically doubles the capacity of each of these schools. The work of the Bible readers and of

the Laurel Field have borne rich results, while enlargement of community work at Marshall and the opening of a Home at Manchester are now ventures of great promise.

## CUBA AND PORTO RICO

Growth is signalized by the near completion of the long promised new building at Guines, Cuba, the Kate Plummer Bryan Memorial, erected in loving memory of their first president by the Synodical Society of Pennsylvania. Porto Rico's new building is at Pueblo Nuevo, while the capacity of the Marina Mission will be practically doubled, because of the success of the devoted missionary, Miss Hazen, in raising a large portion of the necessary funds *when she was home on vacation*. Because of the good public school system of Porto Rico, the necessity of mission day schools is passing and a readjustment of work on that field will demand increasing support of community work rather than of day schools.

## IMMIGRANT COMMUNITIES

Foreigners in our great cities and in congested industrial centers are increasingly receiving the attention worthy so important a part of our body politic.

In general the year has been signalized by serious illness on all our fields; epidemic of measles, smallpox, scarlet fever and diphtheria have taxed the patience and endurance of our missionaries, and several deaths have resulted among our students; while some of our missionaries have been critically ill, the Lord has been most gracious in that He has spared the lives of all commissioned workers. The seed has been generously sown, in well prepared ground, due nurture and care have been bestowed, but the full harvest of the year's sowing only Eternity can reveal.

## RESOLUTIONS ADOPTED AT THE ANNUAL MEETING

Whereas, We, the members and friends of the Woman's Board of Home Missions of the Presbyterian Church in the United States of America, have been permitted to assemble in the sessions of this, the Thirty-third Annual Meeting, that has been so full of inspiration and information, making possible an enlarged vision and the promise of a more successful service in the coming year; Therefore, be it

RESOLVED, That, we acknowledge our Heavenly Father's leadership in all things, our *gratitude to Him* for the records of the past year and the possibilities of concerted activity on the part of a loyal constituency.

RESOLVED, That, in the absence of our beloved National President, we have realized, more than ever, her keen perception, wisdom and tact in the adjustment of questions of vital importance to us as an organization; may we therefore more thoroughly appreciate her splendid leadership, being the "Lord's Remembrancers" that her health shall be speedily restored.

RESOLVED, That our most sincere thanks are due the local committees of arrangement, decoration, hospitality, and music, for wise plans

and execution of the same; also to the press for the full and accurate accounts of our sessions; also to the committee that made the room so attractive for the use of our display of literature and study class material, the pictures and work from our mission fields, and the fine industrial exhibit from our several Freedmen's schools that have *silently lectured* to us all.

RESOLVED, That thanks are due to the speakers who have made our program so rich in interest and instruction, to the missionaries and field secretaries whom we are always especially glad to welcome and listen to, and to our own officer, Miss Fish, for her sympathetic and delightful rendering in song of the poems of Mrs. James and Mrs. Finks in the memorial service.

RESOLVED, That to those of the administrative officers who have, under such difficult and depressing conditions, brought to us the fine program we have enjoyed, and to those who have substituted so graciously as leaders of sessions, we extend the spirit of confidence and thanks, knowing that the "work of the Lord" shall prosper in their respective places.

RESOLVED, That, under the constantly changing conditions on many of our mission fields, where new policies and frequent readjustments are necessary to the success of the work, and immediate action must be taken, we shall accept whatever in the judgment of the administration seems for the best interest of the work at large.

RESOLVED, That the Woman's Board commend any proposed method which gives to our young people's organizations and Sunday schools a more complete and intelligent study of missions through the *unification of the various departments* for mission study, now under our Home, Foreign, Freedmen and Sunday School Boards.

Whereas, We, as a *National Board touching all points of our country*, feel the vital need of more prayer and a very definite reliance upon the guidance of the Holy Spirit; be it therefore

RESOLVED, That as far as seems practicable circles of prayer shall be formed that shall unite the members of missionary societies to do more efficient service in all lines of spiritual and daily life.

RESOLVED, That, in the passing of three of the most prominent members of our Board into that life of enlarged usefulness, we have sustained an almost irreparable loss; but we feel that their mantle has fallen upon women of such deep consecration and wisdom that we have come from those darkened rooms of sorrow able to say that our disappointment has been *His appointment*.

Committee on Resolutions:

MRS. D. F. DIFENDERFER,	Pennsylvania
MRS. R. F. BUTTS,	Texas
MRS. A. M. BUCHANAN,	West Virginia
MRS. C. A. MAYNARD,	Wisconsin
MRS. SAMUEL DOTY,	North Dakota

## LONG ACQUAINTANCE WITH INDIANS

Address by John M. Robe

FOR the past nineteen years, it has been mine to do, rather than to tell, hence I count it a privilege to have this opportunity to speak in behalf of our American Indians.

My acquaintance with the Indian people dates back several more than nineteen years, for my father took charge of one of the first mission schools opened in the Choctaw country after the Civil War. My mother says that one of my fears when we left Illinois for the Indian Territory was that the Indians would capture my baby sister. It was not long, however, until I felt more at home with Indian playmates than with white ones, and, knowing the Indians as I have from that time until now, I cannot understand fear of the Indian people as we often hear it expressed.

I have long watched carefully the work of the Woman's Board among the Indian people and its results, and I am glad to tell you that in the development and progress of these people, we have nothing in which to be disappointed. I am convinced that no people in our land have responded more readily to the advantages and opportunities given them, nor have turned out a larger per cent. of young men and women who have been a help to their own people. Many, if not all, our early ideas concerning Indians, instilled through history, newspapers and stories, and the ideas which are now being given the people of our land by moving picture shows, are exaggerated and true only of a very few. I claim that our American history is at fault for many mistaken ideas, for it has pictured to us, largely, only one side of our early history. Savages, we called the Indians years ago, and yet, placed in the same circumstances to-day as the Indians were then, what would our American people do? Let a strange nation claim our country and come in and take it by force, would we hesitate to fight for it? But the Indians for these many years have been blamed for fighting for their homes and during all these years, too, have been crowded back into out of the way places and treated as incompetents or

wards. Such treatment would tend to make the best of people helpless. The Indian people have not had an equal chance with other people of our land. We do not treat them even as well as we do the immigrants that come to our shores. Given the same advantages and training that are given other people and the percentage of successful and worthy Indians will equal any other race.

You may ask where are the educated and trained Indians and what are they doing? We meet them often in our cities in business of different kinds and on farms, and there is scarcely a trade but what knows them, but we do not recognize them, because we are looking for those dressed in feathers and blankets, the uneducated, untrained Indian of the rapidly disappearing past.

The schools under the Woman's Board that I myself have been familiar with, have been a great success and have done a great and good work, which will stand for Eternity. I have been told that a woman, whose name I have been unable to learn, passing through Tucson about 1880, was moved with pity for the Indians she saw at the depot, and on reaching New York gave her check to members of the Executive Committee for a sum sufficient to establish a school at Tucson. Work was soon begun, and from the opening of the school, there has been no lack of students. The good done cannot be estimated. A man in Tucson, who is not a professing Christian, told me that when he saw the first buildings of the school going up and learned that Presbyterians were building a school in which to educate Indian children, he laughed at the idea and remarked that it was the greatest waste of money he had ever seen. For years he watched the work and results in a critical way, and finally was convinced that the money had been most wisely expended, for he could see a great change in the lives of the Indian people who came into Tucson.

The Tucson School is for the education of the Papago and Pima Indian people who are worthy and deserving. They are desperately poor, especially the Papagos, whose name means "desert



people." When I first went to Tucson, I asked one of our older Papago boys what his people lived on out in the desert. He replied that if I should go out there I would wonder what they did live on. I went out and the boy's answer was correct. A people who can exist on the desert of Arizona certainly know some things you and I do not. You have heard that the Indian people were lazy. But a lazy people would not last long there, I can assure you.

There are about five thousand Papagos living in forty-eight villages on the desert, bounded on the north by the Southern Pacific Railroad and on the south by the Mexican line. The first village is about forty miles west of Tucson. These people have never received aid from the Government in any way and they do not live on a reservation. They have been and are making their own living. In all that country there are no schools. The children who have attended school from that country have gone to this or that Government school. In the fall of 1910, the Woman's Board had a teacher ready and plans almost completed for the opening of a school in one of these villages, but the lack of funds prevented carrying out our plans.

The first of this month, I saw many loads of lumber start out to this same village, where we had expected to start a school. The lumber is for a school building and the Catholic people are building it. I suppose some Catholic sister dressed in the distinctive garb of their church will be teaching their religion and paid by the Government while doing so and that the Govern-

ment will pay rent on the house while it is used for such a school.

Are the Protestant people of our country going to stand for the cancellation of the order of the Commissioner of Indian Affairs, forbidding a Government school teacher wearing sectarian dress?

Since nearly all our schools have been closed in Oklahoma, the need there is very apparent. We sometimes appreciate our friends when we are separated from them more than before they left us, and thus have the Indians of Oklahoma missed the schools our church had given them. No more hopeful field is at present open for Christian school work than in Oklahoma.

In many ways Oklahoma Indians are more isolated from white people than ever before. The time was when there were few whites and the few associated more or less with the Indian people. Now the whites are more numerous and have no need of the Indian company, thus pushing them off to themselves more than ever. The majority of the full-blood Indian children are not in school now and if they were, a church school is as much needed for them as it is for the white children of any other State.

We are indeed glad that the Woman's Board sees the need and is anxious to meet it. Is our great church going to let this opportunity slip by and perhaps in a short time see some other church occupy the field and take advantage of the work done in years gone by as it did in the case of the San Miguel village in Southern Arizona?

## REPORT AND OUTLOOK FOR THE HOME MISSION MONTHLY

By Theodora Finks, Acting Editor

THE responsibility placed with me during the past six months has seemed very much like that of caring for a younger sister; for the HOME MISSION MONTHLY and I, from our earliest days, were led by the same guiding hand. Yet since the magazine's loss, in the call of its editor to higher service, is multiplied so many fold in the sense of personal loss, I dare not trust myself to speak of it, except to breathe a word of thanksgiving, that to the HOME MISSION MONTHLY was permitted the complete rounding out of twenty-five years of such devoted and consecrated service as I had opportunity to see and realize even more fully than anyone else. Realization of responsibility in carrying on this work would be almost crushing were it not for the knowledge of the nation-wide interest in the magazine and the constant prayers for its welfare.

In the brief time before me, I wish to tell of the magazine's record for the past year and then, if possible, add a word of stimulus for future activity. The increase in subscriptions during twelve months has been 2,467, a most gratifying total for the secretaries of literature who have worked faithfully and loyally. Steady advance has marked every year from the beginning and this year's increase brings our entire list to the neighborhood of 38,000 subscriptions—the highest record of the years.

An incidental incentive for enlarged lists has

been the prospective use of surplus funds for the betterment of the Presbyterian Hospital at San Juan, Porto Rico. Societies having met certain requirements in local lists are entitled to San Juan Hospital Betterment shares, and already reports have been received that 217 societies have met the requirements. Ohio is the banner State, with sixty societies listed. The subscription price being a few cents in excess of the cost of placing the magazine in the hands of subscribers, it has been possible through the multiplication of the littles—the few cents multiplied by the entire list of 38,000—to turn over to the Woman's Board \$2,500 for the San Juan Hospital. This, added to the \$29,000 turned over during the twenty-five years just completed, makes a total of the littles amounting to \$31,000. By action of the Woman's Board, it has been decided that any surplus funds accruing during the coming year shall be applied to the Wasatch Building, Mt. Pleasant, Utah, which is to be erected as a memorial to your loved editor.

The years past have been crowned with splendid success, but do not let us feel that a goal has been reached and that there need be no further effort. Rather may past success be a stimulus to future activity. The magazine stands as a medium of unestimated influence. Someone has said that Christianity is the religion of intelligence and not of ignorance and that the most

effective Christians are the well informed Christians. It is certain that the most loyal and liberal members of our organization are those who keep in touch with methods, needs and conditions as presented in the HOME MISSION MONTHLY.

There are two classes of "might-be" subscribers toward whom we would direct especial attention. The past year has seen large numbers of members added to societies through the campaign for double membership. Members once gained, the next move must be to hold them, to keep them interested so that they will not drop out when the first flush of novelty has vanished. Many of these new members at once subscribed to the HOME MISSION MONTHLY. Will you not see that every one of them does so before another year is completed?

The second class of which I would speak, especially, is one which it is hard to believe exists. Would you think it possible that there could be a president of a Home Missionary society who does not subscribe to the Home Mission magazine of her church? Would you think there could be a secretary of literature who neither subscribes for the magazine for which she solicits subscriptions, nor has regular access to its pages? Yet, there are such. How not to be a *dull* officer is a

subject which might interest them. Cardinal Manning once said, "We are responsible not only for what we know but for what we might know." Many a missionary society languishes because the leader is not well informed.

Missionary intelligence nowadays does not consist in the knowledge of a few pitiful and appealing stories, but rather in the possession of information along practical questions relating to civic and national welfare. The knowledge possessed by well-informed women of our missionary societies is sought and appreciated by all who would gain a broader outlook on the vital questions of the day, and the companionship and breadth of vision of such women is thoroughly appreciated in circles of highest intelligence.

Our magazine seeks to discover what people need to know along missionary lines—that which will vitalize and quicken—and to give it in usable form. It has proved itself one of the strongest links binding the widely separated parts of our organization together. Our subscription list is *large* but there are *very* many Presbyterian women not included. Shall we not strive to interest many more in these pages, that they in turn may become stronger, more effective workers for Home Missions?

## FIVE-MINUTE RESPONSES FROM FIELD SECRETARIES

**I**N reporting the year 1911-12, statistics seem very lifeless. The field secretary attended six presbyterial meetings in Nebraska, three in Illinois, and one synodical, Nebraska, also two summer conferences. Fourteen new societies were organized and six re-organized. One hundred and thirty cities and towns were visited, and, in addition, six weeks were spent in Chicago, which seems big enough to be the equivalent of a State.

At one of the presbyterials the question was asked, "What is a field secretary?" The answer was very expressive. "A field secretary is the irrigating ditch which carries information and help from the Woman's Board to synodical, presbyterial and local societies."

I have been in towns which never had been visited by a secretary of the Board, man or woman, and the welcome given me I can never forget. Once a brass band met me at the station. Hearing the music, I looked around for the big person arriving and found I was the only one in sight. On one occasion the entire population came to the meeting. It is true the town had only fifty-two inhabitants, but they were all there at any rate.

During the year a number of rural communities were reached where the people drove twenty and once thirty-six miles to hear the speaker. One of these dear women said, "I will take in one more washing," (she already took five a week) "that I may help these women."

Does it pay? Careful watching of itineraries showed that, even in small towns of three to six hundred in population, an itinerary of two or three weeks amounted to an average of \$200 in offerings. One town, Newman, Illinois, besides their offering, took fifteen HOME MISSION MONTHLIES, eleven Prayer Calendars, and sub-

scribed \$90 in an extra pledge that one afternoon. I wish it were possible to tell you of the loyalty, in city and in town, of the women of the Middle West, who are always willing to do more.

The words of a prairie friend, "We ain't gone back on the Board and we don't mean ter," express the feeling of these women, but, oh! they need and deserve the help of the "irrigating ditch."

ABBY H. J. UPHAM.

Miss Upham has given you a good definition of a field secretary, and now I am going to give you another. A short time ago, I heard a reference made to the running gear of our work. Something about the phrase made it stick in my memory, and I decided that the work of a field secretary is simply helping to see that the running gear of our great Home Mission work is in good order.

In the past year I have attended synodical meetings, presbyterial meetings, district meetings, have spoken before local societies, at church services, in Sunday schools, Westminster Guilds, C. E.'s and bands, and even before about two hundred Italians at the Easter Service in the Italian Church at Detroit, have organized auxiliaries and Westminster Guilds and have conducted nine mission study classes to add to the strength of our "running gear."

Is this nickel which I hold in my hand, given me by a little boy in a mission Sunday school, of less use in the "running gear" of our great work than the thousands of dollars from a large presbyterial? Are the little, struggling auxiliaries, and the small presbyterials of less importance than the large ones? All these, even the smallest and weakest, are necessary parts of the "running gear."



Two weeks ago I had a share in organizing a new society. It was a most inspiring meeting. These women organized on *Friday in May* and there were *thirteen* present. To-day's mail brought me a letter from the president saying that they had thirty members. Does this not put some of our doubled membership records in the background?

These, and many other instances, I might give to show you the joy and the inspiration which comes to the field secretary, but do not think for one moment that the field secretary's path is

lined on either side with roses or paved with ease. However, though there are discouragements and hard places, these are quickly forgotten because the balance is so much greater on the other side.

I am glad that, during the past year and a half, it has been my privilege to come into close touch with so many who are helping to keep the "running gear" of our work in good order, for truly "the women who publish the tidings are a great host."

ELIZABETH I. CAMERON.

## INSTALLATION OF OFFICERS

By Mrs. W. J. Darby, Vice-President-at-Large

Dear friends: As you take up the duties assigned you for the new year, let me first remind you of your great opportunities and that in this sacred trust you are co-laborers with Christ our Lord. He gives to each of you a part and place to fill. You represent all parts of our great land, and each a special line of duty requiring a diversity of gifts and different administration, but the same spirit, the same God which worketh all in all.

As I came to this place this morning and noted the great number of men and women upon the streets of this lovely city, wending their way to the houses of God and on business for our King—the Captain of our Salvation—I was reminded of scenes almost fifty years ago when these same streets were filled with an army of another kind, marching to the Southland, armed with musket and bayonet, with hatred and bloodthirst in their hearts.

To-day how different, and how much more pleasing to our Lord—an army whose hearts are

filled with love, who seek for peace with all men, eager to tell the story of God's love to every creature.

I recall another scene which I can never forget, when, at the close of that great struggle, peace was declared and prisoners released were returning from the Northern prisons to their Southern homes. They were dirty and ragged but with glad hearts and light feet they trod these streets, happy to be free and because they were *going home*.

Will not the fruits of your work and labor of love be something like that? Souls redeemed, sins forgiven, joy in fulfilling His command, those washed in His blood and entering into the Home above prepared for all who love Him. I commend unto you the words of our Lord, as given by Jeremiah in Chapter IX, verses 23 and 24. He it is who will never leave nor forsake you, whose promises fail not. Live near to Him who delights to exercise loving kindness, judgment and righteousness.

## OFFICERS ELECTED

### WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH

The nominating committee—Mrs. O. E. King, Iowa; Mrs. A. B. Irwin, Kansas; Mrs. H. B. McAfee, Missouri; Mrs. W. Hubbard, N. Y.; Mrs. R. T. Phillips, Arkansas—presented their report at the session of May 18, which resulted in the election of the following officers:

Mrs. Fred S. Bennett, President.  
Miss Julia Fraser, Secretary.  
Mrs. M. J. Gildersleeve, Associate Secretary.  
Mrs. Dwight E. Potter, Assistant Secretary.  
Miss M. Josephine Petrie, Young People's Secretary.  
Mrs. Augustine Sackett, Recording Secretary.  
Miss Dora M. Fish, Treasurer.  
Miss Theodora Fink, Editor.  
Mrs. Susan L. Storer, Secretary Freedmen's Dept.

#### VICE-PRESIDENTS

Mrs. F. H. Jones, Mrs. I. D. Steele, Alabama.  
Mrs. R. T. Phillips, Mrs. C. E. Hayes, Arkansas.  
Mrs. J. H. Allison, Mrs. C. M. Young, Atlantic.  
Mrs. M. V. Richards, Mrs. J. Ross Stevenson, Baltimore.  
Mrs. R. B. Goddard, Mrs. F. M. Dimmick, California.  
Mrs. Paul Raymond, Mrs. R. F. Coyle, Colorado.  
Mrs. W. E. Carr, Mrs. G. C. Campbell, Catawba.  
Mrs. A. L. Lee, Mrs. E. N. Murphy, Idaho.  
Mrs. A. G. Beebe, Mrs. C. W. Robinson, Miss Julia H. Johnston, Illinois.  
Mrs. H. Campbell, Mrs. E. P. Moore, Indiana.  
Mrs. G. D. Gurley, Mrs. O. E. King, Iowa.  
Mrs. E. D. Hoag, Mrs. E. Higginson, Kansas.  
Miss Sue B. Scott, Mrs. James T. Lapsley, Kentucky.  
Mrs. J. K. Mitchell, Mrs. Wm. Bryant, Michigan.  
Mrs. Elijah Barton, Mrs. C. P. Noyes, Minnesota.

Mrs. J. S. Hudson, Mrs. Robt. A. Cody, Mississippi.  
Mrs. S. L. McAfee, Mrs. B. L. Fullerton, Missouri.  
Mrs. H. S. Buell, Mrs. Ervin A. Richardson, Montana.  
Mrs. J. B. Butter, Mrs. W. C. Hoyt, Nebraska.  
Mrs. W. E. Honeyman, New Jersey.  
Miss C. G. Gilchrist, Mrs. W. B. Minton, New Mexico.  
Mrs. G. C. Yeisley, Mrs. John Sinclair, Mrs. Howard Elmer, Mrs. W. J. Milne, Mrs. James M. Gifford, New York.  
Mrs. A. D. Collins, Mrs. Archibald Goodall, North Dakota.  
Mrs. John L. Tait, Miss Alice C. Patterson, Mrs. E. R. Perkins, Ohio.  
Mrs. W. A. Knott, Mrs. C. R. Hume, Oklahoma.  
Mrs. H. C. Campbell, Mrs. F. Gesselbracht, Oregon.  
Miss Constance Emerson, Mrs. W. B. Holmes, Mrs. S. P. Harbison, Mrs. D. F. Diefenderfer, Mrs. J. F. Clokey, Mrs. Charles Hodge, Pennsylvania.  
Miss Anna E. McCauley, Mrs. L. H. Neff, South Dakota.  
Mrs. John M. Gaut, Mrs. M. Montague, Tennessee.  
Mrs. W. B. Preston, Mrs. R. F. Butts, Texas.  
Mrs. L. M. Gillian, Mrs. W. M. Ferry, Utah.  
Mrs. M. E. Steele, Mrs. D. R. McClure, Washington.  
Mrs. G. I. Wilson, Mrs. A. M. Buchanan, West Virginia.  
Mrs. C. A. Maynard, Mrs. William Mainland, Wisconsin.

#### VICE-PRESIDENTS AT LARGE

Mrs. W. J. Darby, Mrs. J. F. Kendall, Indiana; Mrs. E. F. Pomeroy, Minnesota; Mrs. J. F. Pingry, Mrs. M. E. Boyd, New Jersey; Mrs. C. E. Walker, New York.  
The reappointment of Miss Abby, H. J. Upham and Miss Elizabeth I. Cameron as Field Secretaries was approved.

# THIRTY-THIRD ANNUAL FINANCIAL REPORT OF THE WOMAN'S BOARD OF HOME MISSIONS

THE privilege of sitting "over against the treasury" during the past year has been an occasion for rejoicing when the increase in gifts has been noted from month to month, but a time of serious thoughtfulness when, as March drew near, the increase proved largely to be on the side of special objects outside of the regular current work for which the Woman's Board is responsible. In order to present for your consideration the amount of money received during the year 1911-1912, your attention is called to the following report:

## RECEIPTS

Churches.....	\$4,492.09	
Women's Missionary Soc. ....	281,626.24	
Y. L. Soc. & Bands....	29,716.11	
Y. P. Soc. & C. E.'s....	21,694.34	
Sabbath-schools.....	32,908.02	
Individ. & Misc.....	24,436.46	
	<u>\$394,873.26</u>	
Legacies.....	18,148.15	
Interest on permanent funds.....	6,773.72	
	<u>\$419,795.13</u>	
Tuition and receipts from the field.....	59,910.87	
Rents and sales.....	32,227.23	
	<u>\$511,933.03</u>	
Less Y. P. and S.-S. transfers to the Board of Home Missions.....	15,237.27	
Total income for the year ended March 31, 1912, for the current work of the Woman's Board.....		\$496,695.76

## DISBURSEMENTS

Mission school work:		
Alaskans.....	\$42,950.59	
Indians.....	62,393.89	
Mexicans.....	45,686.66	
Mormons.....	69,017.21	
Mountaineers.....	132,912.39	
Porto Ricans.....	41,491.77	
Cubans.....	10,635.66	
Foreigners.....	33,773.10	
	<u>\$438,861.27</u>	
For evangelization under Assembly's Board of Home Missions.....	14,625.75	
Office expenses, including salaries, printing, postage and stationery.....	33,412.53	
Publication of literature.....	9,235.55	
General Building Fund.....	13,631.48	
Field work and traveling expenses.....	6,150.97	
Interest on borrowed money.....	3,041.48	
Insurance.....	5,740.56	
Exchange on checks.....	187.04	
Collection refunded.....	10.00	
	<u>\$524,896.63</u>	
Total income for current work.....		496,695.76
Deficit for current year.....		\$28,200.87

In addition to the foregoing receipts for current work, the Woman's Board received for:

Emergency Fund.....	\$2,337.32
Permanent Fund.....	21,676.26
Annuity gifts.....	2,000.00
Freedmen.....	83,563.99
Legacy for Freedmen's work to be made part of Permanent Fund for Freedmen.....	17,575.55

The *Emergency Fund* has come to the assistance of a number of disabled workers during the year, enabling the Board to grant them leave of absence for various periods of time.

The *Permanent Fund* was increased by the

amount of \$21,676.26, making a total of \$158,990.93. This Fund represents gifts or legacies, the principal of which is to be kept invested, and only the interest thereon used for the current work.

*Annuity Gifts* are not available for current work, as the principal of the gift is at once invested in order to meet the interest paid to the donor, or to some designated annuitant. These annuity gifts are kept invested until all the obligations in connection therewith have been met, when the principal is available for such use as may be determined by the Woman's Board.

The amount of \$83,563.99 above mentioned was transferred to the *Freedmen's Board* in Pittsburgh. This shows a loss of \$927.93 for the year.

*Sales of Literature* amounting to \$6,201.32 were applied toward the cost of the printing and distribution of books and leaflets for information concerning the work of the Board.

The following statement is presented in order to show the need for equal payments during each quarter of the year so that the Board shall be saved the necessity of borrowing money and paying interest thereon.

## QUARTERLY RECEIPTS AND PAYMENTS FOR CURRENT WORK

RECEIPTS		PAYMENTS	
1st Quarter....	\$61,619.63	1st Quarter....	\$103,906.09
2d Quarter....	73,695.75	2d Quarter....	106,351.63
3d Quarter....	135,473.48	3d Quarter....	140,710.53
4th Quarter....	225,906.90	4th Quarter....	173,928.38

It will be observed from this statement that there is still room for improvement along the line of equal quarterly payments.

## BUILDINGS

During the year the following building projects have drawn largely on the receipts for building purposes:

Alaska.—Haines. Hospital building remodelled.

Alaska.—Sitka, Sheldon Jackson School. Six buildings completed with equipment and new furniture.

Indian.—Ganado, Arizona. Dormitory completed.

Indian.—North Fork, California. School building.

Indian.—Jewett, New Mexico. (Kirkwood Memorial.) Hospital and dormitory remodelled.

Mexican.—Embudo, New Mexico. School building and Lockwood Home completed with cement finish.

Mountaineer.—Mt. Vernon, Kentucky. (Brown Memorial.) Addition to building.

Mountaineer.—Lawson, West Virginia. (Pat-tie C. Stockdale Memorial.) Capacity of building doubled.

Mormon.—Mt. Pleasant, Utah. (Wasatch Academy.) Doubled size of Academy building. New equipment and furniture.

Cuba.—Guines. (Kate Plumer Bryan Memorial.) School building in course of construction.



Porto Rico.—Pueblo Nuevo. School building.  
Porto Rico.—Mayaguez. Marina Mission.  
School building and teachers' apartments in  
course of construction.

In addition to the above new buildings, the following purchases have been made:

Panguitch, Utah. Purchase of brick cottage for teachers' home.

Mt. Pleasant, Utah. (Wasatch Academy.)  
Purchase of half block with three brick buildings.

The only destruction by fire during the year was the school building at "Old Dwight," Oklahoma.

The call for gifts to be applied toward the erection of a permanent memorial to Mrs. Delos E. Finks, for twenty-five years the beloved editor of the HOME MISSION MONTHLY, went forth in January of this year, and societies and friends have responded to the extent of \$11,697.87. This amount is included in the total receipts for current work, and will be held in the Trust Company until such time as the full amount of \$50,000 required is in hand, at which time a dormitory will be erected in connection with the Wasatch Academy, Mt. Pleasant, Utah, said dormitory to be known as "Finks Memorial Hall."

#### HONORARY AND LIFE MEMBERS

One hundred and fifty (150) life members have been constituted during the year, the largest number coming from Pennsylvania, with Minnesota and New York following closely after. Twenty-five dollars (\$25) over and above regular contributions paid in at one time for the General Fund, entitle a society or an individual to name a life member, and a beautifully engraved certificate of membership is forwarded.

The plan for honorary memberships was inaugurated during the year, and as a result six members have been enrolled. No more helpful means can be used by societies toward assisting the work of the Woman's Board than the securing of Honorary Members. One hundred dollars (\$100) over and above regular contributions, paid in at one time for the General Fund, entitle a society or an individual to name an honorary member. An artistically engraved certificate of membership and a gold catch pin containing the seal of the Woman's Board are presented.

#### INCREASED GIFTS

It might be of interest to note at this time that the gain in receipts from organizations over last year amounts to \$18,947.75—women's societies alone showing an increase of \$15,947.19. There is also a gain of \$9,144.16 in receipts from the field, and \$22,997.75 in rents and sales. However, the fact that \$66,047.34 was received for buildings, and \$31,861.49 for work among foreigners—\$23,672.11 of the latter amount simply being received and transmitted to treasurers of organizations having such work in hand—clearly shows what a small percentage of the increased receipts was actually available for current expenses of mission schools. No new work has been undertaken during the year, but the high cost of living and the large registrations in our boarding schools have increased expenses to a far greater extent than receipts for regular current work have been increased. With this state of affairs the Woman's Board faces a serious situation. Loyalty to the established work must be our plea for the new year.

#### LIABILITIES

In closing our books for the year we are compelled to meet the following obligations:

Debt accumulated as of April 1,		
1911.....	\$11,839.07	
Debt for current year.....	28,200.87	
		\$40,039.94
Advance for purchase of lot in Mt. Pleasant,		
Utah.....		2,300.00
Balance due on Sitka buildings.....		14,466.00
Total liabilities.....		\$56,805.94

This statement is presented in order that our constituency may be familiar with the exact financial standing of the Woman's Board, and so be prepared to help meet the problem confronting us for the new year. Larger gifts must be secured for the work already established, otherwise retrenchment must be made, attendance restricted at our boarding schools, or possibly schools closed. This need not be so. The work may be continued on the present basis, the debt be paid, if only "all the tithes" are brought "into the storehouse." The promise is sure. Let us labor to secure the blessing of which it is said, "There shall not be room enough to receive it."

Respectfully submitted,

DORA M. FISH,  
Acting Treasurer.

## REPORT OF THE FREEDMEN'S DEPARTMENT

By Susan L. Storer, Secretary

(This report in full can be secured from the Freedmen's Department)

THE success of any enterprise cannot always be measured by dollars and cents, but missionary enterprise cannot be successfully carried on without dollars and cents; so the closing weeks of our financial year are always tense. Anxiety deepens, and when the finale comes, and our receipts are found to be far below our aim and desire, disappointment is great.

Our Board of Missions for Freedmen, relying on this department as a strong arm in its work, had asked if we could secure \$90,000 during the year. This seemed a reasonable advance over the preceding year, and with earnest prayer and

consecration this call was issued to all the societies of our denomination, placing this field and its needs before them as part of God's mission work which our church had assumed and expected its various organizations to support.

The leaflet "Lest We Forget," outlining the work, was prepared and sent out by your secretary to every synodical and presbyterial secretary as far as known, and in quantities sufficient for every local society to receive one so that they might know and give intelligently. Synodical, presbyterial and local societies were visited, as many as possible, and the work earnestly presented. Literature was sent out and every means

in our power used to create or stimulate sympathy and compassion for the negro.

When the books closed our receipts were \$83,-564.99, nearly one thousand less than the previous year. In the first stage of disappointment we went back to the reports of the first secretary of this department, Mrs. Coulter, and as we read of the discouragements, disappointments and retrenchments they had to meet during the 90's, a feeling of shame came that we should even halt at ours.

We looked our shortage squarely in the face and found that the preceding year we had received, in legacies, \$5,000, and this year but \$600, so we realized a very bright spot in the outlook. The decline does not come from societies, young people or Sabbath schools; they have really made advance, and they are the fountain heads of all missionary work. So we renew our courage, and look to the living and not to the dead to carry on God's work.

The following table gives the receipts which have come through the Woman's Department from these various sources:

## TOTAL

Woman's societies.....	\$62,293.58
Young people.....	10,508.42
Sabbath schools.....	7,141.26
Individuals.....	2,027.15
Miscellaneous.....	1,594.58

Total..... \$83,564.99

Number of woman's societies contributing, 3,458; increase of 81.

Number of Sabbath schools contributing, 661, increase of 120.

Number of young people's societies contributing, 1,146; increase of 51.

Total number of Sabbath schools contributing, 1,018; increase of 121.

Some Sabbath schools send directly to our Board. Give the children an opportunity to know about this field and its needs and they will always respond.

In all, 5,966 churches have contributed in some way to our Board of Missions for Freedmen. What can be said or done to arouse the other 4,000 churches—so indifferent to this field—to see their opportunities and use them for advancing Christ's kingdom?

Your secretaries presented this mission field in the synodical societies of New York, Pennsylvania, Michigan, Indiana, Illinois and Kansas. Rev. Mr. Gaston, Associate Secretary of the Board, addressed the synodicals of Iowa and Montana. We also visited presbyterial and local societies. Surprise was often expressed at the extent of the work being done, very many knowing little about this field and its needs. Our stereopticon slides have told the story in many societies, and our literature has been sent broadcast. All these things have been educational. It is not always prejudice, but often lack of knowledge which causes indifference and hinders generous giving.

Thirteen synodical societies have made advancement in the year just closed. May we not hope that this will stimulate the others to more diligent study and effort?

## REVIEW OF THE YEAR'S WORK

Twenty-three new salaries in all were secured. With these, eleven new teachers were employed;

several who have been teaching without remuneration are now receiving some salary; a few salaries have been increased, and length of term extended for some schools. All these things require planning and money.

The Board has now 131 schools and over 15,000 pupils to care for. These students are being taught and trained in all that goes toward making of good, earnest, Christian men and women; fitting them as leaders for their race. These are the salt to preserve and purify the whole mass.

School reports have been most encouraging as to work accomplished and spiritual interest manifested. The extremely cold winter has been most keenly felt in all our schools, and added greatly to expenses, nearly twice as much fuel as usual being necessary.

## MARY ALLEN SEMINARY

We are very sorry to record a fire at Mary Allen Seminary, Crockett, Texas, which occurred on the evening of January 13, while the school was at evening prayer. McMillan Hall was totally destroyed. Had the fire broken out later in the night lives would surely have been lost, for 100 girls and four teachers were living in this building. It was necessary to close the school, and 200 girls were sent home and the teachers thrown out of employment at the mid-year. Several of them were fortunate in securing other positions. The Board had the building insured for \$16,000 and with this amount expects to rebuild this summer and try to have the school reopened in the fall. But for this fire, we could report this as our most prosperous year.

## BUILDINGS

Our Building Fund has been used where most needed. At Union Point, Ga., a new building has been erected. This is a growing school, filling a large place in the life of the community.

A new building has been erected on Edisto Island, S. C., that we may be better able to reach the many, many negroes there, who are so shut out from all that is best in life.

At Clarkton, Va., a new school building has made the work there much easier and more helpful.

A new school building has been given at Winston, N. C., where it has so long been needed. This is called the "Geneva School" and the women of the Geneva, N. Y., Presbyterial Society contributed over \$700 for this building over and above their regular contributions. This presbyterial society takes good care of its school.

The school at Sumter, S. C., has outgrown its capacity and a new building was erected there, making things more comfortable for all.

The new Harbison Agricultural College, Irmo, S. C., opened its new building in October last and had a most successful term. The new building is a beautiful one and has a fine location. This four-story building contains chapel, class rooms, kitchen, dining room, and dormitory room for 100 students and three teachers. There is an electric lighting and heating plant and a water tower. More buildings must be given to accommodate all who are asking for entrance.

Transplanting and rebuilding this college and beginning all over again has been a very heavy burden upon Rev. C. M. Young and Mrs. Young and also the Board and its loyal friends, but it is



expected that a greater Harbison College will repay all the labor and sacrifices made.

Some improvements have been made at Albion Academy, Franklinton, N. C., and final payment made on the school building at Louisburg, N. C.

A lot has been purchased at Chattanooga, Tenn., for erecting a new building this summer. We hope to give you a fine report of this work next year.

The school taught by Mrs. Flora E. Mayers in Knoxville, Tenn., has been needing a home of its own, and a suitable building was obtained for \$5,000, which was made possible because the Union Presbyterian Society gave \$1,000 toward this purchase. They knew and appreciated the work which is being done there.

At "Coulter Memorial School," Cheraw, South Carolina, far more students apply than can be accommodated. A new building is being put up which will help to meet the great need. This is one of our schools which will grow in spite of all holding down.

The Farm Homes scheme, of which mention was made last year, is being carried out by Rev. J. L. Phelps near Boggs Academy, Keyesville, Ga., with most encouraging results. Good families have been located on the various tracts of land, several new houses have been built, and these farmers are to be allowed easy payments, hoping to own their homes in two or three years. As the money is returned to the Board it will be reinvested as seems best. Rev. Phelps writes that the white people take a great interest in this work and have given \$500 for him to equip the domestic science department, which is the best in that part of the country. A new dormitory is the great need now.

Death has called three of our ministers, who were also principals of schools, Rev. Lawrence Miller, of McClelland Academy, Newman, Ga.; Rev. W. H. Mitchell, of Allendale School, S. C.; and Rev. N. N. Gregg, Due West, S. C. These were faithful men and will be much missed, but they have entered their reward.

#### BOX WORK

This has fallen off greatly in the last two or

three years, and never was it more needed than this last winter. Write to us, at 513 Bessemer Building, Pittsburgh, Pa., if you desire to send a box. If you have a preference we will be glad to favor it if the school is not already provided for. Careful oversight must be given this part of the work, so that each may have a fair share of help. Box work must not be considered as discharging all your obligation to this field, for boxes do not pay teachers' salaries, scholarships, or put up buildings. Money must come into our treasury for these things.

#### LIFE MEMBERSHIPS

We have often been asked if we had Life Members, and we had not. But recently such arrangements have been made and certificates prepared. For the payment of \$25, personally, or by a society as a testimonial to some friend, or for the interest and success of the cause, certificates will be given. We trust there will be many who have this work upon their hearts.

Rev. J. J. Wilson, one of our ministers, has been employed by our Board for evangelistic work. This will fill a long felt need, for these churches and schools need to be strengthened in the things of God, and brought into closer fellowship with Him and with each other, and we look for great blessings to follow.

We gratefully acknowledge the kindness of our Woman's Board in giving us the pages of the magazines, HOME MISSION MONTHLY and *Over Sea and Land*, in which we might present our cause and make it more real and vital to all their readers.

We appeal to all who have contributed in any way toward the success of this work, asking you to remember that this growth and success mean that more money will be needed next year, if we are to keep pace with our opportunities. On the strength of the fact that all societies did make some advance in offerings, we will again set our aim for \$90,000, this coming year, for "Pledged Work" and "Building Fund," and it lies with you to decide what the result will be.

## IN LOVING REMEMBRANCE

MISS DEBORAH H. EASTON, CALLED TO HIGHER SERVICE, MAY 10TH, 1912

**B**RAVE and gentle and faithful—giving her whole heart to her work—so we knew our friend and associate in the work of the Boards of Home Missions.

"She taught me many things. I know I shall never forget her." "We shall miss her so much, for, indeed, she *lived* her religion." "Quietly, through her courage and fidelity, she taught us many lessons and did us all good." So have said one and another of those most closely associated with Miss Easton in her work at the Mission House.

Others, too, so remember her in Washington, D. C., where as Junior leader in her father's church, and as presbyterial officer, she quietly and lovingly led many boys and girls, and some who were older, into what will be life-long service and devotion to missions at home and abroad.

When Dr. Easton came to East Orange, N. J., to live, this quiet, self-forgetful work was continued in the Arlington Avenue Sunday school, and it is perhaps through this work that Miss Easton's influence was and will be most widely felt, for her leaflet, "How Our Sunday School Did It," has met a demand from all over the country and none may ever know in how many hearts these words of hers have awakened interest and love for the things of the Kingdom.

Our friend knew much of physical suffering and it was to her "from sorrow of the night, that morning came singing o'er the sea," but those who knew her best, know that her spirit always sang.

"That light

Fringing the far hill, all so fair, so fair,  
Is it not dawn? I am dying, but 'tis dawn.  
This is death. I see the light no more;  
I sleep.

But like a morning bird my soul  
Springs singing upward, into the deeps of heaven,  
Through world on world to follow Infinite Day."

KATHARINE R. CROWELL,

## IN MEMORIAM

## Resolutions of the Woman's Board

*Resolved*, That in the death of Mrs. C. L. Bailey, Vice-President of the Woman's Board of Home Missions from Pennsylvania, we have been called to part with one of our oldest and most valued members. For over twenty-five years she has held this position, and her attendance on our meetings has been so frequent, her presence so inspiring, that we shall greatly miss the help she always brought.

The Woman's Board has lost a faithful, earnest worker in the cause of Christ for Missions; one whose faith was so absolute that friends and acquaintances alike recognized that communion with the Master was the key-note of a life which was entirely devoted to His service.

Our sympathies go out to the synodical society of which she was president for so many years, feeling sure that her noble Christian character, and beautiful presence as well, have won many to the cause she so ably served. And to her children, especially the only daughter, on whom her mantle has so fittingly fallen, we pray that God will give every consolation and blessing.

**Two Minutes for Statistics**—Number and kinds of young people's societies and approximate number of members in the local church.  
**Five Minutes for Outlook**—Societies for young people not yet organized in your local church which should be undertaken.

**Hymn**—"Guide Me, O Thou Great Jehovah."  
**Close** with short prayer for desire to do our duty.

M. C. FOSTER.

**The Summer School of Missions**, held for the past five years in Boulder, Colorado, in connection with the Chautauqua, will hold its sixth session July 5-12. The Foreign text book is on "China's New Day," by Bishop Headland; the Home book on "Mormonism, the Islam of America," by Rev. Bruce Kinney.

In addition to this, the Interdenominational Committee is to unite its forces with those of the Missionary Education Movement, which for the past two years has been holding conference at Cascade, in August. It directs its efforts especially to education along missionary lines in Sunday schools and young people's societies. Several of the secretaries and workers from this Movement will be at Boulder to conduct work in their special departments.

**Monteagle, Tennessee, July 14-19.** The Woman's Missionary Association and Summer School, in their gathering known as the Conservation Conference of the Southern Extension of the Woman's Foreign Missionary Jubilee, have designated a place on their program for the consideration of the Home Mission Study Book on the mornings of July 17, 18 and 19, to be conducted by Mrs. A. M. Marshall of Nashville, Tenn.

**Patches.** Again requests have come from our Indian sisters, in the churches of Oklahoma, for pieces of white goods and other material for the making of quilts or comfortables. The societies are small, the people have not much means, and in order to do missionary work the women make these quilts, sell them, and devote the proceeds to the missionary cause. There are, no doubt, many societies and individuals that will gladly help these women.

Word also has come from a field among the Mountain people, of the great need of patches and pieces for the women to make comfortables as they are very short of bedding.

For further particulars address Mrs. Emily B. Baker, 156 Fifth Ave., New York City.

## PROGRAM FOR AUGUST

## TOPIC—YOUNG PEOPLE'S PLACE IN MISSIONS

**Text to dwell on:** "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Ps. 45: 6.

**Short prayer** for direction in dealing with the subject.

**Scripture**—II Timothy 1—whole chapter. II Timothy 3: 14-17.

**Hymn**—"Saviour, Like a Shepherd Lead Us."

**Prayer for parents**, that they may see their responsibility in training their children in the nurture and admonition of the Lord. Ex. 6: 4. That parents set examples worthy to be followed. "Example has more followers than reason."

**Short Papers**—*a*, Parents and home responsibility for children and young people in mission work. What is the duty at home? *b*, Duty of the Church when the home fails. Why societies should multiply as home influences deteriorate.

## RECEIPTS OF WOMAN'S BOARD FOR APRIL AND MAY, 1912

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Alabama</b>			<b>Catawba</b>			<b>Indiana</b>		
Birmingham.....		\$1.00	Cape Fear.....	\$1.00	\$8.50	Crawfordsville..	\$5.00	
Florida.....	\$4.50		So. Virginia....		5.00	Fort Wayne....	7.00	
Huntsville.....	30.00					Indiana.....	13.00	
			<b>Colorado</b>			New Albany....	28.50	
<b>Atlantic</b>			Boulder.....	.50	2.00	<b>Iowa</b>		
Hodge.....	1.50	1.00	Cheyenne.....	10.00		Cedar Rapids...	25.00	
<b>Baltimore</b>						Council Bluffs..	2.00	
Baltimore.....	520.00		<b>Illinois</b>			Des Moines....	75.00	
Washington City	1,026.00	58.00	Alton.....	2.00		Fort Dodge....	10.00	
<b>California</b>			Bloomington....	85.95	18.00	Sioux City.....	537.17	\$198.23
Nevada.....	18.50		Chicago.....	200.00		Waterloo.....	5.00	
Oakland.....	50.00		Mattoon.....	25.00				
San Francisco...	78.50		Ottawa.....	10.00		<b>Kansas</b>		
San Jose.....	6.50		Peoria.....	157.00	5.00	Emporia.....	6.00	
			Springfield....	28.00		Highland.....	16.00	7.00



	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
Osborne.....	\$1.50		New Mexico			Erie.....	\$547.85	
Solomon.....	37.50	\$10.00	Phoenix.....	\$1.00		Huntingdon....	15.00	
Topeka.....	4.00		New York			Kittanning....	36.25	
<b>Michigan</b>			Albany.....	68.00	\$4.00	Lehigh.....	75.00	
Detroit.....	50.00		Binghamton....	110.00		Northumberland	10.00	
Monroe.....	15.00	10.00	Brooklyn.....	721.25	80.00	Philadelphia....	1,094.18	\$422.92
<b>Minnesota</b>			Buffalo.....	31.00		Phila., North..	217.13	187.21
Duluth.....	46.61	35.43	Champlain.....	32.00		Pittsburgh.....	188.50	136.95
Minneapolis....	139.24		Columbia.....	11.00		Redstone.....		10.00
Red River.....	6.00	5.00	Genesee.....	3.00		Shenango.....	86.50	14.25
St. Cloud.....	12.50	1.00	Geneva.....	25.00		Washington....	1.87	10.00
<b>Mississippi</b>			Long Island....	8.50		Westminster....	34.11	6.69
Bell.....	4.50		Nassau.....	51.00	5.00	<b>South Dakota</b>		
<b>Missouri</b>			New York.....	1,184.00	147.50	Sioux Falls....	49.00	1.00
Carthage.....	17.15		Niagara.....	107.00		<b>Texas</b>		
Iron Mountain..	25.00		North River....	80.50	8.00	Dallas.....	122.80	
Kansas City....	56.45		Rochester.....	90.33	60.00	<b>Utah</b>		
Kirksville.....	2.00		Syracuse.....	240.00	28.00	Salt Lake.....	125.00	43.00
Salt River.....	28.00		Troy.....	135.00	60.00	<b>Washington</b>		
Sedalia.....	5.00		Utica.....	141.00		Wenatchee.....	4.20	
<b>Montana</b>			Westchester....	248.00	93.25	<b>Wisconsin</b>		
Butte.....	15.00		<b>North Dakota</b>			Synodical.....	1,748.18	
Great Falls....	5.00		Pembina.....	15.00	7.50	Milwaukee.....	80	
Kalispell.....	.50	5.00	<b>Ohio</b>			Miscellaneous...	801.85	76.00
<b>Nebraska</b>			Bellefontaine..	10.00	20.00	Literature Dept..	1,064.05	
Kearney.....	10.00	5.00	Cincinnati.....	120.84	10.25	Rent & Sales....	237.00	
Niobrara.....	34.00	17.00	Cleveland.....	120.00		Receipts from the		
Omaha.....	208.75	110.00	Mahoning.....	5.00	50.00	Field.....	5,427.47	
<b>New Jersey</b>			Maumee.....	2.00		Legacies.....	2,266.04	
Elizabeth.....	12.00		Steubenville....	16.15		<b>Total.....</b>	<b>\$22,301.07</b>	<b>\$2,120.18</b>
Monmouth.....	131.75		<b>Oklahoma</b>			<b>Total, \$24,421.25</b>		
Morris and Or-			Tulsa.....	10.00		<b>DORA M. FISH,</b>		
ange.....	125.00		<b>Pennsylvania</b>			<b>Treasurer.</b>		
New Brunswick.	350.75	66.00	Beaver.....		10.00			
West Jersey....	95.50	5.00	Carlisle.....	118.40	24.50			
			Chester.....	51.00				

MISS DORA M. FISH, ACTING TREASURER IN ACCOUNT WITH THE WOMAN'S BOARD OF HOME MISSIONS FOR THE YEAR 1911-1912

March 30, 1912	Churches	W. M. S.	Y. L. & Bands	Y. P. Soc.	Sabbath Schools	Emergency	Freedmen	Total
To Synod of.....								
" Alabama.....		\$448 10	\$89 62	\$12 00	\$21 86			\$571 58
" Arkansas.....		522 81	32 00	31 40	8 65	\$1 00	\$2 00	597 86
" Atlantic.....		24 00			2 00		113 15	139 15
" Baltimore....	\$3,040 50	10,093 07	1,324 75	955 74	1,282 85	145 50	668 97	17,511 38
" California....	179 25	14,325 09	744 74	1,689 91	2,371 94	34 00	3,456 89	22,801 82
" Canadian.....		2 50						2 50
" Catawba.....		36 50	19 00		1 05		106 50	163 05
" Colorado.....		4,381 86	441 40	455 90	274 34	54 00	1,350 38	6,957 88
" East Tennessee.		3 00		8 00			36 00	47 00
" Idaho.....		295 43	19 25	34 50	2 50		130 55	482 23
" Illinois.....	100 00	18,214 06	1,446 40	1,647 88	1,255 10	133 00	5,935 91	28,732 35
" Indiana.....		7,528 79	922 25	446 18	462 44	60 65	3,271 32	12,691 63
" Iowa.....		7,702 18	555 22	564 82	743 87	149 00	3,303 12	13,018 21
" Kansas.....	100 00	5,696 84	375 70	1,022 20	417 67	67 00	1,552 24	9,231 65
" Kentucky.....	4 58	1,838 65	343 94	190 44	80 50	1 00	190 40	2,649 51
" Michigan.....		8,103 64	441 11	900 16	1,301 94	75 00	4,348 63	15,170 48
" Minnesota.....	6 00	6,200 14	1,303 02	1,000 51	613 54	69 00	1,726 94	10,919 15
" Mississippi....		399 03	1 65		16 00			416 68
" Missouri.....	61 72	8,949 56	956 05	547 17	810 95	144 00	1,710 66	13,180 11
" Montana.....		656 40	78 00	119 15	92 05	3 00	217 80	1,166 40
" Nebraska.....	5 00	3,709 93	340 55	243 92	273 35	41 65	2,099 08	6,713 48
" New Jersey....	130 83	22,642 72	1,897 73	982 83	3,759 56	169 14	2,817 81	32,400 62
" New Mexico....		494 62	4 00	82 65	4 90		15 00	601 17
" New York.....	19 50	52,878 45	5,893 03	1,912 02	7,000 82	390 25	15,424 51	83,518 58
" North Dakota..		993 40	44 30	123 13	146 26	3 00	191 28	1,501 37
" Ohio.....		24,781 36	2,215 53	1,755 94	2,850 95	228 11	7,784 93	39,616 82
" Oklahoma.....		1,318 26	38 25	192 87	147 23	10 50	290 90	1,998 01
" Oregon.....		1,928 35	205 71	259 15	36 54		802 71	3,232 46
" Pennsylvania..	585 00	58,694 21	8,426 57	4,686 29	8,253 04	460 02	20,738 93	101,844 06
" So. Dakota....		1,180 50	38 40	611 00	149 93		404 00	2,383 83
" Tennessee.....		2,657 22	345 89	245 51	169 79	9 00	283 07	3,710 48
" Texas.....	7 70	3,154 63	73 30	133 32	163 60	17 00	1 00	3,550 55
" Utah.....		297 73	53 25	20 50	18 56	2 00	142 80	534 84
" Washington....	241 06	1,888 35	259 25	366 30	37 75		884 23	3,676 94
" W. Virginia....		2,382 76	538 50	251 65	77 76	15 00	494 81	3,758 48
" Wisconsin....	10 95	7,202 10	247 75	201 30	60 73	42 00	645 50	8,410 33
Miscellaneous....						13 50	1,721 30	26,171 26
Legacies.....							700 67	18,848 82
Interest.....								6,773 72
Receipts from Field.								59,910 87
Rent and Sales....								32,227 03
<b>Totals.....</b>	<b>\$4,492 09</b>	<b>\$281,626 24</b>	<b>\$29,716 11</b>	<b>\$21,694 34</b>	<b>\$32,908 02</b>	<b>\$2,337 32</b>	<b>\$83,563 99</b>	<b>\$597,834 34</b>

# HOME MISSION MONTHLY

VOL. XXVI

AUGUST, 1912

No. 10

## EDITORIAL NOTES



THE subject of the month is one of almost unequaled importance—"Young People's Place in Missions." "Christian missions and the children!" Someone has said, "No phrase in the English language stands for a more blessed service."

The subject is one of double significance, for it includes the children on the mission field and the children in our homes. Since the children and young people in missionary territory are more readily reached than their elders and through them the parents are often touched, it is toward the younger generation that our largest effort as Home Mission workers is directed through the schools of the Woman's Board. On the other side of this broad subject stand the young people of our homes and home churches, demanding careful and prayerful thought and training that they may be equipped and ready to carry the burden of the work in the years just ahead.

✠

No single issue of this magazine could cover this double phase of the question—the work undertaken by the Church for the children, and the training of the children for the work of the Church. But since every issue throughout the year deals in a large degree with the first phase—the needs of the children of our missions and of those yet untouched by Christian teaching, this number is more largely devoted to methods for organizing and promoting work among young people in the home churches.

✠

If the young people coming within the range of your personal observation fail to be interested in missions, you may be quite sure that there is something wrong in their training, and to say that there is a fault there places the blame very near the women of your own community, for the training of the young people of any race or nation, place or time rests largely with the women. There is no reason why missions should fail to interest children and youth, for our young people

are earnest and ready to do large things, and the task of winning our country for Christ is mighty enough to thrill the bravest heart, and difficult enough to challenge the energies of the strongest. Our president, Mrs. Fred S. Bennett, in an address to the women of the Synodical Society of New York, spoke these ringing words:

"In interesting young people in missionary work, we must bear in mind that they are as human in this as in everything else, and that they are not interested so much in our precept as in our example. They will not join a missionary organization because it is duty; they must have definiteness. They must be shown things as logical, and as well worth while. A work must appeal to them as big and strong and splendid, and as going to affect the world. This is why our young people are to-day interested in civic work—the appeal comes to them as a thing that needs to be done. We appeal to them to enter missions as a thing that ought to be done. Our young people are in earnest everywhere; they have a desire for service. They are influenced by the lives of the older people in the church. Richard Croker once said that with five men, enthusiastic enough, he could stampede any convention. Is our own enthusiasm strong enough to be thus contagious to the young people of our churches?"

✠

THE short sketch in this magazine, entitled, "Banded and Disbanded," does not deal with fiction. The eight bands enumerated are actually in existence, being the outcome of a little reading circle started by the teacher of a class in a mission Sabbath school in the slums of one of our large cities. The reading circle grew into a mission band, seven girls giving three or four cents a week. That was the beginning. Now there are eight bands and out of their exceeding poverty the members contributed \$65 to missions last year. The boys said, "We could give \$20 a year, too, like the girls if we could meet once a week as they do." Their teacher sometimes feels impelled to say, "You are giving too much," but it has no weight with them. One boy who works and has



seventy-five cents a week out of his wages with which to buy clothes, gives ten, fifteen and twenty-five cents. "They are great—these boys," writes Miss Stryker. "May my story urge somebody to give as my children give."

✠

It behooves the women of the Presbyterian fold to train the young people that they may be intelligently loyal to the Boards of their church. At the Young People's Conference at Louisville, held in connection with the Annual Meeting of the Woman's Board, it was said that a certain group of young people, having put acetylene light in their own church, designated that as Home Mission work. Our young people stand ready to help, but they should not be allowed to think that in supplying "broken lamp-chimneys or the fourth leg of a chair" they are discharging their obligation to Home Missions. One characteristic of youth is the willingness to spend and be spent for the cause that appeals to them. "Given tasks worthy of their valor, they will ring true every time."

✠

THIS past spring, a fierce fight raged in Nez Perce County, Idaho, between those in favor of a license system for the sale of liquor and those opposed to it, or in the words of the local press, between the "wets and the dries." It was an exciting time—not in many years has there been an election so keenly fought—and those people who expect no good from an Indian may be surprised to hear that the victory, which was in favor of prohibition, is alleged to be due to the votes of the women, the farmers, *and the Indians*. When we add that this is the region where Miss Kate McBeth and Miss Mazie Crawford have been doing such magnificent work for our Board among the Nez Perce, it will be seen, however, that this is but one of the logical results of years of Christian effort for these people. In the reservation precincts, every eligible Indian cast a ballot and it is believed that all voted in favor of prohibition.

✠

ONE topic was foremost in thought and conversation at Wasatch Academy, Mt. Pleasant, Utah, during the early summer. This was the series of evangelistic meetings and its heartening results. The services conducted by Mr. Rayburn were not emotional but appealed rather to reason. For two

weeks there was preaching every evening and Bible study classes met every afternoon. As a result, thirty-five united with the Church in Mt. Pleasant, a few coming in by letter, but most on confession of faith. Of these, twenty were Academy pupils and eight other pupils intend either to become members of their home churches or to join the Mt. Pleasant Church at the next communion.

✠

THE resignation of Dr. David R. Boyd, as Superintendent of Schools of the Woman's Board, took effect July first. As stated in Miss Fraser's report, published last month, Dr. Boyd came into the work for a limited time only as personal matters would not permit his permanent residence in the East. The Board has expressed its appreciation of "his deep interest in our educational work and his efforts as superintendent to improve material and spiritual conditions in our schools," and we shall always feel that in Dr. Boyd we have a warm friend who, as he now assumes the position of president of the University of New Mexico, will have a watchful eye for our work in that State.

✠

PROFESSOR MARSHALL C. ALLABEN, formerly president of Davis and Elkins College, West Virginia, and recently assistant to Dr. Boyd, will now succeed him in the office of Superintendent of Schools. Many had the pleasure of meeting Mr. Allaben at the Annual Meeting at Louisville, and we feel sure that not only these but all our constituency will join in extending to him hearty greeting as he enters upon this very important work in connection with our Board.

✠

IN the midst of rejoicing over the acceptance of the presidency of the North Pacific Board by Mrs. H. C. Campbell, there comes the great bereavement of her sudden death. Young and in apparent height of vigor, she seemed remarkably adapted to the office for which she had been chosen. In all missionary enterprises Mrs. Campbell had the active and interested co-operation of her husband, and many missionaries have enjoyed the hospitality of their beautiful home. Her sweet spirit, charming personality, and liberality in expenditure of money, time and strength will be greatly missed, and incalculable is the loss to the North Pacific Board with which she had long been identified in various ways.

# AT THE CLOSE OF THE DAY

IN THE FOREIGN QUARTER OF A GREAT CITY

By Kate W. Hamilton

THE last sound of childish feet had died away, and the schoolroom had dropped into quiet for one more day. No, not yet, for the door softly opened again and a dark, bright little face looked in timidly but adoringly.

"Teacher, I have the love for you."

"Yes, dear, I know." Miss Marion lifted a tired head from its momentary resting place, on a hand that had just finished putting away books and papers, and smiled at the young intruder. If her reception of his communication lacked in enthusiasm it was only because she had heard it in varying dialects at least fifty times that day. She had brought out the flag and placed it in position for the first exercise the next morning. The child's quick eyes caught the gleam of the three colors, and he pointed to them, showing his white teeth as he laughed and raised a little, brown hand in the school salute: "I pledge 'legiance to dis flag and the country which for it stands."

"Very good, Tonie; you are getting the words finely now. And what will you be when you grow up?"

"'Merican," replied the child proudly, straightening his slender figure.

"So you will—a good, true, useful American," prompted the teacher impressively. Then, as the clock on the wall chimed the hour, a sudden thought interrupted the out-of-time-lesson. "But, Tonie, you should be home by this time. Your mother will wonder. She may have supper ready."

The small shoulders shrugged an expressive negation.

"No, because like this: We have supper when mamma make the moneys, when she not we have just sleeps, no eats. It will be too soon for sleeps."

He was making no appeal for pity; he was merely stating a fact too common in his experience to call for much thought. Miss Marion looked at him reflectively. With no "eats" in prospect and much time at his disposal before "sleeps," he would naturally find amusement on the streets. She knew his forlorn home, the old, broken-down father unable to do anything, even to speak a word of English, and the poor mother who did whatever she could with her scant knowledge and unskilled hands, and who had very

likely worked all day at cigar making without doing more than covering the cost of the material. Tonie's sister, a year or two older than he, would probably be carrying the fretting baby to and fro, and in her young mind considering it a very tiresome and ab-



"A VERY TIRESOME BABY WHO CRIES FOR 'EATS' IN PLACES WHERE THERE ARE NO SUPPERS"

surd baby who cried for "eats" in places where there were no suppers.

The teacher acknowledged to herself that it was no great wonder the small boy preferred to linger in his home going. She turned to her desk and found the biscuits and apple that remained in her lunch box. It was but a crumb for the occasion.

"Take it home, Tonie, and give sister some," she directed. At least it would take him where he ought to be and keep him there for a few minutes.

There was a flash of dark eyes and white teeth, a twinkle of little heels, and "Teacher" was alone again. Her duties for the day over? Not at all! Those who know teaching only as it concerns the public and private schools attended by American children can have little idea of the tasks that fall to the lot of the mission teacher among immigrants,





"PLAYING AND QUARRELING BY TURNS"

To the lessons of the books must be added constant and vigilant instruction in cleanliness, temperance, honesty and every common virtue. Miss Marion, in the crowded district where she worked, felt the clamorous demands upon her wisdom, sympathy and resources at every turn.

With Tonie gone she hastily started for her homeward walk—a prolonged and circuitous walk that must combine exercise and many errands before it ended at the street car. Familiar street signs blended oddly with unreadable hieroglyphics, western buildings with giant figures in foreign garb, while the calls and cries of venders, children, and wrangling purchasers at fruit stalls or shops was a veritable babel of tongues. The teacher, grown learned through her polyglot school, understood many sights and sounds that to the uninitiated would have been utterly bewildering. She had a smile and cheery greeting for many of the women carrying pans piled high with loaves of bread, and men with long ropes of queer cheeses dangling from their necks. Sometimes she stopped them, or they her, for word about some precious Anita, Olga or Michael among her pupils, and always the ultimate desire expressed on the part of the parents was that the children should "spik Englees" quickly—get over the bar that so hindered themselves—and become "'Meri-

can." Miss Marion used to smile at their haste, but it had become pathetic to her now.

"Teacher! Teacher!"

A party of children in varying garbs and with as many different accents called to her from the opposite side of the street where they were playing and quarreling by turns. A queer looking bundle of old clothes on a step near them suddenly rolled to the pavement, and by the cry which issued from it proclaimed itself a baby. A small figure detached itself from the group and dived to the rescue.

"Why, Pietro! What are you doing with the brother?" demanded Miss Marion, recognizing the two.

"Me, I take care heem while mamma she work," explained Pietro cheerfully.

"Don't take care of him, you mean," commented teacher, looking at the soiled little face for bruises. But Pietro, with the deftness of long practice, had placed the bundle right side up again and stopped the crying mouth with a piece of doubtful candy from his own. First aid to the wounded having thus been rendered he was ready for his game again, while black-eyed Isadore, impatient at its interruption, remarked contemptuously: "There ees too many babees on thees street."

It really seemed so, and Miss Marion's

own heart echoed the criticism as she went on her way. There were babies in dirty doorways, babies on the backs of women who were trying to pick up fuel, babies almost under the wheels of the venders' carts pushed along the street, babies clinging to the scant skirts of little girls, forced to the task of mothering younger ones before they were fairly out of their own babyhood—babies of all shades and all styles of dress and undress. After all, they were the meaning of this motley population, the reason for the ceaseless tide of immigration—that the children might have a chance.

With all their ignorance and need they were no paupers, these people. They prized the teacher's work and friendship because of her superior knowledge in the ways of this new land, and the doors of betterment to which she could show them the keys, but Miss Marion knew well that even in one of the poorest homes, which was her ultimate destination that day, where there were four children, and the father seldom earning more than three dollars a week, she would dare to offer no help beyond such friendly, personal service as a neighbor might give. The youngest child had been ill for weeks, and the poor parents had watched for teacher's coming and blunderingly tried to follow her directions and those of the doctor she had brought. But perfect cleanliness is not easy to maintain where there is only one water faucet to half a dozen families, and even fresh air is sometimes impossible, the visitor admitted, amid such odors, countless and indescribable, as assailed her on the street and followed her as she ascended the steep, dingy stairway.

For this particular baby it did not matter any longer; she saw that the minute she entered the family room. A tiny, wasted form, white robed in the little gown the teacher had tactfully contrived to bestow a few weeks before as an "Easter gift," lay at rest. The other children, divided between awe, curiosity and a strange sense of importance in that which had come to the household, greeted her with unwonted shyness, but the sad-eyed father and mother welcomed her. The mother, patting the wee, white dress, with her toil-hardened

hand, called attention to it in her broken English, with thanks that her *bambino* had it now to wear.

People from the other rooms and other floors came and went, singly and in groups, not unsympathetic, but generous with whatever service lay in their limited power, one woman urging that the children come down to share the none too plentiful supper of her own brood.

Miss Marion slipped away presently, and around on another street to a cheap, little flower shop whence she returned with a few daisies to place in the waxen hand. Foolish expenditure where so many important things were needed, do you say? But the mother, in her rapturous gratitude, did not think so, and well the Master understood when He said, "Man does not live by bread alone." It gave the teacher her chance for a word or two about the beautiful land where the baby had gone, and the One who would meet it there.

"Where the blossoms never wither,  
And the shadows never fall."

Out in the street again, the sun dropping so low in the west as to warn the teacher that her busy day must needs be over before darkness fell, she almost ran against Tonie, trotting homeward at last for his "sleeps."

"Teacher, I have the love for you," came the sunny assertion undaunted by weariness or lack of "eats." "Teacher, I be 'Merican."

"So you shall," answered Miss Marion heartily.

But as she turned into the avenue where a car might be found, she glanced back at the neighborhood she was leaving and then away toward the great city stretching afar. Her eyes grew misty with the magnitude and the problem of it all, and she murmured, under her breath: "America! Oh, my country, blessed as no other under the sun, if you could but realize how you stand as a golden door of hope for the sorrowful and oppressed of all nations, and how your hand holds the keys of earth and heaven for those who come flocking to your shores! What will you do with your glorious, awful responsibility?"







These young people were sought, found and set to work in the Markham Memorial Mission, St. Louis, Mo. The group includes the pastor, teachers in the primary department of the Sunday school and leaders of the Juniors, and is composed of the following nationalities : Germans, Poles, Croatians, Slovaks, Bohemians, Syrians and Americans.

## THE YOUNG PEOPLE AT WORK

IN YOUNG PEOPLE'S ORGANIZATIONS

By M. Josephine Petrie

**W**HILE the aim of all our work among the young people is to foster the various organizations and promote among them as organizations the cause of Home Missions, the chief objective must always be that of reaching the individual and of pointing out avenues of service.

This number of the magazine reaches our readers during the height of the summer missionary conferences, for the months of July and August have been re-named by missionary workers, and are now known as the "conference months." These conferences are splendid training schools for the fall and winter study of missions, and for the finding and developing of young men and young women for leadership in the home church and for service in the mission fields. A conservative estimate is that one thousand Presbyterian young people, in groups of one hundred or more, are meeting this summer in various sections of our country, and for a week or ten days are devoting their time to programs which aim at "a deepening of the missionary spirit, an enlargement of the missionary vision, and an increased emphasis upon the place and power of prayer in the individual life and in the conduct of the missionary enterprise."

Many of these young people are sent as delegates from their local societies; some by

presbyterial societies. Those who have contributed to this fund will expect full value for their money. There is every reason to believe that the one thousand lives thus influenced and inspired with new zeal for service will touch at least one thousand more. May we not confidently expect the contagion to spread to another group who will help circulate the lessons of the summer? This arithmetical progression is certainly most cheering, and should not simply be a matter of figures on paper.

The Missionary Education Movement Conference at Silver Bay is the tenth anniversary of the organization, and we look backward with surprise and gratitude over the decade since that gathering in 1902. Think of the thousands who have attended the conferences and institutes; of the many who have volunteered for definite work in mission fields; and of the many other results of this service for the cause of missions!

A union of conferences, which seems an advance step, is that of Cascade, Colorado, with the summer school at Boulder. This co-operation should result in better equipment for all concerned, and must convince the young people of the real, live interest in them on the part of the women's organizations.

The one new conference is at Storm Lake

Iowa, under the care of Rev. William R. Hall, of the Religious Education Department of our Board of Publication and Sabbath School Work. This is the fourth strictly Presbyterian conference for young people.

At the time this magazine comes from the press there are still in prospect gatherings at Lake Geneva, Wis.; Hollister, Mo., and Pcono Pines, Pa.

May rallies for young people are growing in number and power. Reports are occasionally sent of these spring meetings for Bands and Juniors, which have usually been held on Saturday afternoon. Efforts are being made to provide such rallies for the older societies and in St. Louis it has proved more satisfactory to give one Sabbath for this purpose—the Juniors meeting in the afternoon and the C. E. societies coming together for an evening service. In some of our presbyteries the rally is more profitable if held in the fall. No matter what the season, such meetings are delightful and well worth the effort.

their fourth year, aim to accomplish. These lessons deal with life of exceptional peoples of our own day, as well as with those of the patriarchal era. They deal with "human documents" which are well explained by Miss Josephine L. Baldwin in the books published by the Westminster Press. The testimony of Junior teachers is that they are a success. In at least one Sunday school there has been practical outcome of this study. One Junior superintendent was convinced that the study alone was useless without practical application. The strangers in their midst were visited. They went out into the by-ways and hedges of the country and brought them in—the little Italian children. They did not attempt to form a separate Sunday school for the Italians, but made room for them in their own classes.

A special circle of friends interested in the work among Porto Ricans has been watching the development of the girls in the training class in the school at Mayaguez. A marked result is reported by the wife of the pastor of the church. The girls have met



A JUNIOR PATRIOTIC EXERCISE. SPRING RALLIES FOR BANDS AND JUNIORS ARE BECOMING POPULAR

#### MISSION TRAINING IN SUNDAY SCHOOLS

Missionary workers in the Sunday school are looking forward to a far brighter day in missionary activities. Knowledge is the source of interest and work. Doses of missionary knowledge given to the youngest child and constantly increased as he grows older must become a part of his life and lead to definite service. This is what the graded Sunday school lessons, now about to begin

with her as a Sunday school teachers' training class and through their efforts the primary department of the Sunday school numbers sixty and there are twenty-seven babies on the Cradle Roll. Think what this means in this Roman Catholic country! Many personal visits were made in the homes and in most cases the girls found it necessary to explain the Protestant rite of baptism and other ordinances of our church before the





THE PORTO RICAN GIRLS AT MAYAGUEZ WHO ARE IN TRAINING TO BECOME WORKERS AMONG THEIR OWN PEOPLE

parents were willing to enroll the little ones. Could many of our American young women give such instruction? How important this work of training natives to train other natives!

Mission study is on the increase in the adult Bible classes, and the new text-book on rural problems—"The Church of the Open Country" (35 cents in paper, 50 cents in cloth)—has found a ready welcome among this group. It will probably not be as popular in the senior department of the school, but for this and all other grades we shall recommend the Intermediate and Junior text-books, "Advance in the Antilles" and other Home Mission books. "Mormonism—the Islam of America," the book for women's and young women's societies, will also be used by the teachers of older classes.

#### THE NEW DEPARTMENT

The very newest and biggest step in advance is the union of our Presbyterian mission study forces under the Presbyterian

Missionary Department. From this Department at 156 Fifth Avenue, New York City, will go out the Home, Foreign and Freedmen courses of study for young people's societies and Sunday schools. Systematic study of missions will be promoted, text-books recommended, helps furnished leaders of classes and the chairmen of Sunday school missionary committees, and a solid front for mission study will be presented. Rev. Jay S. Stowell comes as Educational Secretary for the Board of Home Missions, and will be one of the "staff" of this new Department. Connecting offices have been secured, one set of files will be kept, and by one year from this time we shall hope to see a great new wave of enthusiasm sweeping over our churches as a result of this movement.

Young people will have a large share in Home Mission Week, and the two months preceding November 17-24 should be used for thorough preparation. Special helps, books and programs are promised for this purpose.

THE reserve strength of the Church of to-morrow is with the children of to-day; they are its greatest asset, and the Church is but thinking the thought of Christ after Him, when it recognizes the importance of the child in the development of His kingdom on earth. There is a growing discernment that Jesus did something of the highest significance when He answered the question of the disciples as to who was greatest by setting a little child before them.—*Lutheran Woman's Work*.

## BANDED AND DISBANDED

By Margaret A. Stryker

EASTON Avenue Presbyterian Church? Oh, no, I will not take my church letter there. We are just 'in' from a plain country church, and John is not making much money. My little girls must dress very simply and I prefer to send them to a church and Sunday school where they will not be uncomfortable. We have many friends in Easton Avenue church but—well, somehow, I think the children will *grow better* in some other church. Then, I noticed, by the church bulletin, that there are no mission bands for children, and my children all *love* missionary work. I would not want them to give that up. Jean is ten years old and has been a member of a mission band ever since she was a day old. Why is there no work among the little ones in Easton Avenue?"

"That is a hard question to answer, Mrs. Landos. Until last year we had two bands; one of them pledged \$50 for Foreign Missions, but the leader of this band became interested in Y. W. C. A. work and has so *many* 'irons in the fire' that she really had to give up the band for want of time. The leader of the other band is a society woman whose daughters are just grown up and she, too, pleads 'too many engagements,' so both bands are dead."

"Oh, Mrs. Parker! What a shame that any church as wealthy as this should be so far behind the times as to allow its little ones to grow up in ignorance of the grandest of all work—missionary work! What a pity!"

"By the way, I have been asked to take a class in the Ronane Mission. Do you know what kind of work they are doing?"

"Oh, up in the slums? I do not know much about it, although I've lived within three blocks of the place for twenty years or more. I believe they gather in children who do not go anywhere to Sunday school—poor children from the slums. I have a friend who plays the piano there, and she seems very enthusiastic over the children. Some of them, though very poor, have been made over into splendid specimens of humanity, according to *her* opinion. For my part, I don't mix up with such people. Oh, here comes my friend now. She can give you some idea of the work."

\* \* \* \* \*

Mrs. Landos got her "idea" and also her

"call to service" that afternoon. The next Sunday found her and her four children on their way to the Ronane Mission. Carl Landos was a Princeton student, preparing for the ministry. Elsie, the nineteen-year-old daughter, had agreed to take a class of little girls. Jean and Alice joined this class. Mrs. Landos taught a class of half-grown girls whose teacher was ill.

Surely the people of this school, though very poor, knew a great deal about missionary work. The school had an attendance of about one hundred, and sixty-five of these were in mission bands. In fact, Mrs. Landos was overwhelmed with invitations that very first Sunday to "come to our missionary meeting," from *five* bands that met every Sunday either before or after Sunday school or before evening service.

"Where do you get leaders?" she inquired. "Leaders? Why we have *eight* mission bands in this mission and only *three* leaders!"

"Then, how do you manage it?"

"Listen," said a bright-eyed boy, "and I'll tell you."

"Mrs. Colugie has four bands for Foreign Missions. 'The Little Light Bearers'—babies, you know—meet quarterly on Wednesday afternoon. The 'Busy Bees' meet at 6.30 every Sunday night. The 'E. G. J. Band' meets after Sunday school, three Sundays of every month, and 'The Oaks'—two boys—meet once a month in place of the E. G. J. Band.

"Then Miss Starter has three home bands: Women's society once a month on Wednesday afternoon, 'Whatsoever Seven' every Sunday evening at seven o'clock, 'Boys' Missionary Club' every Sunday before Sunday school.

"Miss Garsinger has a band of little girls, the 'Willing Servants'—they meet every Sunday after Sunday school.

"And, oh, listen, Mrs. Landos, let me tell you how the boys rushed things. Miss Starter had our band and she wouldn't listen to weekly meetings, because she was afraid we'd get tired of them, so she said a great big "*No*"; but we begged and begged and begged till she gave in and now *we* have our *weekly* meetings, too, and this year we are going to beat every band a-going—see if we don't."



Last year these poor children, and men and women, too, gave \$87.00 to help their poorer brothers find Jesus Christ.

Let us hope the Easton Avenue church

will hear this little story. There's time enough for the busiest of busy people to plan for and successfully carry out the *Master's* work. And *His* work is *first!*

## Missions Within Missions

A BAND IN OUR ASHEVILLE  
HOME INDUSTRIAL SCHOOL

By Helen C. Crane



A SAMPLE OF PEASE HOUSE GIRLS, ASHEVILLE HOME INDUSTRIAL SCHOOL

SINCE little children have no idea of geographical distances, the "world" for New York slum children is "our block," and for others it is at most the home town or such places as the child has visited.



"They may feel a little scorn for the children who did not know what a cow was and thought milk just came from cans."

A little mountain girl of North Carolina thought her teacher's address must be "Elizabeth, New Jersey, N. C." But this ignorance of space and distance by no means forms a barrier to their study of missions. Perhaps because they do not know how far away the "little heathen people" are, they take them the more closely into their hearts. Certainly they feel the deepest interest in them, if some one will tell them about the "far aways."

Down in the mountains of the South there are many little workers for Home and Foreign Missions. In telling stories to those children it is necessary to stop and explain what a trolley car is, and a lake, and a railway train. But, nevertheless, those children know about the little Chinese and Japanese and all the rest, and love them, for their teacher helped her band to make an Alaskan village, a Japanese garden, and an Indian encampment, all in miniature. This cost only a few cents, but the costumes of the dollies were quite correct; the Esquimaux landscape—about two feet square—was covered with "everlasting snow" made of corn-starch and salt, boiled to white crystals; and the Indian teepees were complete. The children fairly strut with pride as they exhibit them, and no one could measure the interest it awakened within them as they worked and listened to the teacher's stories. They will not forget it either, as the grown

boys and girls of to-day have not forgotten the brown sand-maps of Palestine that their little fingers once patted into hills and valleys, and decked with flat-roofed paper houses—the simplest things in the world to make—and with little fishing boats upon the Lake of Galilee.

Children like to hear stories as well as to make things, and because a story is a "missionary story," interest in it does not lessen. A year ago a story about Chinese children, called "Little Children in Blue," was read to the children in Pease House, at Asheville, and its fame is still ringing there, and the little heathen people of the story are still the topic of daily conversation. One little girl asked confidently, "How old shall I have to be before I go to China to be a missionary?"

They like especially to hear of the New York City children and their trips to Fresh Air Homes. They may feel a little scorn for the children who did not know what a cow was and thought the milk just came from cans—but they were sorry for the little pale children and thin babies; and one strong mountain-girl was heard to say, "Well, if I ever do missionary work, that's it!"

In this same school at Asheville there are

three missionary societies, including every girl, and it is good to see the interest that these mountain children—themselves the receivers of our aid—take in the world's mission work. The older girls, with a little help, plan their own meetings; and the smallest tots have a teacher as leader. All of them give their hard earned pennies toward their annual pledge.

Is it only the glamour of strange and bright costumes and queer customs and sights that awakens their interest? No, the deep need of missions grips the children's hearts, though they do not analyze it. Real sympathy for the children in mission hospitals made a little eight-year-old in a prayer-meeting circle pray, "God bless all the sick little girls in the hospitals, and make them grow up into a nice lady."

Children's hearts are very big—big enough to take in all the world, if they learn that they have brothers and sisters in every land. What a world it would be if every one could pray heartily so universal a prayer as that of one of the little mountain-girls: "Forgive all the little girls' sins, and all the big people's sins. God bless everybody, and make everybody good. Amen."

## A SUCCESSFUL METHOD

**I**N Cincinnati Presbytery a method is being introduced in the Sabbath schools which is proving extremely effective in interesting the children in the subject of missions.

Each Sabbath school class is an organized mission band, with its chairman and secretary to keep its members informed as to work to be done and to keep an account of meetings held and money given. In order to avoid the complications arising from too many organizations reporting to the presbyterial society, these class bands are grouped according to their ages, four or five classes in each group, which bears the name, "Willing Workers," "Missionary Helper," etc., giving the church only about six bands to report.

The officers and teachers of the Sabbath school constitute the executive committee and have their chairman, secretary and

treasurer. This executive committee prepares the missionary instruction which is given in five-minute talks—one each Sunday morning—by a teacher, an older pupil who has been prepared by the teacher, or by some visiting missionary. Mite boxes are supplied and once every quarter an evening meeting is held, when a missionary program is given. This consists of a missionary play prepared by some teacher and her band, a stereopticon missionary lecture, or a talk by some enthusiastic missionary. The mite boxes are opened, money reported from each band, and light refreshments served. The results of this method have been greatly increased interest in missions and much larger gifts than ever before. The children and young people of our churches are only waiting to be led into a larger knowledge and a greater usefulness in the important work of missions.



*"When you take care of the children you are taking care of the nations of to-morrow."—Theodore Roosevelt.*



# THE YOUNG WOMAN IN THE WORLD'S WORK

THE PRESBYTERIAN GIRLS' OWN SOCIETY, THE WESTMINSTER GUILD

By Dorothea Lewis Potter

**I**N these days of woman's enlarged activity, when in all spheres of life her hand, brain and power are counting for so much, a call that rings out clearly and compellingly is for young women to put their lives and their strength into the world's work. Whenever the young woman hears that call and realizes the opportunity of her youth and potentiality in this day of unparalleled crises, she answers it joyously with heart and mind. The problem that concerns us is to sound the call in such a way that she will hear.

In the part of the Church of Christ which we love under the name of Presbyterian, there are thousands of young women. Many of them are school girls still, and many are in colleges, while great numbers are in business or at home. Wherever they are, they are filled with life, the abundant joyous life of youth, filled with eagerness to achieve and with the courage to make achievement possible. With head up and face aglow our girl is ready to do her part in the work of her generation. She is capable of large things and eager for big undertakings. The problem which she meets is a large one—the evangelizing of the world now in this decade, this generation, and our problem is to translate this greatest task of the world into terms which she will understand and adopt as her own expression of her deepest purpose.

As never before, the world is open; America is fashioning herself anew in these years, and whether the staunch spirit of our ancestors shall hold us true to the great principles and ideals for which this land has stood, depends largely upon the fidelity of the young women. Our land with its incoming citizens, with its old unsolved problems of races and creeds, with its eager search for the highest so closely linked with its grubbing for gold, with all its still un-

answered riddles and unmet appeals, stands ready, waiting for the young woman's verdict as to its future.

And this is only the A of the alphabet of the nations. America first, but what of Brazil and China and all the rest of the lands under the sun which are open and ready to-day to listen to the message of our Lord Christ as it shall be spoken by the lips of the American girl in the school rooms of the world, in the hospitals and harems and zenanas from Korea to West Africa, and from India to Andean Chile?

Everywhere women and little children and men are looking for light and joy and abundant life. The girls in our church and our land have seen the light; have found the joy in their own hearts welling up in fun and gladness, and have entered in some measure into the abundance of life that Christ brought to every one.

And you, Christian American girl, in the light of your ability and power; in the shadow of the world's great present need; in the knowledge of the urgency of the present crisis, and in the vision of Christ's yearning love and longing for his World Empire, will you face the question of your relationship to Christ's command—"Go ye into all the world and preach the Gospel to every creature"?

How can you begin?

You have in the Westminster Guild an organization to teach you just what you need to know for this work. It is the Presbyterian girls' own society which is made purposely to fit you and all the other girls of our great church to meet the world's need. If you have not a chapter in your church and you would like to know about it, that you too may enter into the enterprise of the world conquest for Christ, write to Mrs. Dwight E. Potter, 156 Fifth Avenue, New York City.

**I**T is a great thing to be young in this age of achievement and to have part in the affairs of earth and heaven. It has never meant quite so much to live as at the present time, and there has been no period when the great tasks of the world were so largely in the hands of the young. Marvelous opportunities open to our young people to-day as they step into active service. They are the hope of the world, the hope of the Church, of the nation and the home. Their value is beyond estimate.—*Lutheran Woman's Work.*

# THE CHILDREN'S PART IN MISSIONS

By Mary A. Gildersleeve

"In general," writes Charles Wagner in the "Simple Life," "but two methods of rearing children are practiced; the first is to bring them up for ourselves, the second to bring them up for themselves. They should be educated for life. Each little being should become himself and a brother."

To love is easy when drawn out by clinging arms, and baby smiles. To train, to develop the best in the child is the difficult problem. The training involves much patience, more wisdom, most prayer.

"A partnership with God is Motherhood;  
What strength, what purity, what self-control;  
What love, what wisdom, shall belong to her  
Who helps God fashion an immortal soul."

"For ourselves" is but the beginning; "for themselves" the next step; "for life" the great

attainment. The little brother in the tender and helpless age only too soon develops into the big brother for the other child. Everywhere throughout the world little lives are growing up—growing up for what? To find life by losing it? Or to lose life in trying to find it? The training should be such that *himself* does not loom so large that *brother* is lost sight of. In emphasizing and instilling such principles, the method which has so far been effectual is that of bringing children from Christian homes in touch with the child of "the other half" in our own homeland and beyond the seas. With simple stories young minds soon grasp conditions and enthusiasm is early awakened. Will you not help to train the children of America "for ourselves" "for themselves," "for life?"

## PRACTICAL SUGGESTIONS—CRADLE ROLL TENS

Begin the training in the cradle. Teach baby lips to lisp a prayer for loved ones in the home circle and for the other little fellows over yonder. Train baby hands to give, that the highest joy in life may be attained. The Woman's Missionary Society is the godmother of all the children in the church. Therefore, the members should

assume their share in the early development of these little ones. Gather the children under six years of age into this organization. A fee of ten cents a year given by a parent or friend makes the child a member. Where Cradle Rolls have not been formed in the primary department, interest the secretary to start a Cradle Roll Ten. Have as many Tens as children in the church.

That the Cradle Roll Tens may have some work which is distinctly their own, the Navajo Indians at Jewett, New Mexico, have been given as their special object and two letters a year will be sent to the

secretary telling of the work. Send for the leaflet, "Concerning Cradle Roll Tens," for further suggestions. "The Prize Baby" will teach the children "how to help Red-bird and Snow-blossom and all the little red-brown children in the Navajo hogans to grow into happy Christian children."



For the annual meeting a fine little exercise has been arranged by Miss Crowell, called "A Flower Service for Little People." This could be used very effectively and the many suggestions for carrying it out would be helpful.

## BANDS

At the age of six the members of the Cradle Roll Tens should be promoted into the Band with special exercises held in connection with the annual meeting.

But right here there is a despairing tone from some. "Where are the leaders?" If leaders are not found, the right sort of training has been neg-



The Navajo babies in their papoose baskets send greetings to the Cradle Roll Tens whose contributions are for Navajo work



lected in the past, and the responsibility for such conditions must rest upon the woman's missionary society. Until the leader is found, have a committee appointed by the auxiliary, the chairman of which shall see that some member of her committee is responsible for the conduct of the Band each month, she, the chairman, to have charge of the whole.

If possible, use programs for the younger ones which will lead up to the study books, which can be simplified to meet the minds of the young members. The maps, games and pictures which accompany the various books will keep restless fingers busy and hearts happy. Start with "Alaska for Juniors," if you have not already tried it. Get paper maps of Alaska and have the boys and girls build them up as they pursue the study—placing gold stars for gold mines, black stars for coal mines, the U. S. flag for Government stations, pictures of reindeer for reindeer stations, lines for railroads, the cross for mission stations, the cross in blue or with a blue star attached for Presbyterian work; pictures of a trained nurse could be placed for hospitals but always adding the blue star to emphasize Presbyterian work.

Upon the completion of the study, have the boys and girls who have done the best work arrange an entertainment, showing life among the natives before the advent of the white man, his influence upon industrial conditions, upon social life, closing with the power of Christ in the life of the Christian native, etc.

On the completion of the study book on Alaska, there are a number of other books of interest that have just as helpful suggestions for preparing charts which will keep fingers busy and fix facts in the mind.

"Alaska," a dialogue prepared by the Woman's Board, can be carried out by members of the Band and might be given for the benefit of the women's missionary society.

As the Sheldon Jackson School at Sitka, Alaska,

is the special object assigned to Bands, every Band member will want to have a special share in the support of this school. We are especially anxious this year to rally all our Bands to contribute to this particular field and provide for the current expenses of the school. Band leaders



Shall the children of interior Alaska have Christian education? Let the Mission Bands answer, since the Sheldon Jackson School at Sitka is the special object for their gifts.

please *take notice* and see that all gifts are sent *specially designated* so that no mistake will be made and every dollar contributed be applied to this object.

What then is the Children's Part in Missions? It is the early realization that there is something for them to do in the world; that they have an opportunity to inspire other children, whether across the sea or in our own homeland, to do the right thing and to learn the best way of living; that the Master is depending upon them to help tell the story of His love.

## OUR DUTY TO THE CHILDREN

By Katharine Newbold Birdsall, Editor *Over Sea and Land*

THE great importance of putting before the juniors the wonderful missionary work of the Presbyterian Church is a question that is now being agitated in every State in the Union. It should receive attention at the hands of every member of a missionary society. The children of the Church are not familiar with the missionary field work unless special attention is given to a plan for presenting it to them in an attractive form. From sections where a "Missionary Sunday" has been established, when fifteen or twenty minutes are devoted to a discussion *among the children* of the general missionary work, we receive glowing reports of the success of

the plan. It is an innovation in the life of the Sunday school, which the children hail with delight, and the most important text-book and book of general up-to-date information on the subject is, of course, *Over Sea and Land*, the missionary "literary baby" of the Presbyterian Church.

In *Over Sea and Land*, the juniors will find much information of a general character, as well as stories from missionaries and teachers; in fact, the magazine is responsible for interesting a great many mothers in mission work, as they receive their first real interest in missions when reading to the children. It, therefore, behooves the members of missionary societies to see that

*Over Sea and Land* is placed in every home where there are children from three to thirteen.

Members of missionary societies realize the importance of supporting these societies and the work in which they are interested; but it is occasionally the case that the support of one of the most important factors in the missionary world, the little magazine, is neglected. *Over Sea and Land* gives to the coming generation the interest in missions, which will lead boys and girls to become members of the missionary societies of the future and supporters of the great works of the Presbyterian Church. Is this not a Big work in the guise of a small magazine, which should arouse the interest of every woman of the church and make her feel responsible for at least a small share in the support of the magazine?

If each member of your society will make it her pleasure and her duty to secure at least one new subscriber for *Over Sea and Land* before October 1, it will mean that the Children's Post-Jubilee Subscription Campaign will bring in sufficient new subscribers to make this literary baby of the Presbyterian Church the strongest, best and largest missionary influence among the children of any denomination. It seems as if no woman could be too busy to secure at least one subscription—at the small price of 25c. a year—before October 1. It is to be hoped that every member of every missionary society will undertake this simple duty and hand to the secretary of literature in her church at least one subscription. Start about it at once—but if you get one easily do not let that keep you from getting several—ten thousand are needed to keep the magazine well on its feet, so it can help the generations now coming, as it has the past generations.

These are ways in which you can help:

FIRST. Suggest to your pastor and Sunday school superintendent the advisability of having a "Missionary Sunday" once a month in the Sunday school, when the children will be required to discuss the missionary work of the Presbyterian Church, both home and foreign, and supply their own data from *Over Sea and Land*. The Sunday school may subscribe in bulk or each child individually.

SECOND. Ask your pastor to give a short talk to his congregation about *Over Sea and Land*, the juvenile missionary publication of the Presbyterian Church, and the importance of placing before the children authentic information of the missionary work of the church at large, in which they should develop pride and interest. Ask him also to mention the fact that the secretary of literature is "So-and-So," who will take subscriptions at twenty-five cents a year. It should be mentioned that the magazine is well edited and well illustrated and is worth considerably more than is asked for it.

THIRD. Get the Sunday school children to work. Train them to go to every member of the congregation asking for subscriptions to *Over Sea and Land*. Approach mothers and fathers as well as children, and do not rest content with a refusal. Is there a member of your church who would like to offer a reward to the child who will secure the greatest number of subscriptions in one week or one month?

The price of the magazine is only twenty-five cents a year, a fraction over two cents a month, less than one-half cent a week! Surely, every mother in your congregation can afford this education for her children.

Samples are free. Advice is free. Write to Room 1114, 156 Fifth Ave., New York.



TEACHERS AND PUPILS AT TUCSON INDIAN TRAINING SCHOOL, ARIZONA

This group, as an example of our mission schools, helps us to realize how many children, and through them their parents, are reached by Presbyterian Home Missions



# FOR LEADERS OF VERY LITTLE FOLK

## A TRIP FROM CALIFORNIA TO PORTO RICO

By Helen Snyder

Ten minutes for missions before the Juniors of a Sunday school or before a Mission Band. An example of the sort of story which is warranted to hold the attention and rouse the interest of even the youngest.

HOW many of you little people ever went anywhere on the train? Did you like it? Would you like to pretend that we are going for a long, long journey to Porto Rico? Very well, we will get on the train Monday morning and travel all day, and when night comes we will go to bed on the train. We will travel all the next day and the next night and the next day and the next night, for as many days as children go to school in a week. Then we will come to a big, big city, and on Saturday we will get on a boat almost a block long and taller than the church. The boat has hundreds of little rooms, each big enough for two or three people, and a great dining-room, and decks where we can walk up and down and you can play. Did you ever see a boat like that?

For four days the big ship will steam ahead, and we shall not see anything but the bright blue sky overhead and the dark blue ocean below, with white-capped waves dancing up and down. Perhaps the sky will grow grey with clouds and the water will turn a dirty brown, and great green waves will come dashing over the boat, so that we cannot go out on the decks. That won't be much fun, but the storm will not last long; and soon we shall have to take off our winter clothes and put on the thinnest summer ones, for the air is growing very warm.

One evening I say to you, "Children, you must get up very early in the morning, for we are going to land, and you want to see the ship steam into the harbor." And sure enough, when you go out on deck the next morning, there are beautiful green hills ahead of us, with a yellow fort on one side of the entrance to the harbor.

It takes a long time to reach the wharf, and while they are making the boat fast, let us look over the rail and watch those brown boys in the water. What do you suppose they are doing? Throw down a penny and you will see. They all dive under the water as fast as they can, and the one who catches it comes up with the penny in his mouth.

Now the gangplank is down and we can go ashore. A crowd of men and boys come rushing at us, all trying to get hold of our suitcases and satchels. You can't understand what they are saying, for they are all speaking Spanish, but I can, and I choose several boys to carry our baggage. They pile our suitcases on their heads, as many as they can carry, and we follow them up the narrow street.

There is another boy with a big, flat box on his head. What do you suppose is in it? Candy! But not such candy as you buy at home. He takes his box down and opens it so that you can see what you want. Some of it is very good, but some of it is made with lard, and you would not like it at all, though the boy thinks it is the best he has.

Look at the houses! They have no yards nor steps, but open right on the sidewalk like stores. There are no windows, but great iron doors,

fastened back against the walls in the daytime, with an iron grating across the opening so that the babies cannot get out or animals come in.

Let us look in. The people won't mind. Why, see those little children! They haven't any clothes on! It is so warm that they really don't need any, but even if they did, their mother is very poor and might not be able to get them enough to wear every day. Probably they have some clothes for special times.

There is hardly any furniture in the house: just a little table and one or two chairs and some cots to sleep on. And look at that poor little baby on the floor in the corner. How sick it looks! Why do you suppose its mother doesn't send for the doctor? The doctor won't come unless the mother can pay him, and she hasn't any money. Don't you wish you could do something for the baby? Come with me, and perhaps we can.

We will get on the street car and go whizzing away toward Santurce. Isn't it funny to see the pigs and the chickens running across the track in front of the car? That green field over there that looks something like corn is sugar cane, and on the other side is a banana plantation. When we get off the car we will walk through a cocoanut grove on our way to the hospital. Do you know what a hospital is?

A nurse comes to the door, and we ask her if we can see the children's ward, and she takes us into a room where there are rows of little white beds, almost all with children in them. In one bed is a little boy with a bandage over his eyes, and the nurse tells us that his eyes got sore and his mother didn't know enough to keep them clean, so they grew worse and worse until the little boy could not see at all. His mother took him to a Catholic priest, who hung a tin medal, which he had blessed, on a string around the boy's neck; of course that didn't do him any good.

His mother did not know what to do—for she hadn't any money—until one day she heard of a missionary doctor who would cure people for nothing. So she brought Juanito to the hospital, and Dr. Hildreth and the nurses took care of his eyes, and he will soon be able to see again. And, besides, they told him about Jesus, and Juanito has learned to love Him and is going to be such a good boy when he goes home that his father and mother will want to know about Jesus, too.

Out on the balcony is a tiny little girl singing to a big doll, and the nurse says, "What do you suppose Emilia did when we first gave her the doll? She cried and cried, because she was afraid of it. She was sick for a long, long time, because all the food her mother had to give her was rice and beans and coffee and bananas. But now she is almost ready to go home, well and strong again, and her mother has learned about Jesus when she has come to visit her little girl, and is going to teach Emilia to love Him."

Where do you suppose all these little white beds came from, and who do you suppose pays for the medicines and food and care that the sick

children need? Children in this country who love God and want other people to know about Him, too. Some of them have paid for the little beds, and others send sheets and towels and such things every year, and other children give their money so that the sick Porto Rican children may have the food and the medicine that they need.

I have not forgotten about the little sick child that we saw in the city. Let us go and ask Miss Ordway, the superintendent of the hospital, whether there is room for the child here. "Yes," she says, "We have one empty bed, and if you

children can pay for the care that it will need, the sick baby can come." And what do you say? Of course you will give her all you can to help take care of the sick child and make it well. Let's hurry back to the city and tell the mother that there is room for her baby in the hospital, where Dr. Hildreth and the nurses will try to cure it. And if the mother asks me why these children who don't know her at all want to help her baby, do you know what I shall tell her? "Because they love Jesus, and they want you to know and love Him, too."

## A LEAF FROM AN ANNUAL MEETING NOTE BOOK

### THE YOUNG PEOPLE'S CONFERENCE

The best size of Westminster Guilds was agreed to be from ten to twenty. One chapter was spoken of as being composed of ten classes, each of which had been asked to gather together ten good friends for mission study. At the close of the year these classes came together for a comparison of results accomplished. People were eager to join these study classes.

\* \* \*

Any society wanting to know what to do in the line of sewing or providing bed or table linen for the Westminster Guild objects—Haines Hospital and Tucson Indian School—should write to the New York "clearing house"—in other words, to the Woman's Home Board, 156 Fifth Ave. There, can be learned just how many towels are needed, or just what sort of children's dresses.

\* \* \*

So far as possible Westminster Guilds should confine their sewing work to preparation of supplies for Haines. Beyond these needs, if loyal, Westminster Guilds write to New York headquarters, arranging to send to other Home Mission fields rather than doing local work.

\* \* \*

There are 572 chapters scattered over the States.

\* \* \*

Young people's work is not given sufficient emphasis in all presbyterial societies. Give the young people to understand that they must be represented on presbyterial programs and then give them an important place and plenty of time.

\* \* \*

Pittsburgh presbyterial has offered a prize to Westminster Guilds for the best pageant written, the winning chapter to present the pageant at the synodical meeting.

The young people of Pittsburgh Presbyterial have a rousing evening meeting of their own, with the very best of speakers, a large audience and their own officers in charge. Erie Presbyterial has a similar arrangement for the presentation of young people's work.

\* \* \*

Miss Petrie suggested that, for dying societies, study classes are the best remedy. Much has been accomplished through them.

\* \* \*

Many societies for young people should be supervised by an older person—a woman, by the way, who is capable of being a patroness without being patronizing. Have on your church calendar the presbyterial treasurer's name, also the name of the patroness or young people's vice-president.

\* \* \*

A sheep raiser who had met with very large success was asked why his sheep were so fine. "I always look after my lambs," he replied. Women, look after the young people and look after the future of the church.

\* \* \*

California reported that in one presbytery, at least, the young people are entertained inexpensively at dinner the night before the presbyterial meeting. There is a conference, a social time and the young people have an opportunity of becoming acquainted with the officers.

\* \* \*

In North Dakota a presbyterial union for young people has been organized and is largely attended.

## SEEK VARIETY IN CHILDREN'S MEETINGS

In a medical mission's meeting, roll into pill-like paper wads, descriptions of the treatment of the Indian medicine man, or Alaskan witch doctor. Put other bits of information on cards tied on tiny bottles and have the longer articles written on rolls of the paper that comes on ribbon bolts, simulating bandages. Perhaps set the boys and girls to work filling boxes of "comfort powders" put up from the medicine chest of the Great Physician, comforting verses of Scripture written on slips of paper, folded like

medicine powders and placed in regulation pasteboard boxes with instructions for taking written on the outside, "three times a day, mixed with equal parts of prayer and thanksgiving." These latter can be sent where they will do actual service for medical missions.

At your socials try the game of "Twenty Questions" with missionary subjects, or have an observation table of labeled curios, a list of which is to be written from memory after a march of three times around.



# ECHOES OF ANNUAL MEETING MESSAGES

## BOYS AND GIRLS OF NEW MEXICO

By Alice L. Blackford

IT is a great pleasure as well as privilege and honor to represent and bring you greetings from The Allison-James School for Mexican boys and girls, located in Santa Fe. The Allison School is the home for girls, and named in honor of Miss Allison, for so many years associated with the school. The Mary E. James School, erected in honor of our dearly beloved Mrs. James, stands now as a magnificent and fitting monument to her memory. This is our boys' home.

Last year over eighty boys and girls were cared for by a fine band of workers, men and women. The influence here exerted over the children does not end when they leave the mission, but reaches out into the homes. One of our Santa Fe ex-judges said that in his numerous journeys throughout the vast State, he could locate, without being told, the homes which had come under the direct or indirect influence of the mission schools. The clothes were cleaner, the door yards cleaner, and even the expression of the inhabitants' faces different from those who had never come under this influence.

Several of the children united with the church during the year, and eight recited successfully the Shorter Catechism, thus earning a Bible. You would not wonder at their successful recitations if you had been around the school a few weeks preceding the final test. You couldn't turn a corner of a building or go through a doorway hurriedly without running into a child with head bent and eyes fastened on book—dead to everything except a catechism question. Even at our last party given to the children, a little boy was seen, seated in one corner of the room, going through with the last rehearsal to his sister—for once ice cream and cake were of minor interest.

The Allison-James School is one of many which brings in rich and abundant returns for money expended—time, labor, love and prayers offered in its behalf.

## AMONG THE FREEDMEN

By Mary E. Shaw

BRING to you greetings from the many boys and girls, men and women of the Southland who have been benefited by the Christian influence and help that has come to them through the schools and churches represented by the Freedmen's Board.

I represent the Mary Potter Memorial School of Oxford, N. C., one of the fifteen co-educational boarding schools supported by the Board.

Most of our schools start in a parochial school in the church, but so often outgrow the room that the teacher, who is generally the wife of the minister, is obliged to ask for a building and an assistant teacher. Such was our beginning at Oxford. When we went to Oxford, twenty-two years ago, there was not a colored Presbyterian in the town; we started a school in the church and now have six buildings and eleven teachers. Our enrollment this last year was 439 pupils, 149 of whom were boarders. We also turned away a

number because we had no place for them to sleep or eat. Turning away a pupil is hard, as one does not know what change it may make in the life of the child. But most of our schools have had that experience this year.

If I were asked what is the greatest need of my people, I would say a Christian education, and that is the aim of all the schools supported by our Church.

Some believe in industrial education, and some in higher education, but the education most beneficial to the negro is a Christian education, with the necessary industries and studies to make him a useful, law abiding, intelligent citizen, fitting him for the place which it may please our Heavenly Father to give him. In these Christian schools Christian training is the first requisite and the Bible and Shorter Catechism are taught regularly. Our boarding schools take up the work where our parochial schools leave it, and they take the boy or girl, not for five or six hours every day, but for eight or nine months for years, training for life. One never hears of citizens giving trouble who, as boys or girls, have been educated in our boarding schools.

Our pupils are taught to work. Instruction in sewing and cooking is provided for the girls in all of our boarding schools, while the boys are given the opportunity of taking a trade or learning the improved methods of farming.

The boy who graduated at the head of his class this year also brought to Oxford, in one day, two hundred quarts of the finest strawberries ever raised in Granville County. Putting in practice what he had learned at school, he even surpassed the berries raised at the school.

Of our 149 boarders, ninety are self-supporting, ten on full scholarships, and forty-nine on part scholarships. We need more scholarship money to aid the needy pupils. We thank you for the aid given our people. You will never know in this world the good you are doing, but when you reach your heavenly home and see the pennies and dollars transformed into immortal souls, and hear the blessed assurance of Our Father, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," you will know that the sacrifices have not been in vain.

## MOUNTAIN YOUNG PEOPLE

By Mary Elizabeth Wilson

THE interest shown in the different departments of the school work during the past year has been very encouraging. There were over forty girls in the home, and the same number, both boys and girls, from the village as day pupils. The spirit in the home was beautiful and cannot but have left an impress which we trust may be reflected in some of the homes of our girls during the summer months. We love our work; we love our girls; and we want to thank our many friends of the school for making it possible to give to our girls of the mountains this training in a Christian school. We also give a cordial invitation to all to visit Bell Institute, at Walnut, North Carolina.

## BETWEEN FRIENDS

**A**N unusual number of letters have come of late to our various offices relative to funds—the how, why, wherefore of missionary finance, and the substance of some of the replies may prove suggestive.

The Woman's Board annually prepares the budget for each mission station.

It depends absolutely upon the implied promise of its constituency to give at least as much the coming year as it did the previous year, *plus always* a reasonable advance.

If a society raises more money than it did the previous year but designates *less* for the support of the national work of the Woman's Board, that society, by just the amount of money diverted, is responsible for deficit in final returns of the Woman's Board.

**Why require advance** for support of old work? Some of our constituency explain they can easily understand why more money is required for opening *new fields*, but to require more money for support of established work is not so easy to comprehend. A number of reasons contribute to cause the necessity of requiring more money for current work, among which are:

Larger enrollments in our boarding schools than ever before.

For a number of years, because of lack of funds, repairs to buildings were not allowed. Many of the buildings deteriorated rapidly and extensive and costly repairs are now required to preserve the property.

Some of our largest plants have inadequate equipment and insufficient furniture.

The increased cost of living which we have all experienced in our own personal housekeeping seriously affects the work; in the last analysis the most expensive part of the work of the Woman's Board is simply housekeeping and home-making projected on a vast, Nation-wide scale. So that simply to *keep up* our work at its present standard of efficiency, requires increasing support.

The standard of living on all Home Mission fields, as is true throughout the entire world, has been raised and the severe simplicity of earlier years does not begin to meet the present situation.

Formerly most of our work consisted of

primary day schools; now the great demand is for boarding and industrial schools where older boys and girls are reached at the age when they most sorely need the strong evangelizing power of a Christian home; these schools are very expensive to maintain, but the opportunity here afforded of training leaders is unsurpassed.

**The Finks Memorial** is still before our constituency, and a small "lovegift" from every reader of the HOME MISSION MONTHLY would soon complete this fund. Gifts should be sent either through regular channels or direct to Miss Dora M. Fish, treasurer.

**The Building and Repair Fund** needs your most prayerful consideration; money so designated is deposited and used for necessary buildings and repairs; the latter alone demands a large sum, totaling for the coming year in the budget, as first presented, \$48,000.

**Emergency Fund** is also a deposited fund, used for our missionaries in case of illness or loss by fire or flood. One dollar from each woman's missionary society is all that is asked.

**General Fund** is our strong right arm in helping us to meet any deficiencies arising from failure to pay teachers' salaries or scholarships, or any emergency which may arise for current work. Several years ago the Woman's Board adopted a resolution requesting fifty cents per member annually for the General Fund. When this ideal is realized, our work will be immeasurably strengthened.

After this attempt at answering many questions as clearly and definitely as possible, one is glad to admit that loving sympathy and hearty co-operation are the priceless treasures in our missionary family; this is clearly revealed in the following, from a recent letter:

"Seeing in the HOME MISSION MONTHLY for May a letter from a friend in California who wanted to give to Mrs. Finks' Memorial but could not, and having a keen recollection of the many times I have felt the same way, I should like to have you accept the enclosed as from her, the answer to her prayers—or one answer."

Surely this will strengthen the bond between friends, make us all realize more keenly than ever the joy of missionary service, and invigorate our daily prayer life.

JULIA FRASER

## THE YEAR IN THE YOUNG PEOPLE'S DEPARTMENT

By M. Josephine Petrie

The report of the Young People's Department is printed in full in the report of the Board of Home Missions and also in the report of the Woman's Board, or may be procured in leaflet form by addressing the secretary, Miss M. Josephine Petrie, 156 Fifth Avenue, New York City. The following is a short abstract.

**T**HE nineteenth annual report of the Young People's Department is commended to your thoughtful consideration.

In reviewing any year of effort in this department of the Board's work, recognition must always be made of the frequent changes in our constituency, both in the general membership

and in the official force. . . . With records showing seventy-two changes in the secretarial force this year, cultivating the local organizations directly from headquarters is imperative in many presbyteries if we are to keep this Presbyterian work before our young people's societies and Sabbath schools.



**Correspondence.**—The correspondence of this Department may be grouped under four general heads. (1) Instructing synodical and presbyterial secretaries with the aim of keeping them informed of the progress of the work on the field and in their presbyterial territory, and of indicating "points of contact" with local opportunities. Letters of this character are sent at least once each quarter. (2) Directing committees in local organizations and Sabbath schools to specific methods for presenting the work of Home Missions through study. (3) Assigning missionaries, stations, or fields for specific gifts to groups of societies. (4) Providing information periodically to contributors.

**The Westminster Guild.**—Correspondence with Westminster Guild chapters and circles was transferred from this department, on November 1, to Mrs. Dwight E. Potter, who has been elected by the Woman's Board for this special work.

**Young People's Secretaries.**—Reference has been made to the variations in the list of presbyterial secretaries and the fact that notification is not sent of the changes until too late to allow of aid being given the new appointee before the year has closed. Of the seventy-two new secretaries this year, fully one-third of the number reported themselves during January and February.

Another weak point in the chain is the manner, or failure, of keeping records which should be the consecutive history of the work and transferred along the line. Many new secretaries are expected to begin their work without so much as a list of the societies under their care. In two synods every presbyterial secretary is new to the work, and in several large synods only one or two have continued in office.

This secretarial chain has been greatly strengthened through the growth of synodical prayer circles. The first link was formed in Pennsylvania and one after another has been added, the object being to unite our prayers on specific days for the various officers among our young people and for those who are representing us on the field. This assurance of united, definite intercession has been a power in the year 1911-12.

**Aim.**—If the purpose of the department has been to provide information, develop leaders for local and presbyterial service and for work on the field, and to stimulate gifts, the "end fully justifies the means." Although the results can never be fully known, there are on the field at home and abroad at least five missionaries who served their apprenticeship as young people's secretaries. A number hold synodical and presbyterial offices in the women's organizations, and there are many others in prominent positions who testify to the inspiration which came while they endeavored to lead the young people in Home Mission work.

**Study Classes.**—There is no appreciable gain over last year in the number of study classes, but we feel sure the records are incomplete. We report this year 165 classes, with a membership of 2,400. This total does not include the classes in young women's societies, bands, or Westminster Guild chapters and circles, the study class work in these organizations being cared for since November by other officers.

Special attention is called to the splendid increase in the synods of Idaho, Washington and Oregon, where Miss Goss, as study class secretary of the North Pacific Board, is the enthusiastic leader.

**Contributions.**—In tabulating our financial statistics there are variations from year to year for which it is not always possible to make satisfactory explanation. To the young people there come many and varied appeals for money. Their unguided enthusiasm gives natural response, and their treasury—the accumulation of small gifts—goes to the one making the strongest plea. The "power of the little," is demonstrated most forcefully in the gifts from young people's societies, but if denominational work is not placed first, it will suffer. . . .

The entries on our treasurer's books show contributions from about 2,000 young people's societies last year. Of the 9,905 Sabbath schools reported in the minutes of General Assembly, 2,500 sent contributions for the work of Home Missions through our treasury. This does not mean that other young people have not shared in Home Mission efforts, but the reports can only include contributions which have passed through the hands of the treasurer of the Board and are designated for these organizations.

Many church sessions include the contributions from Sunday schools and young people's organizations in the church "budget," therefore the results of the year's work cannot be measured accurately by the treasurer's report, although we wish to take the figures as an indication of a growing missionary enthusiasm.

**Sunday School Programs.**—Two special programs were again provided for the occasions designated by General Assembly. In each case 60,000 were sent to 500 Sunday schools. . . . No orders were received from sixty-seven presbyteries, although we had offered the programs to the self-supporting synods for the cost of transportation.

It is difficult to avoid an overlapping in the sending of the announcements and samples of the various special programs from the several Boards, but we have endeavored to observe carefully the dates suggested by the Assembly's Committee when such material should be mailed.

A leaflet for free distribution in Sunday schools, and new envelopes for Home Mission gifts have been prepared and are now in circulation. Many other leaflets and missionary letters have been furnished for general use.

**Other Publications.**—Our programs for Christian Endeavor Home Mission meetings are in great demand and the small expense involved has been repaid many times. Topics for which they were prepared were: "Missions in the United States, West," "Missions in the West Indies," "The Home Missionary Whose Life Has Most Inspired Me." Special leaflets were furnished for the topic, "Ways of Serving our Nation."

**Missionary Letters.**—It is intended that all contributors shall hear at least three times a year of the special work toward which their efforts are directed, and this is possible if the missionary chairmen are reported through the presbyterial secretary to this department. Over 41,000 of these printed letters were distributed and 5,000 of the special letters from individual missionaries.

**Special Objects.**—The "special object" demand has not diminished and probably no day passes without a request for a definite salary, station or share in some work which may be presented to a Sabbath school or a young people's society. This form of giving, however, is not encouraged unless pledged as an extra.

**Summer Conferences.**—Our share in summer conferences has been to co-operate with the Board of Publication and Sabbath School Work by providing teachers and speakers for the Home Mission part of their conferences at Winona Lake, Ind.; Pocono Pines, Pa., and Hollister, Mo. To promote these gatherings and those under the auspices of the Missionary Education Movement, hundreds of circulars and personal letters are sent from this department and we have endeavored to be faithful in the "follow up" work. The spirit of co-operation in all of these conferences has been delightful, and there is nothing more "worth while" for the young people.

#### STATISTICAL RECAPITULATION

##### By way of investment:

General letters to secretaries.....	2,160
General letters to study classes.....	1,200
Conference announcements, etc.....	2,500
Missionary field letters (senior).....	32,450
Junior letters.....	9,500
Letters from individual missionaries.....	5,000
C. E. programs.....	22,000
Envelopes for C. E. offerings.....	8,000
Sunday school programs—samples.....	25,000
(Sent on order).....	125,000
Sunday school leaflets.....	
Home Mission text-books furnished through the Literature Department:	
For older young people.....	4,500
For children.....	4,900

## SAN JUAN BETTERMENT SHARES

THE following societies have met the conditions which entitle to one or more Betterment Shares in the Presbyterian Hospital at San Juan, Porto Rico. The names of any societies that have met conditions but have failed to report the fact at headquarters are not here listed.

Our secretaries of literature have done most excellent work, and have largely increased our long list of the previous year. Every subscription helps not only by giving Home Missionary literature into the hands of at least one more person, but each subscription, being a few cents in excess of the cost of publication, has helped to make possible the turning over to the Woman's Board of \$2,500 for the "betterment" of the San Juan Hospital. Every subscriber has had a share in this, but the societies here listed deserve special honor, each having, as a society, met the conditions of advance which entitle them to one or more shares.

As stated last month in the editor's annual report, it was decided by the Woman's Board that the surplus funds accruing next year should be applied toward the building to be erected at Mt. Pleasant, Utah, as a memorial to our late editor, Mrs. Delos E. Finks. In the early fall each secretary of literature will receive a communication giving the plan for work; but do not wait for details—gain subscriptions as rapidly as possible.

California	Shares
Los Angeles, Immanuel Church.....	Six
Los Angeles, Boyle Heights Church.....	One
Stockton, First Church.....	Two

##### Some returns:

Number of study classes in Y. P. S.....	165
Number of missionaries supported.....	37
Number of scholarships in Y. P. S. & S. S.....	133
Number of shares.....	161
(Also many shares in stations or in specific school or medical work.)	
Contributions:	
From Sunday schools.....	\$49,412.58
From Young People's Societies.....	29,317.60
(Exclusive of Bands and Young Women's Societies.)	

**Conclusion.**—With this we bring to a close the review of the past year, and the fourteenth report of your present secretary. As it passes before us, we find cause for gratitude in the repeated evidences that the foundations we have endeavored to build are actually assuming form. We earnestly hope that in some way a similar vision may direct its readers to the great opportunities in this work among our young people.

At the Christian Endeavor Convention last July an Efficiency Campaign was inaugurated, which, if adopted in our societies, should make missionary work stronger than it has ever been. With this stimulus, with the adoption of "Standards of Excellence," in "unions," "districts" and presbyteries, with the uplift from the Men and Religion Movement, the Publicity Campaign for Home Missions, the great missionary exhibits in the larger cities, the summer conferences, and other agencies for developing leaders, we have reason to look into the coming year with confidence that the cause of Home Missions will flourish abundantly and the young people will have a still larger share in redeeming our land for Christ.

Colorado	Shares
Colorado Springs, First Church.....	Two
Fort Collins.....	Five
Pueblo, First Church.....	One
Westminster, University Church.....	Two
Illinois	
Augusta.....	One
Bushnell, First Church.....	One
Chicago, Garfield Blvd.....	One
Chicago, Normal Park.....	One
East St. Louis, First Church.....	One
Knoxville.....	Two
Newman.....	Two
Onarga.....	One
Gibson City.....	One
Indiana	
Columbus.....	One
Goshen.....	Two
Indianapolis, East Washington Church.....	One
Iowa	
Shenandoah.....	Two
Kansas	
Emporia, First Church.....	Two
Iola.....	Two
Lawrence, First Church.....	Four
Topeka, Westminster Church.....	Three
Webber.....	One
Kentucky	
Louisville, Fourth Church.....	Two
Maryland	
Baltimore, Faith.....	One
Michigan	
Harbor Springs.....	One
Ypsilanti.....	Two
Minnesota	
Browns Valley.....	One
Litchfield, First Church.....	Two
Minneapolis, Stewart Memorial.....	Two
Willmar.....	One



	Shares		Shares
<b>Missouri</b>		Dayton, Fourth.....	One
Carthage, Main Street Church.....	One	Decatur.....	One
Fairfax.....	One	Dennison.....	One
Kansas City, Third Church.....	One	Hamilton, Westminster Church.....	Two
La Grange, Lulu Boyd Chalfant Miss. Soc.....	One	Hubbard.....	One
Odessa.....	One	Hopedale.....	Two
<b>New Jersey</b>		London.....	One
Bound Brook.....	Two	New Waterford.....	Two
Bordentown.....	One	Oxford.....	One
Daretown, Pittsgrove Church.....	One	Piqua.....	Eleven
Daretown, Pittsgrove Golden Links Aux.....	One	Portsmouth, Second Church.....	Two
Elizabeth, First Church.....	One	South Salem.....	One
Freehold.....	Three	Springfield, First Church.....	Three
Moorestown.....	One	Steubenville, Westminster.....	Three
Newark, Memorial Church.....	One	Solon.....	Two
Newton, First Church.....	One	Uhrichsville.....	One
Paterson, Eastside Church.....	One	Xenia.....	One
Paterson, Church of Redeemer.....	One	Yellow Creek.....	One
Phillipsburg, Westminster Church.....	Two	Rushsylvania.....	One
Red Bank.....	One	<b>Oklahoma</b>	
<b>New York</b>		Nowata.....	Two
Amsterdam, Second Church.....	Six	<b>Pennsylvania</b>	
Andover.....	One	Bethlehem, First Church.....	Two
Barre Center, First Church.....	One	Braddock, Calvary Church.....	Three
Batavia, First Church.....	One	Brookville, Y. W. Miss. Soc.....	One
Bellona.....	One	Butler, First Church Y. W. Aux.....	One
Bergen.....	Four	Chambersburg, Calling Spring Church.....	One
Buffalo, Lafayette Church.....	Five	Coraopolis, First Church.....	Two
Canton.....	One	Crafton, First Church.....	One
Clarence.....	One	Johnstown, First Church.....	One
Fredonia, First Church.....	Three	Monongahela, First Church.....	Three
Huntington, First Church.....	One	New Brighton, First Church.....	One
Jamestown, First Church.....	One	Philadelphia, Central, No. Broad Church.....	One
Lakeville (Personal).....	Two	Philadelphia, Chestnut Hill, Trinity Church.....	One
Middletown, Westminster Church.....	Two	Philadelphia, Overbrook H. M. S.....	One
New York City, Women's Guild, Rutgers Church.....	One	Pittsburgh, East Liberty.....	One
Nyack, First Church.....	One	Pittsburgh, Third Church.....	Eight
Patterson.....	One	Pittsburgh, Sixth Church, Margaret McCandless	
Portville.....	One	Miss. Soc.....	Two
Rochester, Third Church.....	Two	Slate Ridge Miss. Soc.....	One
Seneca Falls.....	One	Uniontown.....	One
Southampton.....	One	West Newton.....	One
Whitesboro.....	One	Wilkinsburg, Second Church.....	Two
Naples.....	Two	<b>Tennessee</b>	
Geneva, North Church.....	Three	South Knoxville.....	Three
Shortsville.....	Two	<b>Texas</b>	
West Fayette.....	One	Fort Worth, Taylor St. Church.....	Two
<b>North Dakota</b>		McGregor.....	One
Oakes.....	One	Mexia.....	Two
Park River.....	One	Waxahachie.....	Two
<b>Ohio</b>		<b>West Virginia</b>	
Akron, East Market St. Church.....	Three	New Cumberland.....	Three
Bradford.....	One	<b>Wisconsin</b>	
Chester ville.....	One	Milwaukee, Immanuel.....	Two
Cincinnati, Avondale, Trinity Church.....	One	Oconto.....	Two
Dayton, Third St. Church.....	One		

## PROGRAM FOR SEPTEMBER

### TOPIC—MISSIONARY SURVEY

**Hymn**—"Lead on, O King Eternal."

**Scripture reading**—John xv: 4-16.

**Prayer**—For the abiding presence of Christ in our lives; for greater love for all the children of God, and a larger vision of the needs and opportunities for service.

**Reading of minutes** and other business.

**Reading of letters** from missionary stations to which society contributes.

#### I **Methods and Means for Stimulation.**

More knowledge of the work needed, and of the work accomplished.

More consecration of our time, strength, ability and money to meeting the needs.

Less fear of responsibility, more faith in God's promise to supply wisdom to those who lack.

Less dependence on machinery, and more confidence in the power of prayer.

#### II. **Increasing Membership.**

If the campaign for doubled membership was undertaken, have report given and results estimated.

If no special work has been done, have

some one read, "How Can I Win New Members?" and follow with the responsive reading, "Double Membership." (Leaflets from Literature Department, 156 Fifth Avenue.)

Increased membership may be attained by means of the Home Division Department. Read, "Shut Ins and Shut Outs." (Leaflet.)

#### III. **Conservation of National Ideals.**

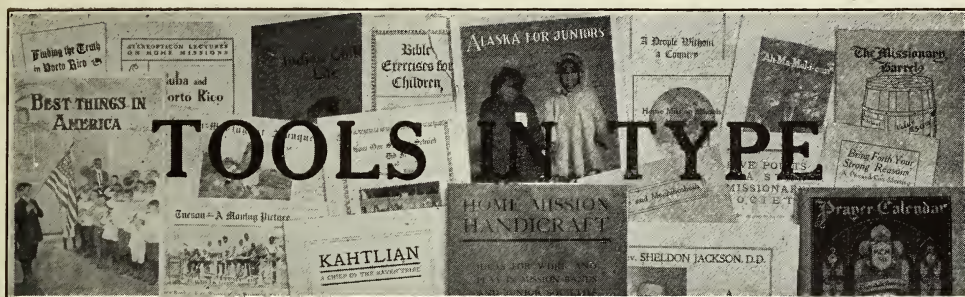
Extracts from mission study book, "Conservation of National Ideals." (30c. Literature Dept.) First four paragraphs of Introduction; the sixth paragraph, and closing sentence of same.

Have one gifted in expression recite the poem by Margaret Sangster, on page 16. In Chapter 1, "A Conserving Force," read from page 17 to 30.

#### **Closing Hymn of Consecration:**

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise."

IDA B. OLIN



By S. Catherine Rue

THE topic for this month, "Young People's Place in Missions," unquestionably includes the host of young people for whose benefit our mission schools are established. Does it also include the young people in our churches whose interest is already enlisted for the education and Christianization of these needier brothers and sisters? And may it include the multitude in the churches, perhaps and outside who might and should be interested?

We have literature abundant regarding the first class and plentiful aids to stimulate the second to greater activities. Printed helps alone will be insufficient for the third class. A spirit of evangelism, much prayer, and personal effort are necessary to win it. Let the August missionary meeting start the spirit that shall produce the desired results.

Call the August home missionary meeting "Daughters' Day" in your society and invite to it all young women who are home from school and college. Having secured their promised attendance, prepare for them a program that shall whet their mental appetites for "more."

Study the need of the young people in the special fields to which your own young people are contributing missionary support. Our catalogue, furnished free upon request, shows titles of leaflets relating to these fields.

Do you wish to organize a mission band or to increase the efficiency of the one you already have? Use "Leaders in Conference," price 30 cents. It is crammed from cover to cover with plans for work. One leader testifies that "it is a wonderful handbook." She uses it constantly and has found every suggestion in it helpful.

Do you need a simple but definite plan for the systematic presentation of missions in your Sunday school for one year? Procure the leaflet, "How Our Sunday School Did It," which will show you how to begin, how to proceed, and how to hold the interest of Sunday school scholars of all grades. Single copies 10 cents, 10 copies 75 cents.

Has a special canvass for new subscriptions to *Over Sea and Land* been made in your church? If your society does not have a special secretary to do this work, have one elected without delay. *Over Sea and Land* asks for 10,000 new subscriptions at 25 cents each by October first, 1912.

## PRACTICAL PROGRAM HELPS

Among the especially useful aids for the preparation of programs for children's and young people's meetings are the Bible readings, "Character Building," a series of eight readings on eight phases of the topic, that will serve for eight meetings: price 10 cents. Also "Bible Exercises for Children," covering the following:

I, "Bible Trees"; II, "Bible Flowers"; III, "Bible Fruits"; IV, "Bible Birds"; V, "Bible Animals"; VI, "'Little Things' of the Bible"; VII, "Bible Children"—all for 5 cents. A fine new "Flower Exercise for Little People" has been arranged by Miss Crowell. It is intended for public meetings of Cradle Roll Tens to which fathers and mothers may be invited, and contains music, mission songs and recitations; price 15 cents per copy.

Entertainments for the use of older young people are, "Alaska—A Historical Impersonation," price 10 cents, and "The Impersonation of 'Cindy's Chance,'" price 25 cents.

## HOME MISSION STUDY

Our catalogue shows a complete list of text-books for the use of all grades of young people.

Five of first quality are available for junior ages. These have been prepared by Miss Katharine R. Crowell, whose ability as an expert in presenting missionary topics to youthful minds has been proved. Leaders who will follow explicitly the programs outlined in each book should experience actual enjoyment in their use and a permanent interest in missions from the pupils.

Of the list of excellent text-books for seniors, "Advance in the Antilles," by Dr. Howard B. Grose, has probably had the largest circulation, though the new book for the present year, entitled "The Church of the Open Country," by Dr. Warren H. Wilson, is manifestly meeting a need. It is recommended to study classes in cities because it cannot fail to stimulate interest in the many Home Mission churches whose support they are aiding, and its use in country churches is urged because it suggests methods for solving their own difficult problems. Do not fail to study it in your church.

"Five Missionary Minutes," made of material collected by George H. Trull for use in the Sunday school, aims to provide definite plans for the 52 Sundays of a year that can be presented from the platform within five minutes. Its price is 50 cents postpaid. Order at once.



# HOME MISSION TOPICS FOR 1913

**January—Home Missions Financed**—Measuring the Demand. Increasing the Supply. Conserving the Results.  
**February—The American Indian**—Needs Physically, Morally, Spiritually. Present Status of the Indian. Progress Toward Self-development.  
**March—Immigration**—Foreign Missions at Home. Effect upon our Nation. Distribution a Protection. Education and Religion.  
**April—Freedmen**—A Three-fold Undertaking: Efficiency, Conservation, Realization.  
**May—Cuba and Porto Rico**—Changing Conditions. Building for the Future.  
**June—Alaska**—A Land of National Interest. Natives of To-day. Needs: Medical, Educational, Evangelistic.

**July—Annual Meeting Review**—Viewpoint of Officers. Viewpoint of Missionaries.  
**August—Young People in Missions**—The Child a Con-serv-ing Force. Organizations and Methods. Develop-ing Leaders: in the Church; in the Field.  
**September—Looking Forward**—Ready for Action. Officers' Outlook. Unity of Purpose.  
**October—Mormonism**—Magnitude of this National Problem. Power in Colonization. Purpose and Method of our Work.  
**November—Mexicans in the United States**—Develop-ment of the new State. Results of Plaza Work. A Hopeful Future.  
**December—Mountaineers of the South**—A Sturdy People. Effective Agencies. Transformations of a Decade.

## RECEIPTS OF WOMAN'S BOARD FOR JUNE, 1912

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Alabama</b>			Lansing.....	\$95.00	\$58.00	Dayton.....	\$213.00	\$162.00
Birmingham....	\$31.25		Petoskey.....	32.00	21.50	Lima.....	16.00	
Gadsden.....	3.00		Saginaw.....	43.50		Mahoning.....	70.25	
<b>Arkansas</b>			<b>Minnesota</b>			Marion.....	4.75	
Arkansas.....	32.70		Duluth.....	134.36	25.36	Zanesville.....	139.00	30.94
Fort Smith.....	65.00		Mankato.....	81.95	31.00			
Little Rock.....	17.95		Minneapolis.....	541.17	38.10	<b>Oklahoma</b>		
<b>Baltimore</b>			St. Paul.....	179.77	98.13	Ardmore.....	7.00	
Baltimore.....	22.00		Winona.....	59.32	1.27	Cimarron.....	31.50	6.00
New Castle.....	398.95	\$17.00	<b>Mississippi</b>			Hobart.....	18.70	
Wash. City.....	1,041.75	31.00	Bell.....	9.35		McAlester.....	18.92	
<b>California</b>			New Hope.....	27.25		Muskogee.....	64.05	
Los Angeles....	1,095.72	648.50	<b>Missouri</b>			Oklahoma.....	85.41	2.25
Oakland.....	471.05	22.00	Carthage.....	103.05	27.25	<b>Oregon</b>		
Sacramento.....	94.85	11.50	Mc Gee.....	119.60	37.80	Willamette....	2.00	
San Francisco....	200.50	83.20	St. Joseph.....	111.30	32.00	<b>Pennsylvania</b>		
San Joaquin.....	13.00	13.50	St. Louis.....	979.90	123.00	Blairsville.....	265.25	128.00
Santa Barbara..	85.65	27.35	Salt River.....	35.00	8.00	Butler.....	172.25	91.45
<b>Colorado</b>			Sedalia.....	104.00	2.00	Clarion.....	513.14	60.40
Boulder.....	194.50	48.25	<b>Montana</b>			Erie.....	561.01	
Cheyenne.....	3.00		Helena.....	10.00		Huntingdon....	307.00	108.00
Denver.....	428.50	138.00	<b>Nebraska</b>			Northumberland	259.00	41.00
Gunnison.....	32.00	8.50	Box Butte.....	12.00	9.00	Philadelphia... 1,052.45	49.00	
Sheridan.....	10.45	2.55	Kearney.....	103.00	52.00	Redstone.....	61.00	
<b>East Tennessee</b>			Nebraska City..	257.55	123.05	Shenango.....	232.50	2.00
Le Vere.....	1.00		<b>New Jersey</b>			Washington....	401.40	303.50
<b>Illinois</b>			Monmouth.....	290.65	4.00	Wellsboro.....	16.00	
Alton.....	132.00	19.00	Morris and			Westminster... 510.44	5.00	
Bloomington....	363.90	70.00	Orange.....	349.00	115.00	<b>South Dakota</b>		
Ewing.....	25.00		Newark.....	374.47	5.00	Aberdeen.....	33.00	1.00
Freeport.....	98.00	81.00	New Brunswick.	55.00	5.00	<b>Tennessee</b>		
Ottawa.....	80.00	28.00	West Jersey... 11.71			Columbia A....	19.30	4.00
Rock River.....	296.50	28.00	<b>New Mexico</b>			Holston.....	33.88	
Rushville.....	218.00	27.00	Phoenix.....	60.00		McMinnville... 21.35		
<b>Indiana</b>			<b>New York</b>			Nashville.....	61.00	34.50
Crawfordsville..	179.65	130.50	Albany.....	1,051.25	133.00	Union.....	125.29	24.99
Fort Wayne.....	234.65	86.00	Binghamton....	131.00	28.00	<b>Texas</b>		
Indiana.....	169.45	39.15	Boston.....	29.00	45.00	Abilene.....	50.65	
New Albany.....	44.75	32.00	Brooklyn.....	75.00		Amarilla.....	48.75	
White Water... 103.88		14.05	Buffalo.....	518.00	138.50	Austin.....	31.00	
<b>Iowa</b>			Cayuga.....	54.25	24.00	Brownwood.... 52.95		
Cedar Rapids... 205.05		88.50	Chemung.....	5.00	10.00	Fort Worth.... 156.80		
Corning.....	97.00	32.00	Geneva.....	214.00	34.00	Jefferson..... 16.94		
Council Bluffs.. 87.80		40.00	Hudson.....	204.00	29.00	Paris.....	86.70	
Des Moines..... 177.00		30.50	Long Island... 78.50		44.05	<b>Utah</b>		
Dubuque.....	96.50	11.50	Lyons.....	52.00	10.00	Ogden.....	14.00	5.00
Fort Dodge..... 54.00		20.00	Nassau.....	141.00	34.00	<b>West Virginia</b>		
Iowa.....	179.10	71.00	Niagara.....	75.00	20.00	Parkersburg... 119.75		
Iowa City.....	278.75	43.50	New York.....	1.30		Wheeling..... 216.36		22.50
Sioux City..... 192.50		42.76	Otsego.....	126.00	12.00	<b>Wisconsin</b>		
Waterloo.....	133.60	4.40	St. Lawrence... 112.25		71.00	La Crosse..... 2.25		3.00
<b>Kansas</b>			Steuben.....	306.00		Milwaukee..... 197.25		29.30
Highland.....	415.50	33.00	Syracuse.....	155.00	85.00	<b>Miscellaneous</b>		
Neosho.....	130.25	23.50	Troy.....	289.00	35.00	Interest.....	476.80	
Osborne.....	33.00	29.00	Utica.....	323.00	75.00	Legacies.....	62.50	
Solomon.....	103.00	52.00	<b>North Dakota</b>			Receipts from field	6,780.53	
Toneka.....	268.45	101.50	Mouse River... 3.00			Rent and sales... 141.25		
Wichita.....	132.06	3.00	<b>Ohio</b>			Literature..... 268.92		
<b>Kentucky</b>			Athens.....	45.00	10.00	<b>Totals.....</b>	<b>\$39,624.11</b>	<b>\$5,390.30</b>
Logan.....	76.50		Cincinnati.... 204.50		40.50	<b>Total, \$45,014.41</b>		
<b>Michigan</b>			Cleveland..... 30.00			<b>DORA M. FISH,</b>		
Detroit.....	446.26	45.75	Columbus..... 253.70		68.00	<b>Treasurer.</b>		
Flint.....	92.00	6.00						
Grand Rapids... 88.00		30.00						

# HOME MISSION MONTHLY

VOL. XXVI

SEPTEMBER, 1912

No. 11

## EDITORIAL NOTES



IS your church or community organizing a preliminary campaign which will culminate in the great demonstration of Home Mission Week, Nov. 17-24? Heretofore there have been large church campaigns conducted in the interests

either of men or women, such as the Men's Forward Movement or the Women's Foreign Mission Jubilee; but now for the first time men and women of virtually every Protestant denomination in America join forces in a great effort to enthrone not only church-goers, but the country at large with the breadth and importance of the national, civic and religious problems that lie before the Christian Church. This movement should be of special interest to Presbyterian women since the idea of this national Home Mission awakening was conceived in the brain of our president, Mrs. F. S. Bennett.

§

THE campaign is being conducted under the joint auspices of the Home Mission Council and the Council of Women for Home Missions, these two organizations being representative of thirty-six national societies of men and women of the leading Protestant denominations. Large and systematic preparations have been made for the conduct of the campaign through local press, pulpit and committee work with the aid of widespread dissemination of literature. The three months' preliminary campaign is quite as essential as the culminating Home Mission Week. Information as to ways of conducting it interdenominationally may be had upon application to Rev. Charles Stelzle, 156 Fifth Ave., New York City, while suggestions as to methods for advancing Presbyterian interests may be secured from our own literature department.

§

BUT do you ask, "How shall Presbyterian women conduct their part of this three months' preliminary campaign? *Primarily*, by organizing and conducting *study classes* on

our Home Mission text-book—arranging the course to cover this period. Secure the best available leaders and establish as many classes of different ages and conditions as possible. The women should also see that other societies of the church coming under their supervision, or joint supervision with the pastor and local committee, have special mission interests presented during these three months, creating a pervading Home Mission atmosphere through all organizations of the Church. As for example: a five or ten minutes' talk on Home Missions at each Sunday school session, missionary debates and study classes in young peoples' societies, special programs and study for junior and intermediate societies and the use of specially recommended exercises even for the tiniest children.

§

THE Council of Women for Home Missions will issue a leaflet in the early fall, prepared by our own Mrs. Bennett, emphasizing the relation of the Council to the campaign and giving plans for Home Mission Week especially adapted to women's societies. Among other features therein urged will be the holding of three afternoon meetings for women, interdenominationally when possible. For all printed aids send to the Literature Department of the Woman's Home Board, 156 Fifth Ave., New York City.

§

THE immensity of this campaign is in itself an inspiration. When thousands are working simultaneously along similar, in fact almost identical, lines, who would wish to be an outsider? Surely not the readers of the HOME MISSION MONTHLY. Then, why not start things going at once? *Now* is the time.

§

SHALL the debt of the Woman's Board be wiped out before Home Mission Week—in other words, before November 17, 1912? It can be done if you and your neighbor and every woman who reads this call will send fifty cents to the Board's treasury, designated for the debt. The women assembled at Louisville in Annual Meeting, having



faith in the response that would come from Presbyterian women, took formal action that an appeal be made for fifty cents or more from every member of our constituency and that the debt be wiped out at this particularly appropriate time. Shall we justify their faith in our loyalty?

§

FIFTY thousand women added to our ranks! Large results are inspiring and it is good to read the figures reporting gain in membership of our women's societies during the past two years. In these pages are given the reports of our Double Membership Campaign, and they are well worth examination. They show how alive and ready our women were for this campaign, the best part of which is that it is not ended. Once having started, the women say they intend to keep right on enlisting recruits.

§

THE HOME MISSION MONTHLY sends greetings to these fifty thousand new members. Some may not receive our message unless you who are our old friends pass it on to them. Will you not tell them that we are eager to add their names to our subscription list? And can you not tell them, with all the enthusiasm of your own friendship for this magazine, that the HOME MISSION MONTHLY is just what they need? That it will help them to understand the work committed to Presbyterian women and also aid them in their cultivation of an intelligent interest in those things pertaining to America's welfare which are absorbing the attention of our women's societies? The magazine invites subscriptions. Every woman in the Presbyterian Church needs the HOME MISSION MONTHLY in order to do the best work within her power for the cause of Home Missions.

§

THAT the immigrants of to-day present a much greater problem than did those coming to our shores in earlier years is evidenced in the report of Courtenay Walter Bennett, British Consul at New York. Referring to the present character of immigration, he says:

"The new immigration is illiterate in the proportion of 35.6 per cent. compared with 2.7 per cent. of the old; it acquires English very slowly—often not at all—while races of the old immigration either spoke English to begin with or a tongue so allied to English that its acquisition was easy; it is very largely a male immigration, whereas the old

was an immigration of families; it is nomadic, where the old was settled; it is, comparatively, segregated; finally, it is not an immigration at all, in the sense that the old was, but an advancing and receding flood."

§

THE splendid success of "The World in Cincinnati" and of its predecessors in this particular form of missionary education is to be followed this fall by another great missionary exposition, "The World in Baltimore," Oct. 25–Nov. 30. There have been months of indefatigable work in preparation and stewards and helpers in large numbers are enlisted. Results can but be large in the creation of a favorable public sentiment as to the far reaching value of Christian missions.

§

AUTUMN is the time for burnishing old methods and making the first use of new ones. All the up-to-date societies are house cleaning, so to speak. In our pages the officers of the Woman's Home Board take a survey of the year to come and do their part in directing the good conduct of the home societies. No matter how perfect is the working order of your society, we venture that there is a readiness to learn something new from another's experience. Therefore, we ask that in the months ahead, you, as interested readers of the good things discovered and tried by others, will also pass on to these pages the good things that come your way. We are all a great circle of friends working together. Let everyone strengthen the whole by contributing a part.

§

HOWEVER essential plans may be to the success of so great a work as that undertaken by the women of the Presbyterian Church, yet, as has been said by one of our synodical officers, "Those in the higher offices can after all only suggest, assist and plan, while the real activities of the great work that is being done, for and within the bounds of this country we love so well, must be carried on by each and every individual member faithfully doing her part in the hundreds of local societies scattered through the length and breadth of the land."

§

SHALL the HOME MISSION MONTHLY, as a magazine, contribute to the Finks Memorial Building, a dormitory to be erected at Wasatch Academy, Mt. Pleasant, Utah? The Woman's Board has made plans to enlarge the work at this point. It also desires to

honor the name of Mrs. Delos E. Finks, the late editor of the HOME MISSION MONTHLY, and has asked a contribution of \$50,000 for increased facilities at Wasatch Academy with the understanding that one dormitory bear the name "Finks Memorial." Many gifts for this fund have been received by the Board's treasurer. In deciding upon an object for the use of this year's surplus HOME MISSION MONTHLY funds, the Woman's Board felt there could be nothing more ap-

propriate or appealing than this same building. Circulars concerning the plan are being sent to all secretaries of literature. Any failing to receive them should communicate with the HOME MISSION MONTHLY office. It is hoped that this may be a very active year among secretaries of literature, and that the HOME MISSION MONTHLY subscription list will expand until it contains at least half as many names as there are members in local societies.

## Mission Study for 1912-13: A Foreword

By Mrs. D. B. Wells

The Home Mission Monthly is exceedingly fortunate in being able to announce that in the October issue there will appear the first of a series of papers on the study book of the year, "Mormonism, the Islam of America," by Mrs. D. B. Wells, whose reputation as an interdenominational study class leader is unexcelled.—Editor.

OUR topic of study for the coming season is one that concerns personal responsibility, national welfare, and a vital relationship to righteousness. Moreover, it is one concerning which there is probably greater ignorance of real facts and conditions on the part of the general Christian public than in regard to almost any other large national question.

Mormonism has flourished all these years because of the indifference of the Church, due to its ignorance. It has seemed to the great majority of people an evil—if it were an evil—of small dimensions, limited and remote location, and one of gradual decadence from internal causes. Those who have seen and known its true character, its rapid growth, and increasing strength, and who have tried to make others recognize these facts, have been accounted fanatics, extremists, alarmists, whose cry of danger held no practical significance, and aroused little response. Missionary women, missionary societies, mission boards, have been struggling against this gigantic evil, with some degree of success, it is true. But the Church as a whole, and that great company of intelligent, right-thinking and right-loving men and women outside actual Church affiliation, the lovers of God and the lovers of our country, these have been indifferent because uninformed.

So entrenched has the Mormon Church now become within the network of political, industrial and corporate interests, that dislodgment must now take place by the slow process of a national education as to the aims, methods, tenets, and relationships of this hierarchy. To such a campaign of education, missionary women are now called,

and the opportunity is now afforded in the universal use of the Home Mission text-book for this year, "Mormonism, the Islam of America," by the Reverend Bruce Kinney, formerly a mission worker in Utah. There should not be a single missionary society in our great Presbyterian Church which does not study this book; study it carefully and prayerfully, with the full and clearly defined purpose of making this study not an end, but a means to an end.

Political, industrial and corporate interests are very strong and very difficult to affect in any way. But the great American public, if once really alive to the evils of Mormonism and roused to activity, can accomplish anything. Our task is to inaugurate and conduct a fresh campaign of information which shall so create and enthuse a public opinion that it shall become an irresistible public demand which may not go unheeded by our government.

To this end get your books early; read them; plan for their study in circles, societies, classes, guilds. If you have attended mission summer schools you have there obtained facts and training. Interest your pastor, session, Sunday school officers and teachers, young people's societies. Get sermons preached, addresses given, newspaper columns filled, facts strewn broadcast. President Joseph Smith of the Mormon Church has said he fears most the work of the missionary women. Good! Then let us begin now and continue with unflagging zeal an attack which shall result in the END of Mormonism in this goodly land. It may not come at once; but it *is* bound to come sooner or later according to God's promise. Let Presbyterian women help to make it *sooner*,



# Vitalizing Our Societies

"Christ actually meant prayer to be the great power by which His church should do its work, and the neglect of prayer is the great reason the church has not greater power over the masses in *Christian* and in heathen countries."—*Murray*.

"We have far too little conception of the place that intercession, as distinguished from prayer for ourselves, ought to have in the church and in the Christian life."—*Murray*.

"My Father, may I learn how to pray without ceasing! May my devotion not be infrequent! May my religious life be continuous! May I abide in Thee! May I make Thee my eternal home! May I dwell in the shadow of Thy wings!"—*Jowett*.

**S**UCCESS in our work for the evangelization of our homeland depends upon prayer. Desiring to vitalize the interest aroused by the membership campaign of the past year, the Woman's Board of Home Missions recommends that prayer circles be formed, which shall include all members of Home Missionary societies throughout the country.

In presenting this recommendation, it is not the aim to multiply organization or to impose unnecessary machinery upon our faithful constituency, but to conserve existing power, to strengthen the work and increase efficiency from the center to the circumference of our organization.

A simple plan, easily adaptable to all societies, including the entire active membership as well as the home division, is suggested. The president should know thoroughly the personnel of her society, carefully study the location of the homes of members, and other conditions demanding tactful consideration, before she decides if the total membership of the society had better be divided by three, five or nine. Even in large organizations it will not be wise to have circles composed of more than nine women each, because distance and other hindrances would affect meetings. In small organizations circles will necessarily number less. Prayerful and painstaking care should be given to the selection of women who will be circle leaders. While they are not expected to always lead their circle meetings, they must be women of prayer, of faith and of tactful perseverance—qualities which will win co-operation from the most timid and indifferent.

After the president has carefully and prayerfully studied her constituency and outlined a plan adapted to the local surroundings, she should call a special meeting, or devote one of the regular missionary meetings to its presentation. If a special meeting is called, select for it a day and hour when members are not likely to be otherwise engaged. Through personal invitations, se-

cure the promise of attendance from as many as possible. The program should include a devotional period having for its topic, "Prayer, Its Power and Reflex Influence." The meeting should be so well planned that every minute of the time set apart for it shall be intense with interest. State the plan briefly, putting into it the finest enthusiasm of which the speaker is capable, and call upon a sympathetic member to present resolutions for adoption, which should embody the following ideas:

First—Believing that all missionary enterprise should be impelled by intelligent, fervent and concerted prayer, therefore, be it *Resolved* that the entire membership of the Woman's Missionary Society of ——— Presbyterian Church shall be organized into

———circles of  $\left\{ \begin{array}{c} \text{three} \\ \text{five} \\ \text{nine} \end{array} \right\}$  women

who shall unite in promising to devote ten minutes daily to definite prayer for missions. The president of the society shall indicate the division of the members into circles.

Second—*Resolved*, That each circle shall hold  $\left\{ \begin{array}{c} \text{bi-monthly} \\ \text{or} \\ \text{quarterly} \end{array} \right\}$  meetings at the home of one of its members, for concerted prayer and reports of answers to prayer. The circle meetings should be deeply spiritual and of such close fellowship as to unite the members to do more efficient service.

That prayer may be united and definitely directed, prayer topics shall be prepared and sent to each circle leader. The preparation of these topics shall be assigned by the president to a member of the society, and on ——— of the first week in January, the president and chairmen of all circles shall meet to accept these topics and to plan for such other meetings as may be deemed advisable.

This meeting, occurring when all the world is united in the week of prayer, will be at the season for announcing definite plans for the future and also for making prelim-

inary arrangements for the Interdenominational Day of Prayer the last Thursday of February.

Because there is great need of emphasizing prayer in all of our efforts for missions, it is hoped that this plan have immediate approval and adoption, that none of the enthusiasm from the membership campaign be lost.

If for any reason the membership campaign was not undertaken in a society, this should be no hindrance to the adopting of this plan which, if faithfully carried out, will certainly bring new life and inspiration to the organization.

If there are organizations where it is not possible to win the co-operation of the entire membership, begin with one small circle, making it intensive and strong.

If, because of lack of leadership there are no circles organized, individuals are urged to

use a small pledge blank—which will be supplied in sufficient numbers for the entire membership.

The Woman's Board earnestly hopes that every local society enlisted under the banner of our Board, "Our Land for Christ," will accept this plan for concerted prayer, so there shall be one great Circle of praying women whose intercessions will daily ascend to the throne of grace.

Pray without ceasing.—1 Thess. 5:17.

Stir up the gift of God which is in thee.—2 Tim. 1:6.

I will pour out the spirit of supplication.—Zech. 12:10.

Wait for the promise of the Father.—Acts 1:4.

He is faithful that promised.—Heb. 10:23.

Pray ye.—Luke 10:2.

Adopted at Annual Meeting of the  
Woman's Board,

Louisville, Ky., May 18, 1912.

## Will You Do It?

By Louisa Kellogg Campbell

**M**ANY white men who have gone into the Northland in search of gold owe their lives to the kindness and help of the Eskimos, for they will give up the very best they have to make the wayfarer comfortable. True, their best is not always as good as we are accustomed to, but, nevertheless, it is the best they have to offer.

Several years ago a whaling ship brought to our Island, late in the fall, three King's Island men who had made the cruise on the whaler. They had first gone to King's Island but, finding none of the people there, brought the men on to us. It was scarcely five minutes after the captain stated their plight when three of our old men came forward stating that they would take these men for the winter. They did not know each

other's language and could only communicate by means of English, but they were taken in and treated as of their own family all the long winter and spring, until they could go to their own place.

At one time Dr. Campbell was capsized in the surf late in the fall, and, after walking along the beach for several miles, came to a tent on the shore where two young men were camping and hunting seal. He was quickly drawn into the tent, a cup of hot tea brewed, and then Otiyohok insisted upon his removing

his wet clothing for something dry and warm of his own, giving his bed that Doctor might rest. During the night Dr. Campbell awoke and, looking about, discerned in the corner, huddled over the feeble warmth of a single burner coal oil stove,



IN THE FAR NORTH



Otiyohok, wearing only a suit of underwear.

This same young man is always very grateful for any assistance rendered him and is always glad when he can do something in return. One day he remarked, "Well, Dr. Campbell, I hope that some day I'll find you in a very hard place so I can help you out."

These people need your prayers. So often they said to us before we came away, "Oh, tell those Christian people in America to pray for us. We are not strong enough to fight sin and temptation ourselves, the devil is too strong for us. Tell them to pray more for us."

Will you do it?

## Conservation of National Ideals

By M. Katharine Bennett

THIS subject of last year's text-book is but touched upon at this time that we may remind ourselves that unless we project into the future concrete applications of what may have been to us individually abstract truths the season's study will have failed of its uttermost good. The Scotch woman coming from church was asked, "Is the sarmon dun?" "Nay," was her reply, "thar was on'y the preachin'; we're goin' to da it noow."

One of the lessons that have been taught us is that this conservation of ideals is no brief and easy job; forces of right have been too often semi-quiescent; there has been a half-shamed shyness in presenting lofty ideals to our practical American young men and women. Foreigners coming to our shores have found a people bound by commercialism, by materialism; they have seized upon the *evident* aspect of the national life and turned themselves to the great problem of money getting. As this side of life is over-emphasized, hard feelings are engendered until there is now to be met in our country a full grown, wholly aroused, though only half articulate body of the discontented, made up of Americans as well as all the nations of the earth.

To revivify the national ideals, accepting the Golden Rule as the governing impulse of everyday life, making brotherly kindness a more imperative motive than the claims of commercialism, ranking mentality, morality and spirituality above pecuniary success in the daily judgments of the marts—all this calls for heroism. Without the exercise of that virtue these ideals will be lost to coming generations because of our indolence, our inability to read aright and to understand the signs of the times.

Pessimism is oftentimes accused of being unpatriotic; unwarranted optimism is more dangerous than the baldest pessimism, as it preaches a doctrine of *laissez-faire*, a doc-

trine that wrecks nations as well as individuals.

A second lesson has surely been of the need of haste; that there is no time to waste on petty disagreements as to methods and details—"while thy servant was busy here and there, the man was gone." We must free ourselves from prejudice, social, economic or racial, and each bear a share in the struggle.

One of the most common, as well as most fallacious arguments that meets us when we try to enlist sympathy for those to whom we individually and nationally owe a helping hand is that they are not worthy, that their failure is the result of their own weaknesses; the seeming unworthiness is our call, makes more insistent the demand upon all Christians and upon Christian organizations. "I came not to call the righteous but sinners to repentance." When compared with their need our responsibility increases in geometrical ratio.

Discouragement may come when the great body of non-English speaking foreigners is viewed; but even here no hopeless or discouraging outlook need be presented; effort is repaid with wondrous success. The ideals upon which this nation was founded are as new, as fresh, to the alien of south-eastern Europe as though they had but just come from the Maker's hand. They have not been cheapened by empty reiteration of words, and offered to these untutored ones they are virile and strong for daily living—not ornaments to be laid aside and kept for Fourth of July use. It is perhaps the "despised alien" who is to revivify our ideals. "God works in a mysterious way His wonders to perform." Peoples from other lands may seize upon these discarded truths and treasure them for the future. In the history of mankind opportunities have been entrusted to nations; when these have failed in their stewardship and have not become leaders in the world's upward progress, the work



"IT IS PERHAPS THE DESPISED ALIEN WHO IS TO REVIVIFY OUR IDEALS."  
ITALIANS IN GERMANTOWN MISSION

has been taken from them and given to others. The great ideals of civic and religious liberty, of a God-fearing people, of human brotherhood will go down the ages—who shall be the messenger?

That these ideals may be interpreted by the foreigner in terms above the sordidness, the meanness, the cheapness of the life about him, we have constant evidence. Read "The Promised Land," that remarkable book in which Mary Antin, a Russian Jewess of the Pale, interprets for us the opportunities of American life as embodied in the spirit of our public schools and libraries, and the possibilities on every hand for her who would know and be. Seeing through her eyes there comes a new appreciation, not only of what this land may be to the alien, but what also it may be to us—she interprets our better selves to us.

At a public conference last June where the discussion turned on the inadequacy of the National Constitution and of the laws possible under it, to meet the strain of the twentieth century, it was left to a young Russian Hebrew, whose quaint English but added emphasis to his words, to stand alone for "that fine, that splendid document"; it was he alone who called attention to the thought that *external* changes could not make a people fine, that there "must be *internal* changes in us," that we must cherish the ideals of the Constitution and raise ourselves to them.

Kansas City is setting to the country an example in sane and Christian care of the defective, delinquent and criminal charges of the State. At the head of this department, to whom in great measure the planning and the carrying on of the work is due, is a young man born in Russia, of Hebrew parents, who was not brought to this country until he was fifteen years of age.

Such cases are not of rare occurrence—big and fine many of the young men and women coming from other lands have proven themselves to be, and others just as fine are waiting the chance to forge ahead. That chance may lie in the service that you may give, the service that per-

haps you are withholding.

So many are the claims on all these busy days that each dreads to add even one more, but if each reader of this magazine would but add definite, direct service in one line, looking toward the conservation of our national ideals in one group, in one individual outside of her home life, surely the result would be almost immeasurable. A group of boys or girls from homes of culture gathered in a Sunday school class may need this service as surely as may the most destitute child of the newly landed immigrant—the poison of materialism as a measure of success and approval penetrates everywhere.

As we take up the study of the year's textbook and calmly review the almost incredible spread of Mormonism, its material interpretation of our terms of faith and its degrading tenets, we shall be impressed afresh with the need of a country-wide awakening, looking toward the *conservation of national ideals*.

To deplore an evil without aiding in the enforcement of a remedy is supine; to shift responsibility for existing conditions upon those in authority is shirking our own share in forming public opinion; to stand idly by without giving definite service to right the wrongs we deplore is selfish as well as unpatriotic.

"Let us then be up and doing."



# Outlook from the Treasury Standpoint

By Dora Mabel Fish

IN a large business school of the West, in bold letters placed over the clock in such a position that the students glancing up many minutes of the day may plainly read, stands the old familiar motto: "TIME IS MONEY." How often a young man or a young woman who has carelessly faced these words during the months of preparation for a business career has later come to realize the real significance of their meaning when plunged into the great world where "time" and "money" wait for no man! In the office of a successful merchant who has risen to a position of trust and wealth, a card greets the eye as one enters the room: "My time is valuable. How is yours?"

"TIME—MONEY." As in the business world, so in our missionary work—for after all, is it not "the King's business?"—the value of time and the value of money should go hand in hand.

When presenting the needs of the great work committed by the Master to all disciples of His, so often it is said that *money* is not *all* of the mission cause. Possibly it is not *all*, but seriously considering the matter, is it not the *greater* part? Granted it is necessary to instruct, to disseminate missionary knowledge, in order that people may know the field and its needs, to seek workers who will enter the harvest field, is not all *time* spent in so doing, *money*? "How shall

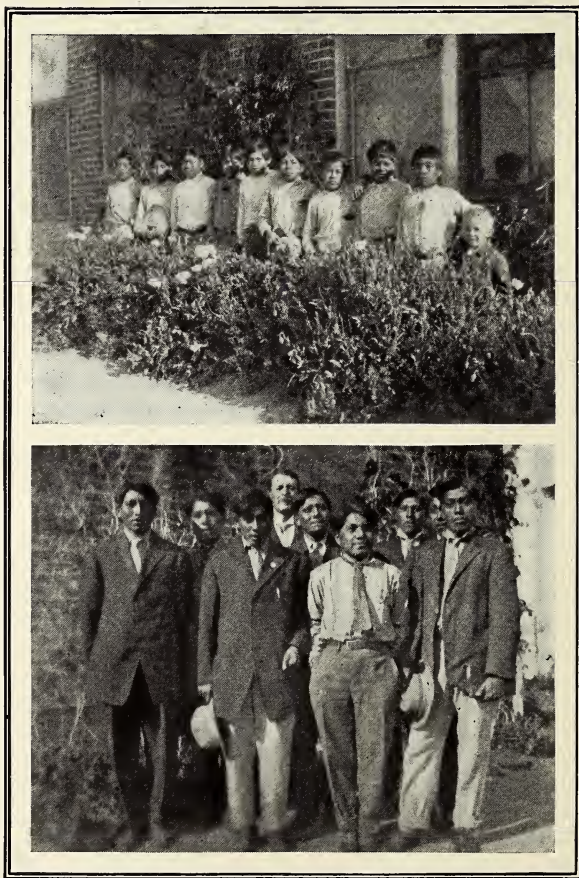
they know without a preacher? And how shall they preach except they be sent?"

It is not encouraging to look into the treasury funds of our Woman's Board when a demand is made for a sum of money with which to repair properly a mission home or a school building and find the demand not only cannot be met, but it is a serious question whether the regular current expenses of the mission stations will be covered. At this writing the first quarter of our fiscal year has closed. The time has sped by

on rapid wings, and when this "Outlook" shall be presented to you, half of the year will be drawing to a close. Our receipts for the first quarter have fallen behind last year's records, not on the part of women's missionary societies, but on the part of other organizations. Will you not make an opportunity to report this fact to organizations and individuals in your church who have or have not made gifts to our Woman's Board heretofore?

In a financial way, what are we asking of societies as they enter upon their winter's work?

First: *Completed pledges* for salaries and scholarships. Should \$50 be lacking on one salary, or \$25 on a certain scholarship, the matter of procuring these amounts elsewhere would not be so great; but when such amounts fail to reach us for *many* salaries



TUCSON INDIAN TRAINING SCHOOLBOYS  
For such as these, scholarships provide a Christian education

and *many* scholarships the question becomes serious as to their completion from the General Fund. Do all in your power to see that your local society, or your presbyterial society, as the case may be, does not fail to meet its obligations along this line.

Second: Fifty cents from each member of your local society for the General Fund. This, in addition to your pledges for objects assigned by your synodical or presbyterial organization, may seem a burden, but an extra effort on the part of all would soon lift the load.

Third: Final completion of the FINKS MEMORIAL FUND. How splendid it would be should we be able in the near future to begin the erection of the dormitory in connection with old Wasatch Academy at Mt. Pleasant, Utah, to be named in honor of our beloved Mrs. Finks! If you have already contributed to this cause and can add a little more, it will be appreciated. If you

have not yet had a part in this Memorial, do not wait longer.

Fourth: Fifty cents or more from each member of our great constituency for the debt which confronted us at the close of last year. What an encouragement it would be if the balance of \$47,744.66, which is still before us, should be wiped out by Home Mission Week in November! Will you do your part?

It has been said that "an ounce of to-morrow is worth a pound of yesterday." But we are further told that "an ounce of to-day is worth a ton of either." Shall we not resolve to make our *time valuable* during the remaining months of the year before us? If our Father has not blessed you with money which may be laid on the altar, will you not seek to interest others who are able to give of their abundance so that the blessed work committed to our care may not suffer?

## A Question

By Elizabeth I. Cameron

WEDNESDAY morning, September 20th, dawned bright and clear. It was to be an eventful day at Advancetown, for three weeks before a letter had come from the president of the presbyterial society saying that a missionary from New Mexico was to visit the societies of the presbytery and would come to them if they so desired. The called meeting to decide the matter was hardly necessary, for the vote for this extra meeting was unanimous.

"Of course we must have her come!" "Oh, to think we can hear directly from the Menaul School! She will probably tell us all about the Ross Hospital, and the work at Embudo, and the Navajo work at Jewett." "No doubt she has seen a Penitentes procession, too, and many other interesting things that she can tell us about." Such as these were the exclamations which followed the announcement of the proposed meeting. At last, the day to which they had all looked forward had arrived, and an hour before the meeting a few of the women gathered at the church to prepare the simple refreshments which were to be served during the social hour.

As is quite usual at such times, all the women talked at once. "You know, my peaches should have been canned to-day, but I just said to myself, 'the peaches can wait. What difference does it make if we do

have a few less cans of fruit (for I fear some of them will be spoiled by to-morrow). No doubt it will be better for us in the end if we don't have so much, and it isn't every day that we can have a special meeting to learn more about the Lord's work.'"

"Well, the dressmaker, was going to come to me to-day. You know how hard it is to get her, but I preferred to let the sewing wait."

"I am so glad that I can entertain Miss —. I was fearful lest some one else would insist upon having her. However, I assure you I'm not going to ask her a question about New Mexico after we leave this meeting, for it isn't good for one to talk every minute on the same subject, much as she may love the work."

"Oh, here comes Mrs. Faithful with the two babies."

"Good afternoon, everybody. I do hope these children will go to sleep and not disturb the meeting. I had no one to leave them with and I felt as though I *must* come."

All was in readiness now, and they sat down to await the arrival of the speaker of the day and the large number of women whom they expected, for this meeting had been well advertised.

Miss — arrived about ten minutes before the appointed hour, somewhat tired and travel-worn after a long journey, but the cordial welcome with which she was re-



ceived, and the expectant faces about her, made her forget herself in a desire to make the hour one of great benefit to these earnest women.

Everything had been definitely planned—devotional exercises, special music, hymns—and the large number present felt, from the very beginning, the unusual thrill of the meeting. Miss ——— was introduced and from the first moment the women felt that they were actually viewing New Mexican scenes, so vividly were they brought before them. After a moment's silence at the close of the address, a voice was heard: "Miss ———, in the name of our society, I wish to thank you for showing us ourselves and our unworthiness, and I feel sure that the offering which will now be taken for the General Fund will speak for our deepened interest." It was the president who spoke.

The offering was received, the closing prayer made, and they all remained for the social hour.

In a few moments, the president's voice was heard again: "Ladies, the treasurer reported our offering to be \$98.97, and we have made it *even dollars*—\$100."

Need it be said that Miss ——— left Advancetown feeling a new joy in her heart because of such loyal, loving workers in the Master's vineyard?

September 21st also dawned bright and clear.

Again, Miss ——— arrived in a strange town, the town of Indifferenceville, and was met at the train by a member of the society.

Miss ——— was still feeling the enthusiasm of the day before, but felt her spirits somewhat chilled when she was dolefully informed that there would probably not be a very large attendance at the meeting because only a few of the women wanted a

special meeting just then, it was such a busy time of year.

"You see, Mrs. Worldly is the president and she can't come because she has company and is going to entertain for them to-night. The secretary will not be present, for she has had so many social engagements in the last month that she is quite worn out. We did try to have some special music but no one seemed to have time to practice. Then, you know, so many are busy with fall sewing and preserving."

Shortly before the hour appointed for the meeting, they went to the church, and the ever-faithful few came straggling in. They waited some few minutes for the vice-president who was to have charge of the meeting, but word was finally received that she could not leave her pear-butter. One of the members present reluctantly acted as leader. They repeated the twenty-third Psalm, sang "From Greenland's Icy Mountain," asked Miss ——— to lead in prayer (for the pastor was not present), and then allowed the speaker the remainder of the hour.

Had the exigencies of the situation in New Mexico increased since yesterday? Perhaps not; but Miss ——— seemed to feel that the need was greater than ever before because of this insurmountable wall of indifference at the home base, and presented her subject with great power. The offering was \$5.63, five dollars of the amount having been given by a poor widow who was present.

It was all over, and they went back to their homes. With mingled feelings of hope and sadness, and a prayer in her heart that the seed sown would bring forth abundant fruit, Miss ——— left Indifferenceville.

As these women were "busy here and there" with the things that perish with the using, an opportunity had slipped by.

To which of these societies do *you* belong?

#### A MISSIONARY SOCIETY

Meets regularly at least once a month;  
 Interests each member by subdividing the work;  
 Sends regular reports to the Presbyterian Society;  
 Studies best methods of other societies;  
 Interests outsiders so that they join;  
 Opens its meetings promptly, and with prayer;  
 Never allows the meetings to get into a rut;  
 Always makes all possible use of maps, pictures, etc.;  
 Raises missionary money through systematic giving—  
 Yes, this and much more does this society do.  
 President, Miss Faithful.

#### AN OMISSIONARY SOCIETY

Often omits the regular society meeting;  
 Makes no plans for the year's work;  
 Is always late in beginning its meetings;  
 Sends no reports to the Presbyterian Society;  
 Seeks for no new members;  
 Introduces no new features into its program;  
 Omits the devotional service;  
 Never sends to the Board for new literature;  
 Arouses no interest in missions;  
 Refuses to give systematically to missions—  
 Yes, this and much more this society does.  
 President, Miss Do Little.  
 To which society do *you* belong?  
 —From the *Missionary Review of the World*.

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# Literature Questions

By S. Catherine Rue

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"WHY should missionary societies use more literature?" is a question having as many answers as there are organizations, because each one has its particular need; but a few observations of general character may prove practically helpful.

A survey of the last annual statistics from presbyterial secretaries of literature is convincing as to the value of our publications to a society and these same records justify fully the general statement that our Home Mission constituency has hardly begun to appreciate or utilize the helps at present available.

In a large and wealthy eastern presbytery two societies contributed the same amount to our Woman's Board last year. One has a membership of ninety-seven, of whom four subscribe to the HOME MISSION MONTHLY; the other, numbering nineteen, has thirteen of its members represented on the list of subscribers. What relation do you think the gifts from these two societies bear to the information they receive from reading this magazine? We should like the opportunity of comparing receipts from them after the larger society, which now is five times the size of the smaller, has increased its subscription list to five times that of the smaller. In another presbytery in the central part of our country a small organization of eight subscribes for six copies of the magazine and averages a dollar per member in gifts, while a sister society in a larger church numbers forty-seven, has one copy of the MONTHLY and fails to send a contribution during the entire year. These facts are representative. A high standard of missionary information invariably shows a good average per member in gifts. There are conditions which result from fire, famine or financial failure that outweigh standards of information, but these are not in our reckoning. The state of Home Mission knowledge in a society cannot always be judged by the number of subscribers to the HOME MISSION MONTHLY, because it must be admitted that many women who cheerfully pay the subscription price and receive the magazine without intermission never absorb its contents, but these cannot reach any appreciable number in a well regulated organization.

Our presbyterial records show many societies reporting only one copy of the magazine taken in their membership, and some of these are in Presbyterian churches of good financial standing. How their officers officiate is a delicate question. How can intelligent work be expected from officers who do not regularly read this magazine? Because this is the only periodical giving information regarding the work that they have accepted as theirs in particular, the women who do the electing should never vote a second term to a non-subscribing officer.

Another observation from the annual reports is the unflinching value of the "Prayer Calendar." There seems to be no exception to the rule that the societies using it in goodly numbers average well in contributions. Secretaries of literature

will do well to remember this and to seize every opportunity to help the treasury by emphasizing this daily Home Mission reminder which unquestionably merits a more extensive circulation.

A large percentage of secretaries of literature seem to consider their work finished when subscriptions for the magazines and orders for the "Prayer Calendar" are secured. Either they fail to appreciate the worth of the smaller publications for the preparation of programs and have not tested the value of distributing short stories, or they shrink from financial calculations and complications.

Does the question of money hinder the distribution of literature? It has been proved that the publications for which a charge is made are distributed, read and used much more thoroughly than those distributed without cost, but it is evident that many secretaries of literature have no appropriated funds with which to purchase supplies. No secular club of any standing hesitates to pay for the preparation, printing and distribution of information that its members should possess. Are our missionary societies blind that they cannot see the need for placing in the hands of their members the literature prepared expressly for them at a cost merely nominal? Should not the Lord's work have at least the same chance of being advertised as that of a social organization?

Presbyterial secretaries of literature experience the same difficulties as their local correspondents. Imagine the difficulties of arranging an annual display of literature large enough to be seen by the delegates from a dozen or more societies with the outlay of one dollar. At least ten per cent. of our presbyterials expended no more than this last year. Valuable "littles" should never be depreciated, but little impressions in this, our Lord's work, really merit failure.

"How can a presbyterial secretary of literature secure best results with an appropriation of from one to five dollars a year?" is a question worthy of most careful consideration. One successful secretary having twenty local organizations under her supervision wrote one hundred and forty letters to them last year and used the balance of her appropriation of five dollars in postage on free literature, sending it to societies especially needy. The record for this presbyterial society in the treasurer's office at headquarters shows an increase in gifts amounting to about three hundred dollars. Certainly this officer would not claim credit for this splendid advance, but do you not think some proportion of it must be due to her effort? It may be well to mention, incidentally, that one hundred and seventy-four "Prayer Calendars" were taken by these twenty societies.

There are opportunities for a tremendous advance in the use of all publications this year. The membership campaign added to our ranks approximately 50,000 new women. These are to be cultivated by secretaries of literature who should



feel the responsibility of helping them to become intelligent in ways of working and giving. Then there is "the other woman" who might be interested if she "only knew." Our secretaries of literature are the *women elected to know*, and they carry large responsibilities for those who know not.

The questions of "What literature?" and "How to distribute?" must be answered chiefly

by the women elected to know, and they have a cordial invitation to apply at the source of supply. Each one who aims to serve to the limit of her ability cannot fail to reap blessings herself and she will help in a practical way to carry out the great plan for making "Our Country, God's Country." Whatever the cost in time, service or money, let us not stint the output of information.

## A Forward Look from the Young People's Department

By M. Josephine Petrie

### METHODS AND MEANS FOR STIMULATION

THE summer conferences should be a dependable source of inspiration and stimulus to the entire church for at least the next six months. At this writing over five hundred delegates are at the Conference at Silver Bay, New York, and one hundred at Winona Lake, Indiana, and this number will be multiplied greatly during the next six weeks. A few more presbyterial societies than formerly sent their young people's secretary, paying the expenses from the contingent fund. This should result in a larger interest on the part of all the young people touched by this delegate. We wish all young people's organizations could be represented at these conferences, but the expenses are prohibitive for most of them. The time may come when training schools in the form of Conferences or Institutes are held in every presbytery.

Another method of stimulating is through "eye service." The objects assigned the young people of one church (including the Juniors, Intermediates, etc.) could be presented at the first meeting of the fall through a simple form of impersonation. An exercise given at the New Castle, Delaware, presbyterial meeting was a good one for this purpose. The full program was prepared by the presbyterial president, Miss Bertha Harlan. It is not in print, but the following hints will be suggestive. There happen to be fourteen schools, or missionaries, in which the societies of the presbytery are interested, so fourteen young people (and "one to carry") were needed for this exercise. They were arrayed in improvised costumes representative of the fields for which the gifts are designated. After all had taken part by giving a short message from each school, or worker, or a quotation of some kind, their backs were turned to the audience and we read the letters "Our Pledged Work." "General Fund" with dollar bills decorating his front, appeared as number fifteen, and made a strong plea that he should be remembered in all campaign plans. Take a simple acrostic and illustrate the objects in *your* organizations.

The study book for young people will be "The Church of the Open Country," but there are optional courses, and already young people's societies are planning to use the book, "Mormonism, the Islam of America."

The "objects" or salaries assigned the older young people vary in the different synods and presbyteries. Information will always be gladly given.



A grandchild of two of the first pupils of Good Will Mission, South Dakota. Though married at the time, they came as day pupils and were taught in the Dakota language by Mr. Morris, the first superintendent. They were converted, became real pillars in the Indian church and until their deaths led very beautiful, consecrated Christian lives, though they never learned scarcely a word of English.

Good Will Mission has been the child's home since the death of her grandparents. May she inherit their earnestness and to this have added the equipment for Christian life which our schools afford.

### AND WHAT FOR THE JUNIORS?

In the first place, this department has prepared a new series of four programs on Alaska. The topics and dates recommended by the United Society are as follows:

- Sept. 8th—"How Alaska was discovered."
- Oct. 13th—"In Southern Alaska."
- Nov. 17th—"A tour through the Aleutian Islands"
- Dec. 8th—"Farthest North in Alaska."

The printed folder contains numerous hints for the leader, many of which are adaptable for other meetings. Send to this department for it.

Then, the new book for Juniors seems very attractive. There is a clamoring from all quarters

for a new study book on Immigration, and the beginning is made right now with "Some Immigrant Neighbors," by John R. Henry (price 25 and 50 cents). In the "Foreword" the author says: "The book is an invitation to become acquainted with the immigrant and to be his friend and good neighbor." He has selected the races among whom he has labored in institutional and church work, and if we will realize that almost one million of these four nationalities landed in America during the past three years (and that is a large falling off over previous records), we shall be glad to study more of these four races and await other books for the many others who are coming to make their homes in America. The titles of the chapters indicate the value of the contents:

- I. "Who are They?"
- II. "Where are They?"
- III. "Our Jewish Neighbors."
- IV. "Our Russian Neighbors."
- V. "Our Italian Neighbors."
- VI. "Our Chinese Neighbors."
- VII. "Making of Good Neighbors."
- VIII. "Good Neighbors and Bad."
- IX. "Neighbors to the World."

The general object for Junior C. E. gifts will be unchanged this year—the support of the children's department of our Presbyterian Hospital

at San Juan, Porto Rico. Three special letters are sent to all contributing Juniors if we have the address of a correspondent. Intermediate C. E. societies still have the salary of Miss Ida Pyland, of Sancti Spiritus, Cuba, and also the three special letters. The study book for Intermediates will again be "The Winning of the Oregon Country." If societies have used this book they will be glad of "Some Immigrant Neighbors."

The letter of the band secretary of the North Pacific Board to her leaders reports 50,000 Presbyterian children within their territory, and says: "So the child problem is a large one with us and one which demands immediate action . . . if the children of to-day are the missionaries and missionary workers of to-morrow. We cannot afford to be careless about their training." Can any of us "afford to be careless" in this foundation work—this work for Presbyterian young people in our various organizations and Sunday schools? Shall we not make these weeks of preparation for "Home Mission Week" a campaign for the young people, emphasizing for and with them our responsibility and privilege as Presbyterians for making "OUR COUNTRY—GOD'S COUNTRY"?

## The Budget System as Related to Women's Societies

SO many questions have come to the treasury office regarding the relation of the budget system to women's organizations, that it seems wise to make the following quotations from the Fourth Annual Report of the Budget Committee of the Executive Commission:

"The budget as related to the women's societies is prolific of questions. Some of these questions are quite serious. A concrete illustration may indicate the questions in a given situation. The church of A. in the presbytery of B. comes under an allotment of, say, \$600 for the general budget, and of \$300 for the women's society. The total allotment is \$900, based on an average of previous gifts, plus the per cent. of advance. When the synod or the presbytery has done what the Executive Commission does not do, viz., made the \$900 an assessment against the church and the women's society; and when, in its turn, the session says that the women, as the most considerable numerical element of the church membership, must first assist in making good the church budget of benevolence before doing aught to realize their own society budget, the situation is apt to become tense. Friction and division are the danger. What is to be done?"

"The women are to raise their own budget in their own way, as freely as heretofore. They are included in the allotment simply that they may have the inspiration and the standardized suggestion of the universal work.

"It is not expected, any more than it has heretofore been expected under the old, go-as-you-please plan, that the women must first aid in raising the \$600 ere they touch their own \$300. If the general church will be as increasingly diligent as that expectation would compel the women with the lesser purses to be, it could certainly achieve any reasonable rate of advance (and all such advances are sought to be made reasonable

by this Commission) that may be asked of it. Further: *when the every-member-canvass is made, the women may indicate on their card just where and in what proportion their gifts are to go. And by the law of the Church, which even the General Assembly would not presume to abrogate, such indicated preferences of the individual giver must be respected by all other courts of the Church.* Chapter VI, Section iii, of the Directory of Worship, says, 'Specific designation by the giver of an offering to any given cause or causes shall always be respected, and the will of the donor carefully carried out.' This respect for the preference of the individual is part of that fundamental liberty for which our Presbyterian Church stands."

The following is from the First Annual Report of the Joint Executive Committee of the Boards and Executive Commission, and clearly explains the situation:

### THE NEW SYSTEM AND WOMEN'S SOCIETIES

"How to adjust the every-member canvass system and its pledge cards with the work of the women's societies of the church has been the theme of frequent correspondence.

"The budget is based upon the contributions made to the women's societies as much as it is upon that made by the churches to the various causes. While it is expected the women will manage the raising of their portion of the budget for the several causes in which they are interested in their own way, they are, nevertheless, vitally a part of the budget allotment. When women of a church make their subscriptions for the benevolences of the church they should have regard to the amount which they are expected to contribute through their own societies for the several causes and designate upon the subscription card in what channel



they desire their contributions to go. By this arrangement the every-member canvass becomes an aid to women's societies rather than a hindrance."

### THE NEW SYSTEM AND ONE BUDGET

"How to adjust the every-member canvass system and its pledge cards to the existing system in some churches of one budget for local church support and benevolences combined:

"If one budget is to be made of the total amount that is expected to be raised for local church support and all causes, then such budget should be made only after conference with all interests involved, and should include the definite amount to be raised for local church support and for each of the several causes through the church proper, together with the amounts to be raised by the women's societies and other organizations

within the bounds of the church, and all these several amounts added together constitute one budget for that church. The canvass can then be made for weekly subscriptions for that one budget. If the total amount secured in the canvass is greater than the budget, then every interest which appears in the one budget receives its pro rata amount of increase, and if the subscriptions do not amount to the total of the budget, then all causes are pro-rated down alike. By this arrangement, even in the one budget, no cause has an advantage at the expense of the others.

"Even in the one-budget system, regard should always be had to the preferences of individual subscribers for particular causes."

The italicizing in all cases is ours, and is done simply to emphasize points especially bearing upon the woman's work.

DORA M. FISH



## Ways to Win Success



### ONE MEMBER'S WORK

AT the annual meeting of Monmouth Presbyterial Society of Home Missions, the Freehold auxiliary reported membership of twenty-six, and *forty-one* subscriptions to the HOME MISSION MONTHLY. This record is largely due to the effort of one earnest member who "did what she could." Their message is: "Long may the HOME MISSION MONTHLY prosper. It is our source of reliable, up-to-date information, our incentive and our inspiration to do something in this great work."

### THE NORTH PACIFIC AIMED HIGH

The North Pacific Board, at the beginning of the past year, aimed to make a 25 per cent. advance in magazine subscriptions. The result is the remarkable increase of 47 per cent. in subscriptions to HOME MISSION MONTHLY, *Woman's Work* and *Over Sea and Land*.

### BATAVIA KEPT STEADILY AT IT

Seventy-five years old is the missionary society at Batavia, N. Y., and it is not to be wondered at that the women are proud of their record of years, for, apparently, this is the oldest Presbyterian home missionary society in existence.

Without even temporary cessation, meetings have been held through the years. The society has passed through many pioneer privations and three times witnessed our nation at war. None of the original members is now living, but one who early attended the meetings with her mother is still, at the age of ninety-two, a member—Miss Ruth Sullings. She is active, too, for each year—even this present year—she has made a quilt for some needy mission field.

There was a time when it seemed far easier to give up the society than to carry it on, but the sturdy answer was, "No, never as long as there is one missionary on the field who needs our aid," and never again was disbanding even considered. The history of the society issued in leaflet form at the close of the seventy-fifth year is exceedingly

interesting reading, with its quotations from early minutes in the phraseology of those years. Today the society numbers 300 strong. Long life and increasing prosperity to Batavia Home Missionary Society!

### LOOK FOR NEW FEATURES

An exhibit secretary would be of value in each society, someone suggests. It would be her duty to collect curios, pictures and objects of interest bearing on the line of work studied each month. One of the newer or younger members might do well in this line, and add an up-to-date feature to the programs.

### USE OUR LITERATURE

Plans for synodical and presbyterial meetings are made in September. Be generous with your exhibits of literature, then advertise thoroughly.

\*

Begin preparations early for a praise meeting to be held in November. We have printed invitations, thank offering envelopes and a new program entitled "A Service of Praise All the Day Long."

\*

"Vitalizing Our Societies" contains the annual message from the Woman's Board to local societies, and its instruction should be digested and followed to the letter. Do not fail to secure it in good season for your first fall meeting.

\*

"What and When 1913" is just off the press. Besides the monthly topics and some helpful new features it outlines the business of a woman's Home Mission society for the year. Copies can be had without charge.

### MAP LOCATING MISSION SCHOOLS

Because of many demands from various sources, we take particular pleasure in announcing the publication of a fine new *Map of North America* on which every mission under the care of the Woman's Board is located. It includes Alas-

ka, Cuba and Porto Rico on the same scale as the rest of our country, is printed in three colors on muslin 7 x 7 ft. in size, and can be folded into a small parcel convenient for carrying. Being in every respect adapted to the uses of all organizations it is hoped one society in every church will order a copy without delay. It should prove most valuable in developing the topic for the present month—it will enable societies to see the whole field of school work.

Its price is two dollars and fifty cents, transportation prepaid. Order at once from Literature Department.

### INTEREST THE NEW MEMBER

The following extracts are from an article in *Lutheran Woman's Work*, suggesting what can and should be done for the new member.

Help her to get an intelligent knowledge of our work. To you who have been in the work for years the terms which we use are easily understood, but to your new member such words as auxiliary, synodical, general fund, contingent fund, etc., are at least confusing, if not altogether unintelligible; therefore, see that she has all these things explained to her—not once, but again and again, until she is perfectly familiar with them.

\*

Show her the pictures of your particular missionaries and let her become acquainted with them. Tell her where each one is located and just what her special work is.

\*

If she has not subscribed for our magazine, urge her to do so; if she feels she *cannot*, then be sure to have one of your members who does take it share hers each month.

\*

With these things to guide her there will certainly be no excuse for lack of knowledge.

Give your new member something to do. Find out her qualification, and if you have not a place ready for her to fit in, make one. She will soon feel she "belongs" when she realizes there is a part of the work devolving upon her.

\*

Appoint each of your old members a committee of one to be especially nice to the new one. Make her feel she is welcome and show her what a beautiful bond of fellowship binds all missionary women together.

\*

Pray for her. You feel you have done all you can; now ask our heavenly Father to fit her for service and use her for His glory.

### A WALL CARD

The calendar prepared by the Woman's Missionary Society of the Presbyterian Church, Paullina, Iowa, is so concise, informing and attractive that we reprint the bare outline that it may be utilized by other societies. It is printed upon cardboard and provided with a hanger at the top so that it may find a place upon the wall in each member's home.

The secretary says: "We find the wall card more satisfactory than the booklet used before, as it is less likely to be lost or overlooked. We send one to all women in the church, whether

members or not. In this way we have a chance of drawing their attention to missions."

#### WOMAN'S MISSIONARY SOCIETY Presbyterian Church, Paullina, Iowa 1912-1913

##### OFFICERS

Pres., Mrs. Nelson Loucks  
V.-Pres., Mrs. Wm. Aitken  
Sec., Miss Isabel Cowan  
Sec. of Lit., Mrs. Thos. Scott  
Treas., Mrs. T. H. Aitken

##### MAGAZINES

Woman's Work  
Home Mission Monthly

##### TIME OF MEETING

Second Friday of Each  
Month  
3 P.M.

##### CALENDAR

Month	Hostess	Devotional	Leader	Business	Response to Roll Call
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Under these captions are given, in columns, the names of the hostess and of the leader for devotional and missionary meeting each month. Under the caption "Business" are such reminders as Quarterly Collection of Dues, Tea, Renewal of Magazines, Annual Reports. The variety afforded in roll call is evidenced in the different line of responses listed opposite different months, as: My favorite hymn, Name of foreign missionary, A missionary text, An item of news, Name of a home missionary, Quotation from pastor, Name of missionary martyr, Quotation from a missionary, Missionary event of 1912, How can we improve our society?

##### MEMBERSHIP

Group I | Group II | Group III | Group IV | Group V  
(The names of society members appear here under group headings.)

##### WATCHWORD

My presence shall go with thee, and I will give thee rest. Exodus 33:14.

### STANDARD OF EXCELLENCE

Note in the synodical reports the good results attributed to the use of this standard in Kansas, Missouri, Colorado, Oklahoma. The standard adopted in various synodicals differs but little from that of Missouri on page 289. The success following its use should encourage others who have not yet tried it to undertake the plan for the coming year.

The Standard of Excellence has brought about such large results that it may be of interest to know its source. It was framed by Colorado's two synodical presidents, Home and Foreign, Mrs. Raymond and Mrs. Silverthorn, and was adopted by Colorado five years ago as a standard to be attained.

In a talk on better methods with Mrs. Montgomery during a session of Boulder Summer School of Missions, this Standard was shown her, and she was much impressed with it and asked permission to publish it in her forthcoming book, "Western Women in Eastern Lands." It appears on page 252 in the last chapter on "Problems and Policies." Many have received suggestions for such Standards from this source without knowing to whom they were really indebted.



Now as to some of the methods used by Colorado to make this a real working Standard: The synodical first vice-president, Foreign, has as her specific duty to see that this Standard is kept before the local societies and its points attained as rapidly as possible. She sends to each local society preceding the annual spring presbyterial meetings, a blank wherein are listed the twelve points of excellence, headed by the following request:

**Year ending**.....

Please mark with a cross (X) the points in the Standard of Excellence given below which your society has attained the past year.

**Name of Society**.....

These blanks form the basis of the report of each local at these annual meetings, all other details of such reports being embodied in the reports of the treasurer and of the various presbyterial secretaries. This saves time and repetition and

helps to enforce and also to raise the Standard. A larger blank is filled out by the presbyterial secretary from the points that come to her from these blanks from the locals. Duplicates of these larger report blanks which represent the points made by the whole presbyterial are sent, one to the synodical vice-president, who has this work in charge, one to the Home synodical president, one to the Foreign synodical president, one to the presbyterial president and a fifth is kept by the presbyterial secretary. Thus all these officers can keep in touch with the progress of each presbyterial, and be prepared to raise the Standard as a majority of the locals meet these points.

The novelty of presenting a banner to the society making the greatest number of points in the Standard of Excellence in Gunnison Presbyterial was the thought of their vice-president, who in turn was the responsible officer in the presbyterial to follow up the suggestions of the synodical vice-president.

## Presbyterial Mission Study Class Leaders

By Mary A. Gildersleeve

**I**N order that mission study may find its rightful place in missionary work, plans are under way for practical work in presbyterial societies. Last year we endeavored to cover a number of these societies by placing a leader at one central point in the presbyterial and having her visit six places in the vicinity, conducting a class one day a week in each of these places. So much enthusiasm was aroused that the demands have increased and this year we are placing two or more such workers in the field.

Last year Albany Presbyterial had the services of Miss Cameron in presenting the "Conservation of National Ideals" in six of its local churches where such classes were carried on. This September Miss Cameron will visit Otsego Presbyterial, working up organizations where none exist and conducting study classes where such would be the means of arousing larger interest in the work. In October she will go to Baltimore for the same purpose; in November to Wheeling Presbyterial in West Virginia; in January she will probably conduct a series of study classes in Brooklyn, having a class each week in six sections of the city, in this way reaching the larger part of our constituency in that presbyterial. In February Miss Cameron is scheduled to do the same work in Detroit Presbyterial outside of the city of Detroit.

Mrs. D. E. Wiber, who has been very successful in conducting mission study work in Washington, will begin a series of classes in Buffalo Presbyterial, November 1. In January she will return to Washington for classes in that presbyterial and in

February will conduct mission study classes in Albany Presbyterial.

We are expecting large results from the interest that will be awakened by such classes and if the plan proves effective, as we have reason to believe it will, we shall arrange to place other workers in the field in different sections of the country.

It is not our thought to provide mission study leaders each year in the same presbyterial, but rather to show to the women of the constituency what mission study can do in creating enthusiasm and in expanding the vision of our great Home Mission work.

The new book for this year, "Mormonism, the Islam of America," will give a larger conception of this menace and show that this so-called religion is spreading with wonderful rapidity throughout our country. Where, however, there are classes formed which have not taken up the subject of the "Conservation of National Ideals," the book which was studied last year, it might be advisable to consider the broader field than to confine the study to one feature of Home Mission conditions.

Wherever it is possible for synodical officers to place a mission study leader in any one of the presbyterials in their synodical society we would advise that steps be taken for that purpose and, if such a campaign proves successful and the leader equal to the situation, it might be well to arrange for her to visit the entire synodical society. The aim is to create a desire for definite knowledge of Home Mission fields and such can only be accomplished through definite study.

### WHAT TWO CENTS A MONTH WILL DO

Two cents a month, plus one cent to make the amount just twenty-five cents a year, will accomplish more for mission work than most of us realize. This two cents a month will carry into households where there is not much interest in mission work, the bright, artistic, newsy, children's publication, *Over Sea and Land*, which brings close to home attention the work of the Presbyterian Church in the field—work which every child in the church should be acquainted with, work which every parent should help support in some manner. And remember, it should not only be in families of missionary society members, but in every family. Samples and subscription envelopes sent on request. Address The Editor, Room 1114, 156 Fifth Ave., New York City.

## Hurry Up Extras

- One Hundred Ninety Dollars**—FOR ADDING STORM SHUTTERS TO TEACHER'S HOME AT SAN JUAN, COLORADO, AS A PROTECTION AGAINST SNOW AND WIND, AND FOR MAKING OTHER NECESSARY REPAIRS.
- One Hundred Dollars**—SCHOOL SUPPLIES, BOOKS, MANUAL TRAINING OUTFITS, ETC., FOR THE MARINA MISSION, PORTO RICO.
- Twenty-Five Dollars**—FOR A WATER PIPE TO CARRY WATER FROM A SPRING TO THE TEACHER'S HOME AT BIG PINE, NORTH CAROLINA.
- Twenty-Five Dollars**—FOR PAINTING AND PAPERING TEACHER'S HOME AT ROCK CREEK, TENNESSEE.
- Twenty-Five Dollars**—FOR A FENCE ACROSS THE FRONT OF PROPERTY AT WALNUT RUN, NORTH CAROLINA.
- One Hundred Dollars**—FOR A WIRE NET FENCE AROUND BELL INSTITUTE GROUNDS, WALNUT, NORTH CAROLINA.
- One Hundred Seventy-Five Dollars**—PAINTING OF BUILDINGS AT JUNIPER, TENNESSEE.
- Fifty Dollars—Thirty Dollars**—ORGAN AND BELL FOR THE NAVAJO INDIAN MISSION AT JEWETT, N. M.
- Fifty Dollars—Sixty Dollars**—BREAKING OF NEW LAND AT WOLF POINT INDIAN MISSION; STOVES.
- Two Hundred Fifty Dollars**—PIANO FOR THE TUCSON INDIAN SCHOOL, ARIZONA.

Should further information in regard to these "Hurry Up Extras" be desired, write Miss Dora M. Fish, Treasurer, Room 717, No. 156, Fifth Avenue, New York.

## A Silver Anniversary Which is Suggestive

WOMAN'S SOCIETY OF SECOND PRESBYTERIAN CHURCH, OAK PARK, ILLINOIS

OUR program announced a meeting in May as the "Silver Anniversary." Of course we were all interested at once. Our pastor's wife is an enthusiastic "Home Mission-er"—as well as "Foreign-er,"—so, naturally plans for a celebration of the HOME MISSION MONTHLY in our society had been formulating in her mind for some time, with the following result:

Those women who were to have a part on the program met at one of the homes, as a prayer circle, about a week before our meeting. Here, the outline and arrangement of the program was given and after each was assigned her special part and place upon it, on bended knees we asked God for guidance and for His blessing upon the coming meeting that it might be helpful and instructive to all.

The Anniversary program followed a fine luncheon and there were many women present who had responded to the very informal, written invitations.

The decorations in the church parlor, where the meeting was held, displayed loyalty and patriotism. Loyalty to our Woman's Board, for hanging above the broad mantelpiece was a most perfect copy of the seal of the Board, the work of our pastor's daughter, and of which our society feels justly proud; mottoes, also, and notices pertaining to the various divisions of the work, were conspicuously placed upon the walls. Patriotic, because the American flag was in evidence, too, and the small silken emblem which was upon each breast made us feel that we were individually as-

sisting in the celebration of this Silver Anniversary. In another corner was a fine display of books and leaflets, which were secured from the literature department of our presbyterial society.

The thought of Home Missions, together with its importance and broad scope, was manifested from every viewpoint. We represented by charts and four speakers the Woman's Society, Presbyterian Society, Synodical Society and Woman's Board. Each link in the chain of executive management was clearly presented.

Then the HOME MISSION MONTHLY as the "messenger" from the "field" to these societies was presented in an excellent review of the splendid work done by the magazine in the twenty-five years of its usefulness. But the largest piece of work of the committee was "the picture." This filled almost the entire space of the side wall of the room and was very beautiful, aside from its instructive value. The frame was made of the front covers of the HOME MISSION MONTHLY, all in green, placed quite closely side by side, and the effect was very pleasing and striking. The picture was a composite, for it was divided into sections, each section filled with illustrations cut from magazines and also with postcards from Alaska, New Mexico and other sections of the United States, from Cuba and Porto Rico, showing schools, churches, groups of teachers and natives, glimpses of every land to which the HOME MISSION MONTHLY carries cheer to laborers in Christ's vineyards and from which it brings the needs of millions. Such



a comprehensive view was given of the work of women in "Our Land for Christ" that "the picture" will long remain in our minds.

The singing of the special hymn, which was

written for the Silver Anniversary, was an enthusiastic closing of a delightful meeting, the benefits from which will surely accrue to our missionary efforts and zeal.

## Reaching Young Women

NOTES FROM OUR SPECIAL REPORTERS AT Y. W. C. A. CONFERENCES

### CASCADE CONFERENCE, COLORADO, JUNE 22—JULY 1

THE charm of Cascade Cañon, where the Northern and Middle West Y. W. C. A. Conferences are held—a cañon in the Colorado Rockies, beautiful and impressive beyond description—means much for the general atmosphere of this conference. One literally seems nearer the Creator. "High, erected thoughts" come more readily when one seems so much nearer the source of them.

This location, then, may have much to do with the character of the conference, but all credit must not be given to altitude and scenery. The body of young women who have this conference in charge has been of the finest quality—picked association secretaries and religious leaders. This characterization is also true of the girls and young women delegates.

The whole tone of the conference has been of the highest order, and characterized by an earnest, purposeful spirit. There has been a steadily growing interest, not emotional, but healthy, sane, rational, in the deeper spiritual things, and a growing desire, clearly manifested, to make life count in future service, wherever possible, in the home churches and communities, at college, or in actual missionary work in the home or foreign fields.

The Bible and mission study classes have been well attended and well conducted by experienced leaders. Dr. Kinney taught his own book, "Mormonism, the Islam of America." Some twenty-five members of this class pledged themselves to teach this book in mission study classes at home or in college during the coming year. This will mean much for a growing and intelligent knowledge and facing of this problem.

There has been a very wise mingling of serious work with supervised play. The morning sessions were given over to classes and conferences; the afternoon to excursions to various scenic spots in this vicinity—Pike's Peak, Crystal Park, The Garden of the Gods, Cave of the Winds, etc., etc.; to amusingly original "stunts" by college and city delegations and by the members of the faculty on Association Day; to tramps about these lovely canons; to horseback and burro rides; to delegation and denominational parties and picnics, etc., etc. An inspirational address, brought the girls all together each evening.

Every opportunity was given the representatives of mission boards, of which there were nine, representing five denominations, to meet and help their girls. Out of a total registration of three hundred and four, seventy-five were Presbyterians; of these fifty-six were college or city delegates—the second largest denominational representation.

On the first Sunday afternoon of the conference, denominational meetings were held and well

attended; they were all planned with the view of helping our girls to see the opportunities for service under their own denominational Boards, and in their home churches and communities.

The unanimous verdict was that the women's mission Boards should make the most of this opportunity afforded them by the Association, and cement this point of contact, especially with the college girls, and cultivate this opening to educate them in denominational work with its possibilities and attractions.

The Presbyterian girls greatly enjoyed a marshmallow roast one afternoon up the cañon. Marshmallows were roasted on long sticks before a camp fire built on stones by the side of the lovely mountain stream. This informal party offered many opportunities for closer acquaintanceship between the Board representative and her girls. After we had "played together" we were all closer friends and we could thereafter talk more freely about serious and vital things.

One of our girls has volunteered for missionary service, and six others are deeply considering the call to Home or Foreign missionary fields. The majority of these fifty-six Presbyterian girls will go back to their homes—homes scattered all over this territory, with a new appreciation of what they can do to help their home church and their great denomination.

These student conferences must be looked upon as strategic points to tie our fine young college women to our denominational missionary and social service. Our Boards should eagerly meet all advance made in this direction by the Association.

KATHARINE SILVERTHORN

### CALIFORNIA Y. W. C. A.'S

The Y. W. C. A.'s of California, Arizona and Nevada were the guests of Mrs. Phoebe Hearst at her beautiful home, Hacienda, near Pleasanton, California. Every convenience that a generous heart and a willing mind could devise and plan for the comfort of the big family of three hundred was successfully provided. Neat little tents, with such luxuries as shower baths, housed the girls and their friends. Larger tents were used for officers and study classes, and the big tent, or auditorium, seated about five hundred and was used for the popular meetings.

In another large tent the girls gathered around long, neatly set tables to enjoy the splendid menus, all so carefully planned by our hostess.

The classes in Mission Study, Bible, and Soul Winning were splendidly attended, being led by such people as Miss Conde, Dr. Patterson, Dr. Day. Dr. John Willis Baer gave us one of his matchless addresses on Home Missions, and the class studying "Conservation of National Ideals" was most enthusiastic.

ADELAIDE I. ALDRICH

## SOUTHWESTERN CONFERENCE, MONTE NE, ARKANSAS

You have heard of "the slow train through Arkansas"? Well, it runs from Rogers to Monte Ne—five miles an hour. I am told that it sometimes makes the trip in forty-five minutes. But the day we went over to attend the conference, it required exactly one hour. However, it was worth the slow trip to find about two hundred Christian young women, earnest and thoughtful, joyous and glad, ready to do the Master's bidding, and anxious to learn His will.

The Boards are realizing that the ranks of the workers must be recruited from the younger women and an effort is made to direct these young girls that they may early assume the responsibility of church work. When the denominational needs were presented, right nobly did the girls at Monte Ne respond.

At the conference, city problems and rural conditions were considered; mission study classes were taught; above all, God's Word was studied and explained most helpfully. If opportunities increase responsibilities, those in attendance at this conference added much to their obligations.

An unhappy Christian is an abnormality, and we expected the girls to indulge in field sports and frolics. The fun was well directed by those in charge.

Miss Holmquist, the leader of the conference, and her co-laborers, were so filled with the spirit of devotion and service, that their influence permeated the whole atmosphere, and no one could come within the charmed circle without feeling that "Thou, God, seest me"; while the picturesqueness of the surrounding mountainous country, enhanced by several electrical storms, made us exclaim that "God is good, and Monte Ne is witness thereto." ELLA H. GOODNIGHT

## THE CONFERENCE FARTHEST NORTH AND WEST

If you will follow on a map the coast lines south from Astoria—the old fur trading station which, last year, celebrated its centennial—you will come very shortly to Gearhart Park, Oregon, where from June 25 to July 3 the Y. W. C. A. Conference farthest north and west was held. There were only about one hundred and seventy registered delegates, but when you remember that the territory of the Northwestern Committee covers the four great States of Washington, Oregon, Idaho and Montana, and that distances and, consequently, expenses, too, are great, the representation compares favorably with other conferences. Will it help you who are Easterners to realize the distance better to know that the combined necessary expenses of the thirteen Montana delegates were over a thousand dollars?

The distinctively Home Mission study class was the one led each day by Miss Alice Hawthorne of Tacoma, and the text-book, "Conservation of National Ideals." The membership consisted largely of the younger girls from high schools and city clubs, and the freshmen and sophomores from normal schools and colleges, and such interest in the study itself, and such enthusiasm for their lovely young leader as those girls

did show! The older members often helped with accounts of Ellis Island, Buddhist and other heathen temples they had seen in this country, observations on the race question, etc., but the work in the main was done by the girls themselves. The interest of the class seemed to be chiefly in Mormonism. The problem is so close to us out here, and one eighteen-year-old Idaho girl summed up what she'd been thinking in this query, "How can we, as Y. W. C. A. workers, help stop the progress and influence of Mormonism?"

There were two afternoons on which the Presbyterian girls met together. On Thursday, for an hour, the representative of the Home Board was "at home" in one of the parlors of Neacoxie Inn. It was all very informal and jolly. The roll was called and each girl present responded with a verse of the ridiculous poetry which college girls all seem to know, and later the hostess served ice cream cones. One of the new college association secretaries rose, and after waving her cone aloft, proposed three licks be given "for the Presbyterian Church and three for Mrs. Hays," which was done amid much laughter.

Sunday afternoon about thirty girls met in the schoolhouse, and, after a short devotional service, we told them about the mission work of our church—what the Home Board was doing and where, and where we had stations on the Foreign field. Mrs. B. A. Thaxter, secretary of the North Pacific Board, who had the conference class on the "Light of the World," spoke delightfully of the Westminster Guild, and at the close we gave out literature sent by the Board.

The real work, however, of any denominational representative is done when she has the girls in her room, one at a time or a little group from some association. They come with all sorts of questions about study classes, programs, personal and association problems, and helping in the solving is very happy service. The girls appreciate it. The night before the conference closed, one of them said, "It means a lot to us to have women like you give up everything you are interested in and leave home for ten days just to talk to us girls." And the reply was, "It is an effort sometimes to take the days for this, but when you say things like that we've received payment in full."

FLORENCE BAKER HAYS

## NORTHFIELD CONFERENCE FOR YOUNG WOMEN

Seven days of inspiration and education at Northfield have meant much in lives of five hundred and forty girls and young women this summer. They will mean much also to churches and Sunday schools and homes from which the delegates came. July 3 to 10 will be remembered for long by many who found new courage or fresh stimulus from the earnest messages of Dr. F. B. Meyer or gained larger vision from the Round Top services held each evening at sunset.

Mrs. Helen Barrett Montgomery and Mrs. Dwight E. Potter led mission study classes four days and Miss Margaret Slattery gave three lectures on Sunday school work. Mr. Speer, Dr. Francis, Mrs. James Cochrane of China and others spoke at the evening platform meetings.

**Summer Schools of Missions.** In the October HOME MISSION MONTHLY reports will be given of the Summer Schools of the season of 1912.



# Synodical Responses

PRESENTED AT THE ANNUAL MEETING OF THE WOMAN'S BOARD

**Arkansas** Synodical has four presbyterials, three of which are organized—the fourth will be organized in September—and thirty auxiliaries, six of which have been organized within the last six months. There are 476 members, a gain of 241 since 1910. There are several young people's societies; two chapters of the Westminster Guild, one band, and more than 150 babies enrolled in Cradle Roll Tens. The synodical president attended, at her own expense, the spring meeting of each presbyterial, and feels the outlook is most hopeful for a good year's work.

**Baltimore.** 1910 membership, 3903; 1912 membership, 5015; increase, 1112.

Baltimore Synodical Society has rounded out twenty-five years of organized service in our beloved Home Mission work. From the small beginning of fifty-five auxiliaries and twenty bands, it has grown to a total of 337 separate and distinct organizations contributing through regular channels to the work of the Woman's Board; and in gifts from less than \$3000 annually, twenty-five years ago, to more than \$15,000 the past year. The membership campaign has been pushed earnestly and systematically and a thousand "uninterested" women have become "interested." Much is to be expected of this infusion of new blood into the organization. We have also the pleasure of reporting that Baltimore Synodical placed its beloved president, Mrs. M. V. Richards, among the first five Honorary Members of the Woman's Board.

**California** membership, 7329; gain over 1910, 1293. Gain in societies 8, in Sunday schools contributing 22, in Home Mission study classes 33, in HOME MISSION MONTHLIES taken 176, in *Over Sea and Land* 316.

Gain in knowledge, in interest and prayer that cannot be estimated but will tell in future results.

The outstanding feature that touched every society within our bounds was the work done by our Coast Secretary of the Woman's Board, Mrs. Aldrich, a woman of strong faith, rare Christian character, and sweet, winning ways. She has gone to the uttermost bounds of our presbyterials, covering immense territory, many, many times, to societies that had never seen the face of a presbyterial or synodical officer, because of great distance and heavy travel expense.

Wherever she organized a new society it is to do both branches of the work, and the report that most often comes from places where she has been is, "After one of her sweet devotional meetings we simply can do no other way than advance." We pray she may be long spared to us.

**Colorado's** present membership, 2801; in 1910, 1956; gain, 935. No presbyterial has doubled membership, though we report one new presbyterial of six societies. In all cases, the gain in actual numbers has been much larger, but the shifting population of a Western State gives to some localities a new constituency each year. In size we are equal to the combined areas of Illinois, Indiana, Wisconsin and Michigan, yet all but one of our presbyterial presidents attended

our annual meeting in October. For her, it would have meant a journey of nearly two thousand miles.

Our double membership campaign was merged in the Interdenominational Campaign for both Home and Foreign Missions in October, in which fourteen denominations joined, working for increase along four lines—membership, magazine subscriptions, education, prayer. Our gain was: (1) Membership, forty-eight per cent. in two years; (2) Magazine subscriptions, twenty-one per cent. in one year; (3) Education, thirty-three per cent. gain in mission study classes in one year. The gain in definite prayer for missions, though intangible, is everywhere felt.

Each year sees a constantly growing sense of solidarity, due largely to our synodical policy—expanded yearly as the work grows and results are reached—which emphasizes concerted action along definite lines through the Standard of Excellence adopted in 1907; and to our "Quarterly News Letter," which narrows distances and unifies work and plans for those widely scattered.

**Illinois** Synodical Society. Members, 11,029; gain since 1910, 2266. Societies, 378; gain, 9. Westminster Guild chapters, 48; gain, 4. Cradle Roll Tens, 108; gain 33. Sunday schools contributing, 95; gain, 11. HOME MISSION MONTHLIES, 2564; gain, 475. *Over Sea and Land*, gain, 141. Total gain in contributions, \$1,498.67.

Largely helped by itineraries in four presbyterials by Miss Upham.

**Indiana.** Increase of 1080 from double membership campaign. Present membership 6967. This number does not show the increase in interest and lasting benefit for missions. The enthusiasm and renewed determination for work along missionary lines is very encouraging.

Indiana's special effort the past year is the erection of a Neighborhood House for our foreign population in Gary. The house is to be completed this fall. It is the first expression in the Middle West of what the relationship of the Presbyterian Church should be to our immigrants. When the House is completed the cost will be \$15,000, besides two fine lots—the gift of Misses Jane and Katharine Williams of Lima, Ind. This total includes a gift from the Board of Church Erection, the synod of Indiana, and the synodical society.

The effort has been to raise funds for the House over and above our regular gifts to Home Missions.

**Iowa's** present membership is 6179, a gain since 1910 of 595. Magazine gain was one hundred. No presbyterial nor local reported double membership. Only seven out of our ten presbyterials reported.

It can be said of Iowa women that they were filled with a righteous ambition, a determination to meet synodical apportionments. Strenuous effort was put forth and we accomplished it. Particular effort was made for organizations among our German churches, and the many, many small churches where the women are doing nothing toward the work of our Woman's Board. One

special help has been the synodical and presbyterial secretaries' daily prayer circle.

**Kansas** membership, 5376, a gain of 1300. One outstanding feature of the past year is a better understanding of the value of executive conferences and a systematic presentation of methods of work, with plenty of time for discussion, resulting in more intelligent interest shown at presbyterial meetings, with a determination to improve the work in the local societies.

If we were to present a second feature it would be our Westminster Guilds. We have now thirty-five chapters, eighteen organized during the past year, and a prospect of fifteen more. If the work were properly presented, we believe there are few churches in the State having a missionary society where we could not have a chapter.

The Standard of Excellence is received with favor as something to work for.

**Kentucky.** There are 1612 members in the women's auxiliaries May 1, 1912, as against 1250 on March 31, 1910. One presbyterial (Transylvania) deserves honorable mention, lacking only twenty-one of doubling its membership. The campaign is on and will not be discontinued until Kentucky reports a membership of 2500.

**Michigan.** In the year 1910, many of our societies considered every woman who was a member of the church a member of the missionary society, and also in 1911, but during the past year, when we were working so hard for double membership, we realized that we wanted to report only real, live, active women who were not only giving money, but consecration of time, enthusiasm and real personal service, so that, while our number seems smaller than in 1910, we have actual increase in active, contributing members; 1910 membership, 5652; now, 5359.

Michigan was visited during the past year by Miss Julia Fraser, Miss Roberta C. Barr, Professor Edward P. Childs, Mrs. Dwight E. Potter, Mrs. M. J. Gildersleeve and Miss Elizabeth I. Cameron. These visitors brought with them splendid messages and encouraged and enthused us to a great extent. Never before were our women so intensely interested. Mission study will be, and now is, one of the main features.

Our work among foreign-speaking people is most interesting, and has really strengthened our regular work both in interest and gifts.

Splendid work is being done among our young people. Here is one great source of supply for the days to come.

There have been increased subscriptions to HOME MISSION MONTHLY and *Over Sea and Land*, more systematized work for the vice-presidents—the first vice-president has taken entire charge of the Sabbath school, Thanksgiving and Lincoln's Day offerings, and the second vice-president of the Home Division and Cradle Roll departments.

**Minnesota.** Membership, 2030; gain, 230. No presbyterial society achieved double membership, although it was accomplished by several local societies. The greatest gain was made by St. Paul Presbyterial.

The outstanding points were, new societies, an increased interest in mission study classes, reading and prayer circles, and the Summer School of Missions. We also had an increase in number of

Sunday schools contributing. According to reports we lack but twelve subscriptions to bring our number of HOME MISSION MONTHLIES to the 1000 mark and we are sure that if all the magazines taken had been reported we would have the full number. Also an increase of 152 in number of *Over Sea and Land*.

**Mississippi.** 1910 membership, 245; present membership, 273.

**Missouri.** A very conservative estimate of Missouri's membership in 1912 is 4656, a gain of 554. No presbyterial societies have doubled membership, though some auxiliaries have.

The outstanding feature of the year's work has been a greater effort on the part of presbyterials to reach the standard of excellence outlined by the synodical society. This has twelve points:

1. A 15 per cent. increase in membership.
2. A 15 per cent. increase in gifts.
3. Four equal quarterly payments, in even dollars, before the 15th of March, June, September and December.
4. Contributions taken in Sunday schools for Home, Foreign and Freedmen's work.
5. All letters from officers answered promptly.
6. Magazine subscriptions equal to one-half the membership.
7. At least one praise service held.
8. The Day of Prayer observed in February.
9. Two mission study classes, one Home and one Foreign.
10. The Prayer Calendar and the Year Book of Prayer in the hands of every member.
11. The organizing of Westminster Guilds.
12. The organizing of Cradle Roll and Tiny Tot Tens.

**Nebraska.** Membership, 3340; gain, 556. Among several "best things" we would mention two. The Summer School and Conference at Omaha, which has been most successful, is due very largely to the efforts of the Presbyterial women. Our synodical paper, "The Presbyterian Messenger," is most helpful and a source of information, stimulation and inspiration to our constituency. We have made gains along many lines; much of it is due to the itinerary of Miss Upham in Nebraska, where she is dearly loved.

**New Jersey Synodical Society** has just ended a most prosperous year. In practically every way a gain has been shown. We feel confident that the spiritual interest and missionary enthusiasm have increased when we see the more tangible results of gifts of money and service.

During the year 1910-11, five of our local auxiliaries doubled their membership, and during the past year eight more have placed themselves on this honor list. In 1910 we had 10,290 members; now 11,421, a gain of 1131. During 1912 our gifts have shown an increase of \$1193. In addition to the regular work of the Woman's Board and the work for foreigners already established in Jersey City, we are now trying to reach the Hungarian women and girls in New Brunswick.

We have also agreed to unite with the Presbyteries of Jersey City in establishing a work for Italian women and children in Paterson.

**New Mexico.** 1910 membership, 171; 1912 membership, 387.

**New York.** Membership 1910-11, 25,989; 1911-12, 27,482; gain, 1493, or nearly 5.8 per cent.

This report is but partial, as the campaign is still going on. Full returns will be given at the synodical meeting in October. No presbyterial society doubled its membership, though some locals did. In Batavia we made our first personal canvass of the whole membership of women in the



church and number of members was more than doubled: 94 in 1910, 283 now.

The one best thing of the year was the added enthusiasm and fresh emphasis given the work by the double membership campaign.

One item of special interest in New York Synodical Society is the celebration of the seventy-fifth anniversary of the Woman's Home Missionary Society of Batavia, N. Y., in May, as far as known the oldest woman's society of Home Missions under the Woman's Board.

**North Dakota** Synodical Society has more than doubled its members, having in 1910, 455, and on May 1, 1912, 1080 members.

The outstanding feature in the synodical society of North Dakota is the advance in Bismarck Presbytery. Two years ago there was one aid society, giving to outside causes; now we have nine women's missionary societies, nine C. E.'s, and five young people's organizations. This presbytery has only five or seven ordained ministers and nine unordained, with a few students to man the twenty-three churches. The women have emphasized gain in members and study instead of urging gifts, as two years of crop failure have made living a strenuous effort during the long, cold winter and many of the new settlers have to be helped.

Oakes Presbyterial has also made splendid advance, having sixty-six societies, six new societies lately, more than doubled members, and a splendid spirit of work and study. This virgin soil will bring forth a hundred-fold, whereas the older presbyteries are like abandoned farms in the East; many have to be resuscitated.

Our president has done good work in visiting the societies. We believe our synodical has a grand future before it, and that our prairies will blossom with women's missionary societies.

**North Pacific Board.** 1910 membership, 2336; 1912 membership, 4706; gain, 2370.

The large results of the membership campaign show in themselves the concerted effort put forth on the part of auxiliaries. There have been large results in many lines in like ratio, notably in magazine subscriptions, and the plans for the future are undiminished in scope.

**Ohio.** The work in this finely organized synodical society has advanced steadily in nearly all departments. Double membership campaign resulted in a fine addition of a very satisfactory number to our ranks—present membership 17,995, a gain of 2905. One auxiliary advanced from 50 members in 1910 to 350 in 1912. A presbyterial young people's secretary has, through untiring zeal and consecration, very nearly doubled the membership in her presbyterial. In one presbyterial society an advance of one hundred and ten prayer calendars was reported. In another presbyterial the president personally visited all the auxiliaries in her constituency.

The outstanding feature in the year's work is a deepened interest in prayer and in mission study, the number of mission study classes having been doubled during the year.

**Oklahoma.** Present membership, 1639; gain over last year of 179. Larger number given in 1910 was an error, in reporting all the societies among the Choctaws. This year none are counted except those filling out the blanks; so this is a

pruned report—not padded. As the Choctaws sent delegates two years ago to our synodical, and last year one of these was interested enough to again attend, we expect more intelligent work in the near future. This woman, who is now their president, writes that her people “understand little by little”; she cannot get them to “understand fully, but tries to tell them how they must do.” None of our presbyterials doubled their membership, but some local societies did. One society trebled; many increased a fair per cent.

The outstanding feature in the past year's work was the strenuous effort made by all not to fall behind, in spite of the financial stress caused by drouth. This stress was felt by all classes. We consider it miraculous and an answer to concerted prayer that our gifts actually increased. This was due in part to better organization and better methods of work, because we were striving to live up to the standard of excellence we had adopted.

Our gain is in gifts to the Freedmen's work, which we doubled. We raised last fall at our synodical, in ten minutes, the one hundred dollars to buy the ten acres of land needed so much at Valiant for the Freedmen school.

**Pennsylvania.** The missionary army of Pennsylvania women now numbers 42,898 strong, which represents a gain of 17,735 since the computation of 1910. No presbytery has reported double membership, but many auxiliaries have, and we have 126 new societies throughout the State.

If we were stating the outstanding feature in very practical terms, we would say that Pennsylvania, for the first time in her history, passed the \$100,000 in her combined gifts to the Woman's Board and Freedmen. Deeper far than statistics and figures must ever lie the spiritual life of our societies. This has been quickened during the past few months by the passing on to higher service of our beloved leader, Mrs. Charles L. Bailey, who for fifteen years guided the work as president. Think what it means to our State to lose a leader like that! At first there came the sense of overwhelming loss and grief. This has deepened, however, into a sense of increased responsibility. Pennsylvania women have a rich heritage of consecrated leadership to which they must ever be true.

**South Dakota.** Membership, 827, a gain of 62. A marked feature of our work was the great interest taken in the membership campaign. Many local societies were almost doubled, but this increase was offset by the suspension of several others, brought about by serious conditions of loss and removal.

In three of the four presbyterials, Westminster Guilds were organized and the enthusiastic earnestness of these young people was a revelation and inspiration to the leaders. The presbyterial meetings were far better attended than usual, one reporting delegates from all but two societies. The excellent synodical meeting last fall was both educational and inspirational, the strong, helpful suggestions of Miss Lincoln and the addresses of Dr. Marquis greatly strengthening our workers.

Many churches not yet having organized societies report groups of women meeting together for the study of missions. So we feel that this has been a great year of faithful, intelligent service on the part of officers, a great year of seed

sowing and earnest, humble prayer that will result in a rich harvest in our Father's good time.

**Tennessee.** Our total membership is about 2500, having made a large gain in the last year, though we did not double the membership. We stressed mission study, using as our motto:

"Read and you will know,  
Know and you will pray,  
Pray and you will give,  
Give and you will love"

During the last three years Tennessee has contributed \$300,000 for rehousing her people who were dispossessed of church homes, and yet in six presbyteries where the expense of rebuilding was heaviest, this year shows a gain of 13 per cent. for all benevolences.

**Texas.** Membership is 2437. Denton Presbytery doubled its membership. The outstanding feature of the past year is the increased interest in study classes. The year before there were less than a dozen; forty were reported in the past year.

**West Virginia.** Membership, 1473. There has been a steady growth in numbers, gifts and missionary intelligence.

West Virginia is a State of great natural resources, rich in coal, gas, oil and lumber. From city and hamlet, lumber camp and mine, factory and mill, we hear the note of prosperity. But this prosperity is a menace. To meet changing labor conditions, thousands of foreigners, negroes and lumber men, are coming into our State. Up in the mountains we have our Scotch-Irish cousins, the mountaineers. How to reach all these people is a problem. Thanking you for your help in the past, we ask your interest and prayers.

**Wisconsin.** Although we have fallen far short in double membership, we shall still hold the ideal before us. Present membership, 2091, a gain of 66. Wisconsin is largely a Home Mission State and much of our synodical societies' work is done through the Vaughn-Marquis legacy in our own State. We pay the salary of a superintendent and help in supporting mission centers.

Our presbyterial secretaries are in close touch with almost every active society in the State, and we hope that by another year we may not only have good reports from every society now existing but may have many new societies.

We can report four new societies organized within the past year.

Interest in Westminster Guilds has increased and the growth has been more rapid since the visit of Mrs. Dwight E. Potter at the synodical meeting in March. There are now fourteen chapters and two circles, with a membership of 305.

In addition to the foregoing reports there was a small decrease in membership in the synodical societies of Alabama, Atlantic, Montana and Utah.

It is worthy of special note that there was actual doubled membership in Arkansas, North Dakota, New Mexico, and in the North Pacific Board, comprising the synodicals of Oregon, Washington and Idaho.

The largest gain was in Pennsylvania—17,735 new members. Ohio comes next with 2905 and Illinois third with 2366.

The best part about it all is that the work is still going forward.

## Memorial to Mrs. Wilson N. Paxton

BALTIMORE Synodical Society wishes to record the loss of another of the pioneer women in our Home Mission work, Mrs. Wilson N. Paxton of Washington, D. C.

At the Presbyterial Meeting of Washington City, held recently at Chevy Chase, Maryland, the following tribute was fittingly given by Miss Sheldon Jackson, daughter of our beloved Dr. Sheldon Jackson, with whom Mrs. Paxton was so closely associated in his endeavor to lay the foundation of the splendid Home Mission work among the women of our church which has so wonderfully grown with the years.

**M**RS. W. N. PAXTON, our beloved member of the Synodical Committee, entered into life, a more glorious life, May 21, 1912. She was not only a member of this home missionary society of the Presbytery of Washington City from its earliest days, and at one time the president of the missionary society in her own church, but she was an active worker in the organization of the Woman's Executive Committee which is now the Woman's Board of Home Missions. When the call was made for "a convention of women to meet at Pittsburgh, Pa., May 24, 1878, to consider the desirability of effecting the organization of a National Home Mission Society for the women of the Presbyterian Church," and the convention was held, Mrs. Paxton was made the secretary of the meeting. Later, when a committee of twelve was formed to complete the organization, she was a member of that committee.

Thirty-four years almost to a day from the date of that Pittsburgh meeting, she entered into the Court of the King. During all that time her interest and labors in this work never faltered. When strength failed for more active service she was still the inspiration of younger women, stimulating them to carry on what had been so well begun. She was still the wise counsellor in every perplexity. As Mrs. Darwin R. James said, no one was better informed, no one knew better the whole history of our society.

We shall miss her presence at our meetings, her appreciation of every effort, her encouragement and wise counsels, and shall hold in grateful memory her services to this society. Truly it can be said of her also: "Blessed is she who cometh in the name of the Lord, for she, too, hath prepared the way for the triumphal entrance of her Master into her own City and Country."



**North Pacific Board.** Editorial announcement was made in August of the seemingly irreparable loss to the North Pacific Board in the home going of Mrs. H. C. Campbell, the newly elected president, a woman widely known and loved in all missionary circles of the Pacific Northwest. It seems particularly fitting at this time when the call to prayer is being sent out all over our land and when the subject of Mormonism is so largely centering attention, to quote the following lines concerning Mrs. Campbell, from a letter received from Mrs. J. S. Bradley:

"Diligent in every department of Christian activity, the poor and unprotected of her city, the various needs, perils and calls in our own land and in other lands, all appealed to her sympathies. Above all other, she loved her work in the Board. That came first. How she prayed, quietly but sincerely, that Mormonism might be wiped out of our country; that each and all of our missionaries, schools and institutions might be abundantly guided and blessed; that our women might awake to the wonderful work God has put in our hands to do in helping to evangelize our land and the world. Surely the work of missions will still have her intercession until time is no more."

"Another choice member of our Board—a vice-president—Mrs. J. S. Chase of Seattle, was called suddenly to the higher service on June 18. She was also a vice-president of Seattle Presbytery, where she will be greatly missed."

**Baltimore Synodical Societies** for Home and Foreign Missions will meet in the Church of the Covenant, Connecticut Ave., "N" and Eighteenth Streets, Washington, D.C., on Oct. 29 and 30.

A delegate from every society in the synodical is expected and desired, young people's societies and bands as well as auxiliaries.

Apply for entertainment before October 15 to Mrs. Conway, No. 200 "A" St., S. E., chairman of the Entertainment Committee.

**Missouri Synodical Society** will hold its annual meeting in the West Church, St. Louis, Oct. 23, 24. Names of delegates should reach chairman of Entertainment Committee, Mrs. J. M. Dubbs, 5929 Page Ave., by Oct. 15.

**Correction.** In the list of San Juan Betterment shares, published in August, the Society of East Washington Church, Indianapolis, Ind., should have been credited with two shares instead of one. We would also add to the list, Duluth, Minnesota—five shares.

#### New Issues in Literature Aids

Every title represents a useful aid for the local society. Order now in preparation of autumn work.

	Price each	Per 100
Adventures of Mr. Greatheart, The.....	\$0.10	
Alaska, A Historical Impersonation.....	.10	
Annual Report Young People's Department..		
Benito.....	.01	\$0.75
Concerning the Home Division.....	.03	2.50
Cousin Jane in Cuba.....	.02	1.50
Cuban Village Children.....	.01	.75
Flower Service for Little People, A.....	.15	
Haines Hospital, Alaska.....	.05	3.00
Hero on Horseback, A.....	.10	7.00
Home Mission Publications and How to Use Them.....		
How There Came to Be Eight.....	.01	.75
How the Teacher Came for Tatchnee.....	.01	.75
Little Brown Brother.....	.02	1.50
Impersonation of "Cindy's Chance," The....	.25	
Medical Missions in the Home Field.....	.10	
Mormonism, The Islam of America,		
Paper 30c.; cloth.....	.50	
Mormon Propaganda in Europe.....	.01	

One Little Injun.....	Each	100
Pen Pictures from Our New Mexican Mission Field.....	\$0.05	\$3.00
Presbyterian Pioneers.....	.02	1.50
Present-Day Conditions in Mormon Utah.....	.10	
Responsive Bible Reading—Double Membership (8c. per doz.).....	.05	3.00
Shut Ins and Shut Outs.....	.40	
Story of a Pilgrim—Rev. S. E. Wishard, D. D.....	.03	2.50
Teacher Taught, The.....	.15	
That Lost Five Dollars.....	.01	.75
Thirty-third Annual Report—Woman's Board Tsionalah.....	.01	.75
Tying the Strings.....	.02	1.50
Vitalizing Our Societies.....		
Woman's Board of Home Missions—Its Scope and Work.....		

## PROGRAM FOR OCTOBER

### TOPIC—MORMONISM

Important is the consideration of this question by the women of the Church, for its direct object is the bringing of the actual facts respecting the Mormon faith to their knowledge, that through an enlightened public opinion this great menace to the national life may be destroyed.

**Hymn**—"Stand up! Stand up for Jesus!"

**Scripture**—1 John 4:1-6; Matthew 24:11-14; John 3:16.

**Prayer**—That we may be taught of the Spirit to comprehend our responsibility in the moral and religious life of our Nation. That the hearts of the teachers of perverse doctrine in our midst may be touched by the Holy Spirit and turned into paths of righteousness.

#### 1. Organization of the Mormon Church.

Authorities of the church and their power.

Articles of Faith.

Their interpretation of the terms—God; Jesus Christ; Holy Spirit.

#### 2. How does the Mormon Church propagate its doctrine?

The work of the Mormon missionary.

The work of the Mormon women.

The work of the colonizer.

Give the main subject to one person, asking her to speak also on one or more of the sub-topics. Give remaining sub-topics to others, each to be considered in a short talk, average time two minutes. If there has been a young people's study class, make use of some of the members.

#### 3. Why and how is the Mormon Church a menace to our National life?

Make this the most important part of the program. Give the subject to some one who will give it careful thought and study and who will be able to give a short report.

(It would be well if the leader called special attention to the study class book, "Mormonism, the Islam of America," by Bruce Kinney. If there is no study class, now—at this meeting—is a good time to organize one. Further interest in and knowledge of this momentous question will thereby be gained.)

#### One minute reports from the schools under the Woman's Board.

Culled from the October HOME MISSION MONTHLY and from field letters issued by the Young People's Department.

**Prayer**—For teachers and scholars.

**Hymn**—"O Zion haste, thy mission high fulfilling."

**Reference**—"Mormonism, the Islam of America," by Bruce Kinney. "Present Conditions in Mormon Utah," by W. B. Adams, and other leaflets published by the Woman's Board.

HARRIET B. MILES

Receipts for July will be published next month

# HOME MISSION MONTHLY

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No. 12

## EDITORIAL NOTES



O you consider Mormonism really a menace in its present form?" is a not unusual question to-day from many who pride themselves upon being at least fairly well informed concerning most of our vital national problems. The question proves that at least one large subject has had but meagre consideration at their hands, possibly because they feel as does one man who throws the burden of the problem lightly aside by saying: "Oh! Leave the Mormons alone. If the system is wrong it will not live nor thrive. It will die out of itself." But history has not proved this theory. The Council of Women for Patriotic Service makes the statement that "eighty years ago the proportion Mormons bore to the country's whole population was estimated at about one in 1,125,000. Now, according to the United States census and to a statement made in the Mormon Tabernacle August, 1911, the measure of Mormon strength is roundly one in every 180 of population." The story of the growth of Mormonism, the testimony as to its status at the present time, the danger of the future outcome, are each and all summarized in these pages by writers who are not faddists, but who write sanely and without vituperation concerning a subject upon which they are authorities.

A GENTILE resident of Utah, after an eastern trip and many conversations with eastern people, writes: "I am amazed not only at the ignorance of what is going on in Utah, but at the indifference regarding the menacing attitude Mormonism is assuming toward American institutions. It is difficult to make it understood that the pledges which gained statehood have been broken; that polygamy has not ceased; that there is no political freedom for a Mormon; that a Mormon must obey counsel, etc., etc."

Nor alone in Utah is the power of the Mormon church felt in business interests. Mrs. Coleman, president of the Council of

Women for Home Missions, in a very comprehensive article in *Missions* for June, makes the statement that when Frank J. Cannon came to publish in book form the series of articles which had appeared in *Everybody's Magazine*, entitled "Under the Prophet in Utah," he found that "not one of the large publishing houses in New York would accept the book, and the Boston house which courageously undertook the task finds itself in danger of insolvency, because, in spite of large expenditures for advertising, it is unable to sell the book, as the stores are unwilling to handle it." The book, which is valuable as an authority on the subject, is reviewed on another page of this magazine.

MR. NUTTING, of the Utah Gospel Mission, asserts that "the entire 'patent insides' of country papers are closed to even a paid advertisement of anti-Mormon publications." Influence over the press was noticeable at the time of the presentation to the battleship *Utah* of the silver service bearing a bas-relief facsimile of the monument erected to Brigham Young. Although there was protest from distinguished patriotic organizations, the Associated Press would not receive statements from them concerning the matter, and no influence could prevail to have the service withdrawn.

IN the light of the difficulties attending publication of anti-Mormon information, when most of our dailies refuse to admit that there is a Mormon problem, it is refreshing to note that the *Chicago Journal* has recently given conspicuous editorial attention to the Mormon question. More than fifty editorials have appeared in succession in that paper evidencing an accurate knowledge of the social, commercial and political tyranny of the leaders. If the press were to give the public all that is available on the subject of Mormonism, the Nation would be rapidly aroused from its lethargy.

Is your State among the twenty-three which have passed a resolution calling upon Congress to take the necessary steps to en-



act an Anti-polygamy Amendment to the Constitution of the United States, placing polygamy under Federal rather than State jurisdiction? It is necessary that thirty-two States take such action before the Constitution can be amended. In the Massachusetts Legislature the resolution that such amendment be made was presented in January, 1911, and in that one-time Puritan land was lost. It was evident that the chairman was not in favor of the resolution and he so admitted, stating that "the previous winter he had had the privilege of meeting Senator Reed Smoot and had found him a cultivated and intelligent gentleman whom it was a pleasure to know."

❧

If polygamy is not still a cherished part of Mormonism, why are Mormons pulling every political string to prevent the Constitutional amendment? Why is it impossible to secure legislation in favor of the amendment in States where Mormons are strong politically? There can be no doubt but that the leaders are confident that at no distant day polygamy will flourish openly as in earlier years and that this new era will be brought about through the political influence which they are so rapidly gaining.

❧

ONE of our leading clergymen of Utah tells us that the young Mormons say the articles by Burton J. Hendrick in *McClure's*, January and February, 1911, are absolutely unanswerable, and also that Frank J. Cannon's book, "Under the Prophet in Utah," gives facts. Bishop Spaulding, Dr. R. M. Stevenson and many others also vouch for their reliability. Both Mr. Hendrick and Mr. Cannon state unequivocally that polygamy is "nearly as prevalent in Utah now as before the manifesto of 1890." In his investigations Mr. Hendrick found that "hundreds of young men and women—young people in their twenties and thirties—have contracted plural marriages. More important, these 'new polygamists,' as the people of Utah call them, receive special favors at the hands of the church—many of them hold the highest ecclesiastical offices, are teachers in the church educational institutions, and are prominent in business and social life."

❧

MORMONISM is by no means confined to the United States, but its missionaries are everywhere on the face of the globe where there are already organized churches. It is

to be noted that they do not go among heathen peoples, but rather seek proselytes from other faiths. Several countries are assuming an attitude of defense against the inroads of the Mormons. From the *Continent* of August 15th, we make the following quotation concerning the defense of British girls: "The evangelical churches in England are fighting the wiles of the Mormon elders, . . . emissaries who endeavor to entice young girls from English homes to follow them to Salt Lake City, where it is believed that they are wanted as polygamous wives. The incensed parents are said to have chased Mormon missionaries out of almost every provincial town in England, and in the last few weeks there has been violent demonstration against them in the suburbs of London itself. One pastor has organized a 'peaceful picket' around the church where the Mormons are preaching. Every person passing the picket line is besought not to enter the Mormon meeting. The Countess of Chester, who is organizing women's committees to protect British girls from Mormon wiles, calculates that within a year past 550 girls have been decoyed away from English ports under escort of Mormon elders taking them to Utah. Bishop Weldon says that in the past year the agents of Mormonism have made private calls in over 60,000 English homes."

❧

MRS. DARWIN R. JAMES, during the years of her presidency of the Woman's Board, was very zealous in anti-Mormon work, for she felt most keenly the disgrace of Mormonism upon our land. She was ever insistent that Mormonism as a tremendous problem be kept before the public and had faith to believe that every effort counted even though it met with apparent defeat. At the time of the endeavor to unseat Reed Smoot she said: "We have not been successful in unseating him but we have educated the public and the Mormons themselves about the awful conditions in Utah and that has been worth all the effort put into it." What a glow it would bring to Mrs. James' heart to know that all over our great country study classes are being formed where the topic is to be Mormonism. Surely there must come a new wave of national awakening on the subject when hundreds and thousands of women take up the study of this year's interdenominational text-book, "Mormonism, the Islam of America." Oh, that it may be a

tidal wave which will sweep Mormon despotism beyond recall.

✠

"Is it not a terrible indictment of Home Mission work that in two States sixteen entire counties should be found with no religious instruction except what the Mormons give?" is the question asked by a Lutheran minister who reports that in Colorado there are five such counties and in Utah eleven. Along this same line Mr. Walter Bates Adams, in his recent leaflet published by our Board, asserts that there are to-day one hundred and thirty-seven towns in Utah where no Christian service has ever been held.

✠

Two thousand Mormon missionaries are kept in active service year after year. To meet this invasion and counteract its effects the numerical force of Protestant churches in Mormon regions is woefully small, though ever valiant. The Mormon campaign, through their system of tithing, is backed by unlimited capital. It requires means and increased Christian agencies to meet the problem which has its hopeful side, for statistics recently gathered "show hundreds of conversions from Mormonism." There are also the many apostates from the Mormon faith for whom Christianity brings hope.

✠

THE generous support of our two Presbyterian academies and of our day schools must be given a place of prime importance in women's missionary societies, for in these schools lies our greatest opportunity to reach the boys and girls of Utah by placing them in Christian environment during their formative years. The need of Christian education is strongly set forth in these pages in an article by Mr. C. L. Johns, Superintendent of Wasatch Academy.

✠

ALASKA has been recently represented in Congress by Judge James Wickersham, who in April made a statesmanlike speech on the subject of the Home Rule Bill for Alaska, whereby a legislative assembly should be created in the territory and legislative power conferred thereon. Previous to this he introduced a Bill in the House of Representatives to give the Indians of Alaska the same rights of citizenship as introduced under the Dawes' Severalty Bill of 1886. He did this upon the assumption that it was doubtful whether the general laws relating to Indians extended to Alaskans, but it is of

note that subsequently the United States Circuit Court of Appeals decided that all the general laws of the United States relating to Indians were in force in Alaska, and that an Indian in Alaska had the same right to acquire citizenship by abandoning his tribal relations and assuming the habits of civilized life as the Indians in the United States. Those having the interests of the Alaskan native much at heart say it will still be necessary to put forth every effort to bring to them just treatment.

✠

THE writer of the Bohemian Catechism recently died in Chicago, and those who are familiar with the terrible, infidel teachings which he set forth, and which were placed in the hands of thousands of Bohemian children in our land, will be particularly interested in the fact that this man, before his death, expressed to Mr. Vanek, one of our Presbyterian workers, great sorrow for the harm done by it, and said that now he knew he was wrong. One of his friends and followers has pledged \$500 for the Presbyterian Church to be built at Lawndale, another Bohemian center.

✠

HOME MISSION WEEK? NOVEMBER 17-24.—"A united effort on the part of *men and women of all denominations* to create a nation-wide interest in the problems which are confronting the Church and the Nation."

Is your church conducting a three months' preliminary campaign? One special feature of these preliminary days is the display of a series of twelve charts—one for each week. These charts or posters cover the twelve Home Mission subjects which are to be extensively advertised during the campaign. Where the pastor is not using these helps, Mr. Stelzle suggests that the women of the church see that good display of these carefully prepared charts is made. In addition to this material, there is being issued a considerable quantity of literature in the form of suggested programs and methods for the use of local churches and societies. These aids can be obtained from our Literature Department.

Full information with regard to the campaign was given in these columns last month. We would, however, remind all that the formation of study classes is especially recommended as a line of action in women's societies.



# The Up-to-Dateness of Mormonism

By George B. Sweazey, Professor in Westminster College, the Presbyterian College of Utah

WHAT is the most prominent characteristic of the Mormon leaders of to-day? Is it spirituality, intellectuality, fanaticism, credulity? It is "up-to-dateness," always on the job and right up to date in methods.

Do other organizations manipulate political machinery to their own advantage? So does the Mormon, as is shown in the political histories of Utah and half a dozen surrounding States, where the Mormon vote must always be considered, and is often the deciding element. The same influence is shown in the presence of Apostle Smoot in the United States Senate, and in the consideration he receives from the party leaders who have an eye on this same "Mormon vote." And the political subservency of Utah's men and women to shrewd leaders—for women have full suffrage in Utah—will be shown by the fact that Utah will vote next November with the winning party, and so be in line for political favors, if it is at all possible for a prophet to decide before the election which party will win. This statement is upon the authority of an amateur prophet—prophecy is home grown in Utah.

It is the exceptional modern commercial enterprise that can succeed without doing extensive advertising, and the Mormon has not neglected this means of advancing his cause. It must be conceded that a part of the publicity that he has gained recently, especially in the popular magazines, was not of his own preparation or choosing; but even this he does not count all loss. It keeps him before the public; it allows him to repeat his tales of persecution and martyrdom. It gives him opportunity to quote those who have spoken or written in his favor, notably Mr. Roosevelt. But he has other forms of advertising which are, on the whole, more to his taste. He has Apostle Smoot in the Senate. He is preparing at the present time moving picture films, at a cost stated at \$50,000, which will represent the early history and sufferings of the Mormons. There is little doubt that he will make of it very effective scenes, and that they will be shown widely.

Perhaps his strongest appeal to the general public, however, is made through his

Bureau of Information at the Temple grounds in Salt Lake City. All tourists are curious about the Mormons, and wish to see the Tabernacle and Temple. A corps of guides is kept in readiness, and parties of tourists are continually being shown through the buildings and grounds, and are being told of Mormonism, its origin and beliefs. The writer recently accompanied such a party, conducted by an attractive young lady, and was greatly impressed with the skill with which she presented the beliefs of "my people." The party consisted of twenty-two, a larger congregation than is found in some of the Presbyterian churches of Utah except on special occasions. The total number of visitors each year is estimated at 200,000, or over 500 each day are being instructed, presumably, in Mormonism. These visitors are asked to register, and many of them leave name and address, for the possible future use of the Mormon missionaries who may visit their home communities.

We could speak of the changes being made in their system of theology, changes intended to fortify their beliefs against the assaults of logic and criticism. We could speak of the fact that many of their leaders are beginning to recognize the pernicious effects of excessive indulgence in the dance and theatre as they are conducted in Utah, and are seeking a remedy. We could speak of their splendidly equipped schools and colleges, all of which conduct classes in Mormonism, Mormon theology, and missionary training. We could describe their thorough Sunday schools. We could look at the hopeful unrest and impatience of the dominance of the leaders that is being manifested more and more among the younger Mormons. But enough has been said to allow each of us to feel his own responsibility in this matter. Mormons are alert, aggressive, indefatigable; many of them are earnest and conscientious; they are kind and hospitable, but we believe that they are *wrong*, that the Spirit of God is not in their religion, and believing this we can do nothing else than try to show them the true and only way. How can we do this? By keeping devoted Christian pastors among them, men whose hearts and sympathies are

open to all sinners, however self-satisfied and supercilious. By maintaining our Christian schools and academies, for in them the boys and girls can be and are being won for Christ. By building up a Christian college that will mean to Utah and the West what Princeton and Wooster and Wabash have meant to their communities. And by keeping among the Mormons, in manse and

school and college, Christian men and women who will manifest their fellowship with their Master in their daily lives. If we cannot show them unmistakably that the true religion of Jesus makes a difference in men and women, if we cannot show them manifest fruits of the Spirit, we cannot reach them by railing or pleading, by accusation or argument, by teaching or preaching.

## What of the Mormon Night?

By S. E. Wishard, D. D., the Veteran Presbyterian Missionary to Utah



REV. S. E. WISHARD, D. D.

THE prophet Jeremiah had given God's message to His disobedient people. The rebukes and threatenings had been disregarded. In the dark night of the prophet's discouragement with the perverse idolatry of the people,

lieve the authorities, argue in favor of them and you will soon come to believe them."

The mouthpiece of God still claims authority above the State, and above God Himself. On the witness stand in Washington City, and under oath, Joseph F. Smith was asked, "Is there not a revelation published in the Book of Covenants, that you should abide by the law of the State?" "Yes, sir," Smith replied. Senator Overman asked, "If that is a revelation, are you not violating the laws of God?" President Smith replied, "I have admitted that a great many times here." He was then asked, "But do you mean to say, at your pleasure you obey or disobey the commands of God Almighty?" Smith replied, "Yes, sir, I obey or disobey at my will." "Just as you please?" "Just as I please." (See his testimony before the Senate's Committee.) The original Joseph Smith gave this definition of God: "What I am now, God once was, what God is I shall be." The present head of the church now claims equality with God, in the sense that he has the right to set up his will contrary to the will of God. Certainly they who assume that Mormonism is modifying its claim, fail to understand the English language. The equal of God, who now claims to be the rival of God, is still the head of the Mormon Hierarchy. The leopard has neither changed nor modified his spots, only they have become deeper dyed.

ple, he cried out: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." The Mormon system was long since stereotyped, cast in the mold of a depraved superstition. Its method of manifestation has varied with the pressure that has been brought to bear upon the system; but its purpose and spirit have never been modified. It was organized as a dark deception, and has fattened on the corrupt nature of the unregenerate life of man.

Mormon teaching and life remain solid, in reference to the doctrine of the authority and power of the false prophet, in whom the system heads up. He is still, as ever, the mouthpiece of God, and speaks with divine authority to every man who is loyal to the Mormon creed. Were that doctrine given up, the system as a religion would fall to pieces. Certain of the young men, whose incredulity can not longer be imposed upon, are denounced as "On the road to apostasy." To cure them of threatened apostasy they are sent out on a mission with the apostolic injunction, "If you do not be-

The very latest utterance concerning the priesthood, passed upon and authorized by the authorities of the church, is formulated in the following statement: "Men who hold the priesthood possess divine authority thus to act for God, and by possessing part of God's power they are in reality part of God." Now, while ninety per cent. of the men belong to the priesthood and "are in



reality part of God," and the head of the church, Joseph F. Smith, is both the equal and rival of God, how small is the American Government in the estimation of this dominating power. This undivided unit of power holds itself as a political asset, to be used for its own promotion and aggrandizement. It is organized and conducted as a self-perpetuating power, governmental and financial. Nor has Mormonism modified its attitude toward Protestant Christianity. It still teaches the insufficiency of the Scriptures as a revelation from God. It asserts that many things unknown in the Scriptures had to be revealed to Joseph Smith in order to secure the salvation of men.

They hold and propagate their doctrine of the salvation of souls in the intermediate state, a doctrine received by revelation through their prophet Joseph Smith. They believe, teach and practice polygamy as it was revealed to Joseph Smith. The revelation has never been abandoned; though for the purpose of securing statehood and getting the question out of the hands of the general Government, the President professed to get a revelation that permitted the abandonment of polygamy. But the original revelation, requiring the practice of polygamy as the means of the highest exaltation in heaven, was not given up. It is practiced more secretly, but the last investigation of conditions by the Salt Lake *Tribune* brought to light two hundred and thirty new cases of polygamous marriages, giving the names of the men and women. And this was only a partial list.

For political reasons the Mormon authorities have attempted the concealment of the crime, and persist in denying its existence, both in their public and private state-

ments. The following incident will illustrate one of their methods of procedure: Mormon guides are employed to give information to travelers who visit the temple grounds and are in quest of facts. A company of these visitors were led about the premises, receiving their information from a very bright and intelligent young woman. In the midst of the inquiries made, and the instruction given, one of the visiting party raised the question concerning polygamy. The company was informed by the young woman that polygamy had been entirely abandoned. She was very clear and profuse in her denial of the existence of polygamy. It was altogether a thing of the past. But it so happened that a citizen of the city, who was not recognized by the lady, was in the company, and heard her protestations of virtue. He knew her as a polygamous wife, whose going into polygamy had been somewhat notorious in the city a few years before.

Every possible artifice is used to cover up the iniquity and deceive the people.

Will the citizens of this Government tire of this almost incredible condition of affairs in Utah? It is for the Christian people to say whether they will abandon the missionary work so long carried on, and at such sacrifice of our missionaries, or will they rise up and re-enforce the work with prayer, men and money.

Shall we put our work on a basis that means aggression and final deliverance of the Mormon people from the thralldom of their present conditions? There is but one answer to that question that is becoming to the Church of God and the citizens of our republic. May that affirmative answer be given. "Return, O Lord, how long?"

## A Light in San Pete Valley

LIVES TOUCHED BY UTAH MISSIONS

By Rev. Wildman Murphy

**S**ANPETE VALLEY, in Utah, represents the back part of the rural districts. It has to be "shown." Any awkward, guileless youth suggests "San Pete."

The cause of this was, that in the early settlement of the county the Scandinavian people formed a large element in its make-up. These Scandinavian people are the very backbone of Mormonism. Of all their proselytes, these are less contaminated by

the vices of great cities. They belong to the simple, honest, thrifty, peasant class. They are the church's best tithe payers. They inherit a love for education. If you want to find the educated among the native sons and daughters of Utah, look for those whose names end in *son* or *sen*. Mr. A. C. Nelson, State Superintendent of Instruction, comes from "San Pete," and in his youth attended a Presbyterian mission school. He is doing



PRESBYTERIAN SUNDAY SCHOOL, MYTON, UTAH

he told a group of his friends he had described the teacher in the mission school he attended.

Both Commissioners to the Louisville Assembly from the Southern Presbytery of Utah can

all in his power to put Utah's schools on the right basis. He commends all graduates of our academies for employment, and it is said no graduate of any of our academies has ever failed to pass a teacher's examination.

Mr. D. H. Christianson, head of the Salt Lake schools, is from "San Pete." He never forgets that he got his real start in education in a Presbyterian mission school. He is not ashamed of the fact. Sixteen or more years ago, while he was County Superintendent of Utah County, before the teachers of the county (about two hundred), he described the "teacher of the ideal country school," much to their delight. At its close

trace their Christian life back to the mission teacher in our schools of Southern Utah.

These examples of what has been done are but prophecies of what will be done in and for scores of towns in Southern Utah by Wasatch Academy, which, through its founders and their successors, has won its way into the esteem and confidence of Mt. Pleasant and the whole San Pete Valley. The ideals have been high and the labors to attain them continuous. With its increasing facilities, no school in Utah has a brighter outlook, and it is doubtful if another equals it.

## Solving Problems in Utah

By M. Katharine Bennett

TO meet conditions on mission fields, policies must sometimes be changed; more often forms of work must be altered to carry out policies. Among peoples of slow development decades will hardly mark the changes, but in Home Mission fields the rapid American transitions have their effect. Particularly is this the case among the Mormons, a people moving with the current of the times. Twenty years ago, public education in the lower grades had hardly touched the smaller communities of Utah, while academic work was confined to the larger towns, and was there usually given in poorly housed and equipped in-

stitutions. But this State has shared in the general prosperity of the West; with increasing wealth the means of education for the young people have been provided.

Twenty years ago the Woman's Board of Home Missions found need of its services in day schools in many of Utah's towns; those day schools were a means of approach to Mormon communities; they provided the education of which the children were being deprived, they paved the way for, and later aided the churches, and they stimulated the desires that led to the establishment of public schools with fine buildings and good equipment. After the entrance of the latter,



attendance at the small mission day school, with its one or two teachers, dwindled; these could not compete with the graded school of many teachers and much necessary school material. Nor was it best that the mission school rival these—this was never its mission—to establish a parochial system in competition with the public schools. It was rather to supplement them. When, therefore, secular education was provided for the community, the method of approach to such a community should assume another form, a form for which the teachers, busily employed in the class room all day, had all too little time or strength.

The closing of some of the day schools undoubtedly worked individual hardship in a few cases—that would be almost inevitable—but such cases were not numerous enough to warrant the Board in continuing their existence.

The day schools were retained in those villages where the need still existed and new ones may yet be opened, though always with the thought that they are but temporary—until education shall be provided by the State, when the province of the Church takes another form.

When the day schools were closed it was the avowed intention of the Board to strengthen the academic work in Utah and this plan is being consistently adhered to. When the plan was announced there were four academies in that State under the Woman's Board, though it was known then that the Salt Lake Collegiate Institute would soon become the preparatory department of Westminster College at Salt Lake City, by an agreement made February 27, 1906, between the Board and the trustees of that college.

This left three academies—one at Logan in the northern part of the State, and the two at Springville and Mt. Pleasant. A very careful survey was made of conditions in the State, of the needs and of the possibilities of meeting these. Logan was primarily a girls' school, but a few boys had been received as boarders and a few as day pupils. An examination of the situation showed that co-education on a small scale was peculiarly difficult, that the few boys could not be properly housed or supervised, and that the result to these did not balance the great advantage of having the academy a school for girls only.

The fact that there remained in Northern Utah no Presbyterian school for boys was

thoroughly considered, but the meagre work for boys at Logan could not be said to meet this need, and so, reluctantly, the doors of Logan were closed to them. But the boys of Northern Utah should have an institution provided for them!

When the situation in Central Utah was conscientiously faced, a radical change seemed imperative in the carrying out of the policy of strengthening academic work, reaching and holding the boys and girls during the most impressionable period of their lives. To make the situation clear to our readers it is necessary to say that Springville lies about fifty miles south of Salt Lake City and Mt. Pleasant is approximately fifty miles south of Springville and also very nearly in the centre of the State, both now on the railroad, as they were not when the academies were established. Miles are not as long as they were, as travel and the means of travel increase and fifty or one hundred miles is now a short distance.

Here were two institutions, then, that had come near to each other geographically, each having an average of about thirty-five boarding students per year, covering so many grades that with matrons, a force of eight workers was necessary at each institution. At Mt. Pleasant there was a fairly good academy building, but no dormitories, although ample land for such has been secured. At Springville was a fairly good academy building, and a small dormitory for girls; the other buildings were small and in bad condition, and were not worth enlarging. The Woman's Board most carefully examined into the question of the enlargement of the two institutions—this was found to be beyond the means at the disposal of the Woman's Board. Economy and efficiency demanded that the two schools be merged into one large, well-equipped academy that could serve well more students than are now reached by the two, that could be well equipped and of such standard that it could successfully be compared with any of the other institutions of the State, or of neighboring States. All questions of sentiment, of the hardship to some local residents, etc., were considered, but the greatest good to the greatest number seemed to demand the consolidation.

The relative claims of Springville and Mt. Pleasant were considered and the latter was chosen for the larger, consolidated academy, because it was further south and more nearly in a region yet unreached by other denom-

inational institutions. Springville is about fifty miles from Westminster College with its preparatory department, and but six miles from Provo, where the Congregationalists have a large school. It is not that there is no need of work at Springville, but when but one academy could be properly manned then a choice had to be made. This has not been a pleasant or an easy decision for the Board—it is like turning away one of its own children. But the day of the poorly equipped mission school has passed—these should not be luxurious nor extravagant, but they must be prepared to give the boys and girls entrusted to them such preparation as will fit them to compete successfully with the students of other institutions.

This takes funds—a generous amount in buildings and again in running expenses. The Woman's Board would not be justified in continuing two large academies in the same territory—hence on April 9 the Board took action authorizing that consolidation. Due care will be given to the perpetuation of memorial names.

The Board is not withdrawing: this merging of two academies is but one step in the policy of strengthening academy work in Utah—a step hard for some but we believe inevitable. And we believe that the loyal friends of the school work will see the wisdom of this consolidation and will unite with the Board in earnest effort to make the new academy the best in the State of Utah.

## The Church Needs a New Vision

**O**UR work in Utah never seemed more important than it does to-day, although it is beset by difficulties which seem to increase from year to year, until they loom up around us like our great mountains.

As I review the field, going back twenty-seven years, outwardly it would appear as if we had hardly scratched the surface. After forty-three years of faithful missionary work and the expenditure of thousands of dollars, a stranger to the real conditions might say that but little has been accomplished.

**Growth of Mormonism** has grown rich in houses and lands and mines and railroads and sugar beet factories and banks and stocks and in all worldly things. The people are growing rich, for they are moving out and taking possession of the best land as it comes into market. The leaders are self-confident, they are planting their stakes strongly, they are building up church schools, they are sending out their missionaries to the ends of the earth, to preach this gospel of Joseph Smith. They now have missions in many

**Everything Coming Their Way** lands and it is their purpose to carry their propaganda into every land. Mormonism has enlarged its political power, till that is the dominating influence in six or seven of our western States. It has invaded our national capital and has a standing in Congress and with our Executive enjoyed by only one other power.

By a shrewd movement on the part of the church leaders, Mormons have attempted to put to silence that strong and fatal charge against them of new polygamous marriages. This practice has been indignantly denied by every speaker and every elder abroad in the world since the manifesto, but the developments made by the *Salt Lake Tribune* forced them to admit the truthfulness of the charge, so that their leaders have forbidden its continuance. This has been done for the effect on the non-Mormon public. Every particle of opposition to their cause seems to be silenced, and judging from the talks of their leaders and their conference reports, they are at peace among themselves and everything is coming their way.

Does this mean that all expenditure of labor and money by the churches has been in vain, that the Mormon church has been victorious in this contest?

I answer emphatically, no. In spite of all this apparent outward success, in spite of all this array of forces and figures, the Mormon propaganda has been halted, and the whole Mormon system has been tremendously affected by mission work. Leaving out the fact that thousands have been delivered from its dominion and thousands more have been converted and brought into the church, mission work has not been in vain. Utah is to-day where



she never could have been without the influence and help of these mission schools and churches. There are too many things bearing witness to this statement, for anyone to attempt to deny it.

The Mormon church occupies a place before the world to-day, not through merit, not through worth, but through falsehood and unfair methods.

There is not in the present situation a suggestion that mission work among them has been a failure and should cease. Never can that thought be entertained so long as present conditions prevail.

What does this suggest to the churches? Not failure, not retreat, but a gathering of the forces for a mighty forward movement in Home Missions.

**A Forward Movement** Let the strength of this movement be with the young people in the Mormon church. Our hope of final success is with them. Mormon young people are in the church, they are in the Sunday schools, they are members of the various church societies, they are under the power of the priesthood, they are crowded through the church schools, but they come out with only a superficial education and without a thorough grounding in morality. Their young people are bright, but there is no power in the system to awaken conscience or to teach the things which develop strong characters. They come forth weaklings.

Our school work in Utah has brought us results and opened the way for the work of the Church. We should strengthen our schools. The work is before us now to be done and this is our field.

Provide proper literature for the young people. Here is an open field for a great work. Mormon young people are not readers. They are too busy having a good

time to do much reading. I am talking now about the masses of the young people.

**Provide Literature** Suitable literature might be provided through circulating libraries, through reading rooms in connection with our schools and chapels. Then, special literature on the great fundamentals of our religion ought to be provided for general distribution. They have never heard anything but the same old story the Mormon elders spin out every Sunday. In that story there is neither sense, nor logic, nor inspiration to the young mind.

For over thirteen years Presbyterians have been conducting tent meetings through the summer months. In various places we are discovering the influence of these meetings on the young people. It is not an unusual thing to have the tent full of young Mormons every night, who join in the singing of the Gospel hymns and listen attentively and respectfully to the message. This method of work gives the minister access to the young people. Let us have the literature to follow up this tent work.

**As Long as a Thread Remains** The churches need a new vision of the tremendous importance of this Home Mission work in Utah. Some are saying, now, that polygamy is a thing of the past, we have no mission to the Mormons. But polygamy is not a thing of the past and never can be as long as a thread of the old garment of Mormonism remains. More than that, as offensive as that is to the Christian people of our land, it is not the only objectionable thing in the system. Its foundation rests on fraud. It is working its way through the world, by falsehood, deceit and dishonesty. It is a *great octopus*, and we call upon every Christian of our land to *help* slay the monster.

## PRAYER FOR OUR WORKERS IN UTAH

Announcement was made last month of the plan for formation of prayer circles in the women's societies throughout the land. Many circles are already being formed, and at this time, more than ever, thoughts are being turned toward objects of prayer.

*Will you not pray for us? Each day we need  
Your prayers, for oft the way is rough and long,  
And our lips falter and forget their song,  
As we proclaim the Word men will not heed.*

*Will you not pray for us? Alone we stand  
To stem the awful tide of sin and shame,  
To cast out demons in the mighty Name  
Which is alone the hope of every land.*

*Pray, pray for us! We are but vessels frail;  
The world's appalling need would crush us down  
Save that in vision we behold the crown  
Upon His brow who shall at length prevail!*

*Not yet the crowning! Fields must first be won,  
Lives freely yielded, martyr blood be spilt,  
Love cast out fear, redemption blot out guilt,  
Ere we behold the Kingdom of God's Son.*

*We shall behold it! Lo, His Word stands sure,  
Our King shall triumph in a world set free.  
With joy His chosen ones His reign shall see!  
Pray for us, brother, that we may endure!*

FROM THE BAPTIST MISSIONARY HERALD OF ENGLAND

## SCHOOLS AND TEACHERS AMONG MORMONS

**New Jersey Academy, Logan, Utah.** Miss Edna Bright, Miss Ethel C. Montgomery, Miss Winnifred I. Smith, Miss Lottie E. Stevenson, Miss Mary Matthews.  
**Wasatch Academy, Mount Pleasant.** Mr. Charles L. Johns, Miss Jane F. Martin, Miss Lida M. Smith, Miss Fannie B. Potts, Miss Helen Whittlesey, Miss Edith Montgomery, Mr. H. Guy Wood, Miss Estella Allen, Mr. Knowles Wyatt, Miss Elizabeth Smith.

**Ferron.** Miss Emily Fleming, Miss Winifred Fitzhugh, Miss Blanche Manley.  
**Monroe.** Miss Rosilla Lowry, Miss Mary Isabel Lowry.  
**Panguitch.** Miss Luella Rolofson, Miss Emma Pearl Kelley.  
**Salina.** Miss Harriet Elliott.  
**St. George.** Vacant as yet.  
**Gunnison.** Miss Josie Curtis.

## A Promising Outlook

By Edna A. Bright

THOSE who have known New Jersey Academy, at Logan, Utah, for a number of years past, report that the prospect was never so bright for a large attendance and a prosperous school year. Practically all of our old students are returning, and many new students have already registered or are still working and planning the ways and means.

phites, Menonites and many of the evangelical churches. They come also from all sorts and conditions of homes. It makes a new worker heart-sick and lie awake nights to visit some of the homes. One mother told me that, including board, tuition, books, clothes, car-fares—everything, her husband last year gave about \$50 toward educating his daughter at

New Jersey Academy. Then she added regretfully, "We can't afford anything like that for just one child this year." The pity of it was, as I looked at the ten ill-kept, ill-fed children, and the poverty of those three little rooms, I knew she spoke the truth, and I promised to try to find a little more work or some other means of easing the burden and making her daughter's return possible.

New Jersey Academy buildings and surroundings are very attractive and just the mere living here is a wonderful education to some of these poor girls. The students are



NEW JERSEY ACADEMY IN THE DISTANCE, AND ITS DORMITORY, HONEYMAN HALL, IN THE FOREGROUND

"I have never seen anything like this interest shown," said a teacher who had been here four years. They come from all religious denominations—Mormons, Jose-





A STREET SCENE IN LOGAN NEAR OUR NEW JERSEY ACADEMY

very proud of Honeyman Hall, and take much pains in keeping it in excellent condition. We still have our needs, something like a practical working library, modern desks, and scholarships to meet the almost daily requests of those who want an edu-

cation so much, if only there were some way of meeting the expense. But we realize and appreciate the fact that much has been done for the school and in return are earnestly endeavoring to do much for others.

## Utah's Young People

### WASATCH IN RETROSPECT

By Melicent Wood

"DO Mormons dress as we do?" "How do they live?" "Can you tell them by their looks?" Such questions as these are often answered by the Protestant missionary in Utah. "They dress like other people." "They live as do people in other western States." "No, I can't tell them by their looks." And the questioner often wonders why we maintain and must enlarge our work in Utah.

Other writers speak of Mormon doctrine and practice. That Mormonism is aggressive and demands the immediate concern of our churches is plain. It challenges Christian America. Experience shows that our best means of meeting it is the Christian school.

Not long ago, a prominent Mormon urged an apostate to return to the Mormon church. "Well, have you any new truth for me? You know why I left the church," said the old man. The reply was prompt: "We may say the same old things, but in a new way." One may for a long time see

no act of violence on the part of the Mormon church, but its spirit is not broken. The leaders adapt their teachings to meet changing conditions. Shall we be less ready to equip the mission school that it may add to the good work it has always done new elements demanded by new times? Herein is the importance of putting our energies in the maintenance of excellent boarding schools, giving the type of training most needed.

It is natural that, however good, the public school in Utah will in many places exert a Mormon influence. Moreover, mining and other forms of industry isolate many families from school privileges. These children will be sent away to school. Here are two reasons why we maintain our work, while we recognize the growing excellence of the public school, and withdraw some day schools. One soon feels that these boys and girls deserve the best things that can be given them. They are a sturdy, energetic people. The parents have shown a

religious zeal—though to a false faith—which it would be difficult to parallel. Read the story of the immigration into Utah, and the physical and spiritual suffering that followed; then face these boys and girls, eager for something better than the life of the little settlement ruled by the Mormon church.

A Wasatch boy thus contrasts a Y. M. C. A. conference he attended with the life he had known: "It is a great sight to meet the fellows who are standing up for Christ. We will be here a short time then will return to the testing time—the saloon and the dance hall—the paths of least resistance." The saloon and the dance hall abound, the latter often under the control of the church, as dances are held in connection with conventions of the various parts of the church.

Said another Wasatch boy: "This year has put me in a new world. Down our way we don't know anything but Mormonism."

In a recent year, reports placed the number in school in the State at 87,535. The usual percent. would be in the higher grades. There were but three hundred twenty-six in public high schools, leaving many for the private school. The Mormon report to the State Superintendent of Instruction says: "The high school age is considered the most dangerous period, and therefore the time when the restraining and directing influences of religion should reach the young." They strove to do this with twenty-nine schools, eleven of them in Utah—valued at one and a quarter million dollars. We had four, all needing equipment and more room. They have been able to offer the courses in physical and domestic training and agriculture, so much in demand everywhere. They attracted non-Mormons as well as their own. Then, whether "Saint" or Gentile, the student must imbibe Mormon theology, for it is carefully taught.

Wasatch Academy at Mt. Pleasant has long been an important point in our work. It is one of our older schools and has done much for the community since 1875. Many educated there are loyal to it. There is a strong "liberal" (non-Mormon) element in the town. The church life helps create the right atmosphere. It is not the seat of a Mormon school; is so situated as to draw students from a large part of the State. For years numerous day schools have been kept up in the San Pete and Sevier valleys,

so that a desire for a Christian education has been implanted in many young lives. As years went on, all accommodations at Wasatch were outgrown. One class became a moving one, reciting in the principal's office when possible, sometimes on the lawn, and in stormy weather in a corner of the hall. The addition to the academy building is a most welcome one.

The dormitories were even less ample than the school building. The students had no sitting-room or recreation room. An industrial school, we did not have a laundry and hardly any appliance was entirely suitable. It seemed unwise to furnish so old a building as the "Home," and things wore out badly. In spite of these drawbacks the work was full of happiness to pupil and teacher. Some eighty have finished the high school course; many of them attended college and made good records. Ministers and home missionaries and Christian business men are of the number. Then there are hundreds who were at Wasatch a shorter time but whose lives were changed and whose influence is being felt. They have learned the falsity of Mormon doctrines. They have caught a vision of the nobility of Christian life. In 1907, Joseph F. Smith said in a public address: "No man ever apostasized from the Church of Jesus Christ of Latter-day Saints who was guiltless of sin." This accusation strikes fear to the heart of many a loyal Mormon, but our students have bravely met it and the opposition of friends. Two years ago the old "Home" was sold, and the boarding department closed for a time. Students and friends have been eager to see it reopen. For years the teachers have been noting ways in which a building such as the proposed "Finks Memorial" would further the work, making possible the refined Christian home which is so much needed, above all enabling us to gather in and save many of these young people at the time when they are beginning to think and to make important decisions. Visions of service that cannot be put into words have risen before us when "the new building" was mentioned.

Now that a call comes for a special effort as a memorial to one deeply interested in this work, may it meet a hearty response! As we give, may we have a glimpse of the many young hearts ready to be freed from a false faith, if there is only some one to lead into true religious liberty.



# The Need of Christian Education

WASATCH IN PROSPECT

By Charles L. Johns, Principal of Wasatch Academy, Mt. Pleasant, Utah

**T**HOUGH Christian education is the basis of all the learning of our land, and American institutions have been builded upon it as a corner stone, yet it is surprising how few Christian schools there are in some of the newer sections of the United States to-day. Where such schools abound, social and moral conditions are not perfect, but we are confident the influence of them has much to do in implanting principles that make for strong and worthy character. Is it any wonder, then, that in parts of our country where Christian education is not so well established, conditions are in greater need of adjustment.

Those who are engaged in the work of influencing young lives in such a western State as Utah find much in the work of teaching that is encouraging and even inspiring, yet no one in such a position can work long in the class room without discovering that things are somewhat out of joint socially. Many difficulties become apparent as one studies the environment in which our young people are brought up. These defects naturally influence the boy or girl in such a way as to become noticeable in the class room and on the playground. For the teacher to sit back listlessly, to let school life drift along and take it for granted that these peculiarities are here to stay, and for him to conclude that he must make the best of the situation, exasperating though it may be, is to take an unmanly attitude toward school activities, and show oneself un-Christian in dealing with the pupils. We must find out what undesirable conditions exist, and face them heroically, resolved to bring about a change at any sacrifice, if it is within our power to do so.

Whatever the evils that are responsible for school problems elsewhere, it is our desire here to mention some social conditions that bring perplexities to the class room of the Utah teacher. Indifference should be mentioned first, perhaps, because it is hardest to overcome, but others are very evident and sometimes just as trying. In many communities the standards of morality are very low. The home influences are not what they should be, and are often detrimental to the interests of the child. The young people are given great liberties, not

uncommonly being permitted to go wherever and whenever they please. In some sections immorality is winked at, and is unjustly concealed by supposedly respectable people. Little restraint is placed upon conduct in the home or in society. The lack of appreciation of the Sabbath Day is general. Gossiping and reveling are the rule on that day, and the quiet of the night is disturbed by careless and reckless young people wandering about unguarded and unprotected by their elders. Under these conditions girls and boys can do little else than "sow wild oats." Though much of this dissipation may be indulged in by others than pupils in the various schools, these very things have a bearing on school life, and the schools must play a large part in correcting the evils.

In the midst of such surroundings can there be any question that the Christian school is the institution to supply the proper atmosphere, especially the Christian boarding school that exerts an influence during each school day, and throughout the time intervening until the next school day begins. We hope all the schools in this great region are extending the help to be expected of them in relieving this situation, but it is certain that the Christian schools must do a large share of the work. These schools now operating are touching the problem, but, in order to be made the potent factors they should be in molding the lives of the young people, they must be more thoroughly equipped, their courses of study must be extended and their teaching forces strengthened.

To review what has been done in this State by Christian schools would make the present and future needs more evident, but that is impossible in this limited space. Enough to state that a few of the academies established by the denominational boards early in their experience here still remain and are doing very effective work. The influence of these schools is important and should be continued, but the aid of those who are interested must be secured if the work is to live and be carried on more aggressively. All who consider such schools worth while should give them their support in one of the several ways aid can be rendered.



WASATCH ACADEMY MAIN BUILDING AS IT APPEARS SINCE ITS ENLARGEMENT

At this point I wish briefly to present the needs of Wasatch Academy that must be supplied without delay if this school is to have the opportunity to do its share in solving the problems arising in the State in which its work has been effectual for thirty-seven years past. Situated at a point almost central in Utah, Wasatch has for its field an area as large as the southern half of the State. The urgent call of the people is for schools where their children will receive moral training, and the heart life will be directed as well as the mind developed. A father illustrates this, who writes: "We desire to have our daughter fully protected in every way, as we consider moral training of more value than mere education."

Wasatch has been unable to meet the demands people in all parts of southern Utah have made the past three years, because not having dormitories in which to care for pupils coming from outlying districts, it has been operating as a day school. The greatest present need is a dormitory for girls. Though buildings have been secured the past year which can be used for dormitory purposes as school work is resumed, yet they are small and inadequate. It will be encouraging even with these buildings provided to see the school again reaching out to distant parts and sending its influence into needy homes through the medium of pupils who return to these homes and change them by living Christianity as it is learned in a Christian boarding school.

It is now quite generally known to readers of Presbyterian publications that it

has been decided to have the main dormitory building of Wasatch a memorial to Mrs. Delos E. Finks, the beloved editor of the HOME MISSION MONTHLY for so many years. Two things connected with this enterprise should make all Presbyterians desire to lend their aid in erecting this building: first, the wish to have a part in honoring such a worthy friend and worker; second, the *imperative need* of the building thus to be dedicated.

We must have dormitory accommodations in order to do the work this school is designed to do. It is intended to be primarily a boarding school. If Christian influence in the schools were not desired, or the real mission of the schools of this character were not being fulfilled, it would be fair to recommend that the funds provided for the work in this section be used in other fields. The work is not only desired and appreciated, but is most earnestly sought. With suitable dwellings furnished, there will be no difficulty in filling them with young people who need the training such a school affords.

Famed for the grandeur of its scenery, the wealth of its mineral deposits and the abundance of all its natural resources, the salubrity of its moderate climate, its cool nights, the purity and clearness of its running water, should not Utah also provide full opportunity for its youth to receive the training and culture the Christian Academy can supply? I would have the readers of the HOME MISSION MONTHLY make answer. Our opportunity is before us. Are we willing to make the most of it?



# Mission Study Outline

By Mrs. D. B. Wells

## "MORMONISM, THE ISLAM OF AMERICA."—CHAPTER I

Only the first part of Chapter I is here considered, since no society or class can cover the first chapter of the text-book in one session and make clear the facts of origin, organization, personality and results which need to be emphasized in such a way as to show these points in the history of Mormonism.

- a. It was begun in fraud, based upon fraud, and continues in fraud to the present day.
- b. It has been a law-breaking institution from the first, and so continues.
- c. Its frequent changes from locality to locality were due to the righteous anger of the people in these various localities who resented business deception, robbery, immorality and wrong doing of many kinds.

The bibliography at the close of the text-book is unusually helpful. So much can be found of extreme value and interest as to warrant giving two sessions to the chapter. Many uninformed people still regard the Mormons as unfairly used and almost abused by their forced migrations from point to point. Smith, the founder, is esteemed a martyr. The facts are quite the opposite, and need to be set forth most clearly in order that minds may be disabused of an unwarranted sympathy.

For the first session on the first chapter, suppose these three topics should be discussed.

1. The principal personalities.
- a. Joseph Smith, Jr., the founder. His parentage; character of "Mother Lucy;" boyhood; education; use of "Peek-stone;" shiftless and immoral habits; elopement and early marriage; connection with Sidney Rigdon.
- b. Martin Harris, the financier. Visionary; visit to moon; brutal to wife and family; greed, his motive.
- c. Oliver Cowdery, amanuensis. Blacksmith; then teacher; then revelator; then counterfeiter; recanted twice; finally discarded because jealous of Smith's power.
- d. Sidney Rigdon, the "brains" of the whole affair. Inventor of the Mormon theology, hierarchy and constitution; his varying religious affiliations; eloquence; influence with Smith; leadership; apostasy;

reinstatement; final expulsion, and return to the Christian Church; pitiful death.

2. The first historical period, 1827-1830. New York and Pennsylvania.

Includes these events:

Smith's search after truth.  
Smith's visits from Angel Moroni.  
Smith's discovery and translation of Book of Mormon.  
Smith's early revelation and miracle.  
Smith's organization of church.  
Smith's revelation for support of church.  
Smith's arrest for disorderly conduct.  
Smith's decision to remove to Ohio.

3. The second historical period, 1830-38, Ohio.

Includes

Rigdon's conversion and allegiance.  
Rapid growth.  
Revelation of Smith's sole leadership.  
Purchase of Egyptian mummies.  
Gift of tongues.  
Fraudulent bank.  
Appropriation of Gentile property.  
Secret practice of polygamy.  
Land speculations.  
Tarring and feathering of Smith and Rigdon.  
Forced departure for Missouri.  
Collapse of Ohio Church.

Note the present numbers of Mormons in our different States, as given on page eighty-two of the text-book, as a reason why this is a question of immediate and profound interest to every United States citizen. These numbers are under, rather than over stated. Competent and entirely reliable authority states the total number of Mormons in the United States at this time as over one million. The increase in one year was one and one-half times the combined increase in the Methodist, Episcopal, the Presbyterian and the Congregational denominations. This makes the study and discussion of this subject a matter of the most vital importance to every lover of country and of God.

The other three periods of historical development will be outlined next month.

## A MISSION DAY SCHOOL IN UTAH

While we cannot tell of many definite results, the work is far from hopeless. I was called East because of my mother's illness and while away was surprised and glad to receive letters from strong Mormon homes, telling me they had missed me and hoped I would soon be back; that they missed the little *Forwards* and other papers and my calls. Before returning to Salina I wrote and asked the editor of our town paper to announce a half-day session summer school of six weeks, and to my surprise, three days after arriving, and without time to see any one to ask them to come, I had thirty-four pupils the first

morning I rang the school-bell, and at the end of the third week there were fifty-one. At Sunday school twenty-one were present.

The loneliness is the hardest part of a missionary's life here, yet when one keeps house, makes on an average fifty calls each month, besides teaching school nine months in the year—going early enough to kindle fires in winter, 8 o'clock, and rarely leaving before 4:30 or 5 P. M.—one has little time for lonely thoughts and we rejoice in strength and health and that the Master is willing to use us.

HARRIET ELLIOTT

# From the Secretary's Desk

PENNSYLVANIA is continually suggesting new things and achieving great results; Carlisle Presbytery has now pressed to the front and proposes to make its president an Honorary Member of the Woman's Board as a means toward paying the debt and also offers to share in making the synodical president an Honorary Member. This would not conflict at all with the action taken at our Annual Meeting in Louisville, asking a special gift from our constituency of fifty cents a member to wipe out the debt before Home Mission Week, November 17-24, but simply emphasizes that plan, as it encourages the gathering together of the little sums in a presbyterial, until they total \$100, when, all remitted at one time, the presbyterial can name an officer whom it wishes to honor. It is urged that all presbyterial societies follow the example of Carlisle.

As the total gifts of some presbyterial societies are not \$100 annually, these presbyterial societies will naturally have to content themselves with sharing in making their synodical president an Honorary Member—for under no circumstances can these gifts be allowed to lessen the usual contributions from organizations to the regular work of the Woman's Board.

Because all presbyterial societies cannot reasonably be expected to share equally in this undertaking, strong presbyterial societies are invited to constitute several of their officers Honorary Members. In this way the total indebtedness can be entirely wiped out before Home Mission Week.

Prayer Circles are not by any means new in missionary societies. For years they have been

maintained in the California synodical, the territory of the North Pacific Board, Colorado, Iowa, Minnesota, Ohio and Pennsylvania synodical societies, and probably in others, reports of which have not reached headquarters.

The plan, as presented in the last HOME MISSION MONTHLY, was submitted to the Executive Session of the Annual Meeting in Louisville and had its approval as simple enough to be easily adapted to any local society.

Letters more fully explaining the plan, with the leaflet "Vitalizing our Societies" and cards for local societies and for local members, were mailed some time ago and by this time every auxiliary society has doubtless received the material, and also personal letters from presbyterial corresponding secretaries.

It was suggested that individuals who could not join any Circle, might desire to be part of this movement, so the special white cards were prepared for them. It is not our wish that members of Prayer Circles sign these cards. They are intended only for individuals who cannot join a Prayer Circle.

It is expected that each local society will arrange its own special topics for prayer, but that the unity of prayer may bind us all closer together, a few general topics are here suggested:

1. The Prayer Calendar, Oct. 1-31.
2. "Home Mission Week."
3. Study classes and the Finks Memorial.
4. Our Debt.
5. A baptism of the Holy Spirit which shall prepare each individual for service acceptable to the King.

JULIA FRASER

## Young People's Department Notes

By M. Josephine Petrie

THIS is the season of "synodicals"; of announcements of the Woman's Board Thanksgiving offering in Sunday schools; of "first calls" to the young people's societies after the summer vacation months; of "making good" the promises made at summer conferences; of announcements to societies of any changes in the special objects or salaries; of reminding those who have postponed making pledges for this work; of urging to more study of the great missionary activities and opportunities of our church; of more earnest, importunate prayer. These are but a few reminders of the daily activities at headquarters, and of the movements which should be in operation in all the organizations of the Church. In fact, this magazine reaches our readers when every worker must be on the alert in efforts to follow up all possible clues for Home Missions. The posters issued by the Home Mission Week Campaign Committee tell a strong story of opportunities. Then there are many new leaflets suggestive for leaders, and helpful for all the members of our young people's societies. The slogan for Home Mission Week is "Our Country—God's Country." What are you doing to make it so?

### FOR THE JUNIORS

The set of Junior C. E. programs on Alaska will be very popular. The topics are based on "Alaska for Juniors" and are as follows: For September, "How Alaska Was Discovered"; October, "In Southern Alaska"; November, "A Tour Through the Aleutian Islands"; December, "Farthest North in Alaska."

### THE VERY NEWEST

It is an unusual experience to answer the many requests for "entertainments" with three suggestions. There are the two published by our Woman's Board, "Cindy's Chance" (25 cents) and "Alaska, a Missionary Drama" (10 cents). "Two Thousand Miles for a Book," published by the Missionary Education Movement, serves a double purpose, as it necessitates a study of the Intermediate text-book, "The Winning of the Oregon Country," to bring best results to participants and audience. The "Movement" has also prepared "A Mock Trial" (10 cents per copy), and "Missionary Base Ball" (free). These publications may be procured through our Literature Department, and with the aid of such helps, the new leaflets, study books, etc., we shall



be equipped to help others to see the countless opportunities, and the individual responsibility for making "Our Country—God's Country."

The first thing for Sunday school secretaries to do now is to urge a universal use of the program for Thanksgiving. Samples of the program, bags and envelopes for offerings, page of Calendar and a return postal order blank have been mailed to Sunday school superintendents and to many pastors and others. The offering on this occasion—*authorized by General Assembly*—is for the mission school work under the Woman's Board, and it should be sent promptly, and carefully designated, through the presbyterial treasurer to the treasurer of the Woman's Board.

## TWO SUGGESTIONS

The "Missionary Pageant" is much in vogue these days, and suggestions have reached us from two summer conferences which may be adapted to local churches or for presbyterial gatherings. At Winona Lake the young people gave a progressive out-of-doors affair to illustrate the special objects or stations toward which the missionary gifts of the Ohio, Indiana and Illinois delegates are directed. A section of a lower porch on one building was prepared to represent the children's ward of the Presbyterian Hospital,

San Juan, Porto Rico, and another section was occupied by "child widows" of India. The Westminster Guild work was represented on the upper porch, where three girls in nurses' costumes told of the Haines Hospital in Alaska, and several others, in Chinese costume, illustrated the foreign work the girls are doing. Ohio work was found on a wooded hill with an Indian encampment and a group of "Syrians."

Illinois chose to represent two kindergartens. At the "Emily Yale," the "foreign children" gave the salute to our flag, and a Japanese game was played by those of the Japanese kindergarten. "Guides" were stationed with each group, ready to answer all questions.

At Lebanon, Tenn., the "pageant" took the form of tableaux with readings and music illustrative of the study class work of the conference and the "objects" assigned the young people. Three Indian scenes were given—a young brave, a camp fire and an Indian maiden; a Porto Rican hospital scene; a Chinese charade (Con-fu-cian); a Mormon family; a Japanese kindergarten; and a final tableau in which all appeared, and the entire audience rose and joined in the singing of "Jesus shall reign."

Try some of the numerous hints to be found in these few paragraphs and help to make missions *real* to your young people.

# Summer Schools of Missions

## BOULDER, COLORADO

The sixth session of the Summer School of Missions at Boulder, Colorado, united with the Missionary Education Movement this year and additional talent was thus secured. It was a week of spiritual and mental growth—a growth that no Christian woman would willingly forego if once she had experienced it. Too much credit cannot be given to our synodical presidents, Mrs. Paul Raymond and Mrs. E. H. Silverthorn, who had charge of arrangements.

This year we reached our largest enrollment, 647, just 100 more than last year. The registration represented twenty-one States and two foreign countries. Presbyterians led, with 191 names.

Mrs. G. W. Coleman, of Boston, president of the Council of Women for Home Missions, was present. The charm of her personality, her wide experience, and her spirit of helpfulness won her many friends, and she was "one of us" from the first. The "Council hour," led by Mrs. Coleman, helped in the solution of many baffling problems. Mrs. D. B. Wells, who has been made official lecturer by the committee, and who has been present at all the sessions of the Summer School, led the devotional hour in the mornings, an hour full of spiritual help and strength. Her lectures on the Home study book, "Mormonism, the Islam of America," drew large audiences. Dr. Bruce Kinney, author of the book, led the study class in a masterly manner, and these two, ably seconded by Mrs. Coleman, gave us an insight into the doctrines and practices of that pernicious system which we never possessed before. Among others

of note on the program were Miss Margaret Burton of Chicago, author of a book on the education of Chinese women, who gave the lectures on the Foreign study book, "China's New Day"; Miss Maud A. Price, secretary of the intermediate Sabbath school work of Kansas; Mr. J. E. Crowther, Western field secretary of the Missionary Education Movement; Miss Frances Cross, city secretary of the Y. W. C. A., and Mrs. Costigan of Denver, who, as she always does, held the undivided attention of the children during her "story hour." For the second time the Missions House was the center of the spirit of the Summer School, and we can report that there is but a small amount still due on the building.

The social life was cared for in various enjoyable ways. A luncheon was planned to give the young people an opportunity to discuss their own work. It was attended by one hundred young ladies who decided to erect a building on the Chautauqua grounds to be used as headquarters for the young people.

Purposely the best has been left to the last—the higher plane, the broader view of our Lord's kingdom and its requirements. The spirit of intercession seemed ever present. The mountains breathed into us something of the sublimity and grandeur of their Creator and ours. We held communion with the Father and knew what it means to "be still and know that I am God."

LIDA D. ROBINSON

## WINONA, INDIANA

At the Winona Summer School of Missions the attendance was in advance of other years—355 women from seventeen States registered, 136 of whom were Presbyterians.

Three conferences, conducted by experts, were held each day, one of interest to women in their mission work, one for young women and one for leaders of children. Each day a class on methods was conducted by the study class leader.

Presbyterians were gratified to find a larger attendance of young women representing chapters of the Westminster Guild from several States. Most of these were accommodated in one of the large, private hotels, making the fellowship of the days together most pleasant. Each morning their hour of conference proved most helpful, young women testifying, again and again, of aid received for special needs and a broader vision of the scope of service for which the Westminster Guild stands.

We were grateful for the presence of officers from the Board of the Northwest, for Miss Fraser of the Woman's Board, and Miss Barr of the Freedmen's Board.

The Foreign study, "China's New Day," under Mr. Milikin's masterly leadership, so fascinated all for three days that we were most regretful to leave China with her absorbing interests for the consideration of Mormonism.

Last year was born at Winona a conviction that Mormonism should be considered this year. The leading of the year confirmed the position. Mormonism being an unpopular subject, the committee and leaders entered anxiously into its consideration, but from the first day of its presentation by Mrs. Wells, Winona leaders have felt the sympathy and response of the women. Interest and conviction grew day by day, culminating the last morning. Dr. Kinney at that time answered, in an illuminating manner, questions which had grown out of the preceding days of serious study; resolutions were adopted embodying the stand of the Winona Summer School of Missions concerning Mormonism; and Mrs. Wells gathered all the threads together and sent us forth with the prayer of faith that not some time—but *this year*—a united church might seriously and successfully deal with the Mormon problem.

A spirit of thoughtful consideration and a spirit of unity marked this session, making it—in the estimation of leaders and all present—the best in the eight years of the Winona Summer School of Missions.

HELEN L. KEIL

#### EAST NORTHFIELD, MASSACHUSETTS

Sixth Interdenominational Woman's Home Mission Conference for the East. July 19-25, 1912.

From the persuasive and clear-cut presentation of Bible truths by Dr. J. A. Francis of Boston, daily at 9 A. M., to the popular meetings in the Auditorium at evening, each hour was filled with the very best missionary discourses, plans, and stories, by denomination secretaries and missionaries, that could be secured. Enthusiasm ran high, and 240 registered delegates, together with visitors and many members of the Massachusetts Sunday School Association, filled again and again the Auditorium.

The study class book, "Mormonism, the Islam of America," was handled in a masterful manner, with great fairness and judgment, a half hour daily, by Mrs. D. E. Waid of New York.

The literature exhibits were most helpful. The denominational rallies permitted special sociability in different halls. The missionary stories told by Miss Margaret Slattery of Boston, each day, were a new and delightful feature. Home Mission Week in November was forcefully brought to notice by Miss Vermilye and Mrs. Gildersleeve. The choir of young women, under the efficient leadership of Miss Elizabeth Cameron, added much to the spirit of the public meetings. The twilight services at Round Top made closer the union and communion one with the other. The field sports one afternoon, by the young women, were carried out with great success under the supervision of Miss Crane, and to the delight of all Northfield, assembled on the oval. Carriage rides to Mount Hermon and to Ashuelot gave many of the delegates opportunity for wider views of the beautiful country, in which setting Northfield is the gem.

Altogether, the impressions gained everywhere during those seven days were such as to send each visitor home with a wider vision of the great need of concentrated prayer, study and helpfulness, in undertaking the problems of this great country, and of conserving its great forces for the advancement of righteousness. *May many more pledge themselves to go to Northfield next year, and there receive the mental and physical blessings which were given so bountifully to all!*

MINERVA L. CRANE

#### MIRIAM PARK, MINNESOTA

The Minnetonka Summer School of Missions completed its sixth annual session on Tuesday, June 13. Mrs. D. B. Wells, Miss Carrie Barge, Miss Grace Lindley, Miss Miriam Woodbury, of the National Council of Women for Home Missions, and Mrs. May Leonard Woodruff, the vice-president at large of the same organization, were the principal speakers. The attendance was nearly double that of last year and all received renewed inspiration for the work of the coming year. The Board of Managers of the Summer School expects to hold a number of Extension Courses in some of the smaller towns of the State in the fall, and a new office, known as Extension Secretary, was created for the care of this work.

ALICE C. WEBB

#### MOUNT HERMON, CALIFORNIA

Presbyterians were much in evidence at the Federate School of Missions held at Mount Hermon in the Santa Cruz Mountains, California, July 22-29. On the Sunday afternoon before the opening of the Summer School, occurred the dedication of the Cameron Rest Cottage, headquarters of the California Synodical Society, which has had no home since the San Francisco fire. Nine presbyterial societies supplied the furnishing of the cottage, which is named in honor of the first president, Mrs. E. S. Cameron.

The School of Missions registered 173 students this year. Many others who did not register attended lectures. Mrs. D. B. Wells, our much loved teacher, so widely known in summer schools, taught the classes on "China's New Day," and "Mormonism, the Islam of America." Mrs. Wells also gave morning Bible talks on "Bi-Kingdom Life." Mrs. George Coleman of Boston, President of the Council of Women for



Home Missions, was present and spoke twice on Mormonism, and once each on "The Council of Women for Home Missions," and "The Ford Hall Movement in Boston."

Mormonism was a burning question with us, there being 60,000 Mormons in California. It is hoped that Congress may be petitioned for a Constitutional amendment, making polygamy a national offense. To petition Congress requires legislative appeal from thirty-two States. Twenty-three have already passed such an appeal. Is your State among them? If you do not know, will you find out? It may be that there is work for you.

Several Presbyterian Home Mission workers among the Indians were at Mount Hermon: Miss M. E. Chase, Miss Una L. Moore, Rev. Alexander Hood, Mrs. Gay, and Mrs. C. A. Johnson, Government teacher. Five Indians were present at the last meeting of the Summer School, which was held under the auspices of the Northern California Indian Association.

MARY E. BAMFORD

### CHAUTAUQUA, NEW YORK

The second Summer Conference for Home Missions at Chautauqua, New York, was held August 4-11. From the beginning, great interest and enthusiasm were shown at the ten o'clock hour when Mrs. D. B. Wells of Chicago, in her inimitable way, held the audiences

spellbound while she presented in lecture form the new study on Home Missions for the coming year, "Mormonism, the Islam of America." Her first lecture created such public interest that the audiences increased each day, ministers and laymen, as well as the women, coming in great numbers, so that the Hall of Philosophy was crowded to its utmost capacity and many were obliged to stand during the entire hour. Mrs. George W. Coleman of Boston, president of the Council of Women for Home Missions, presided at every session.

On three afternoons there were method hours led by able women from various denominations, when many valuable suggestions were presented. On the alternate days there were missionary rallies, when addresses were given by missionaries from ten mission fields.

Rev. Frank Hall Wright, evangelist among the Indians of Oklahoma, read the Scriptures in sign language, translating as he read. Hesang for us at each rally and gave a stirring address on the Indians, while Dr. Haywood of Porto Rico told of the wonderful progress made in educational and religious work on that island since freed from Spanish rule.

The total registration at this Conference was 1153. There were twenty denominations and sects represented. Presbyterians were second in number, 335 having registered at the meetings.

LYDIA ALEXANDER HAYS

## In Memoriam

### MARY LUCY BARNES

A devoted missionary passed to her reward on July 25. For twenty-five years Mary Lucy Barnes taught at Scotia Seminary, Concord, N. C., a school for colored girls under the Freedmen's Board of the Presbyterian Church. She also taught for five years in Lovedale Institute, South Africa, under the Free Church of Scotland. She was deeply devoted to her work among colored girls and remained at Scotia until the last year of her life. That failing health then compelled her to leave Scotia was a great sorrow to her. She was retiring and unassuming, but her heart was in her work.

Miss Barnes was educated at Mt. Holyoke Seminary and before entering her missionary career taught for three years in the public schools of Cedar Rapids, Iowa. A large circle of friends mourn her loss. Her funeral was held at the home of her sister, Mrs. Carrie Lovewell, Topeka, Kansas.

### KATE LAZEAR

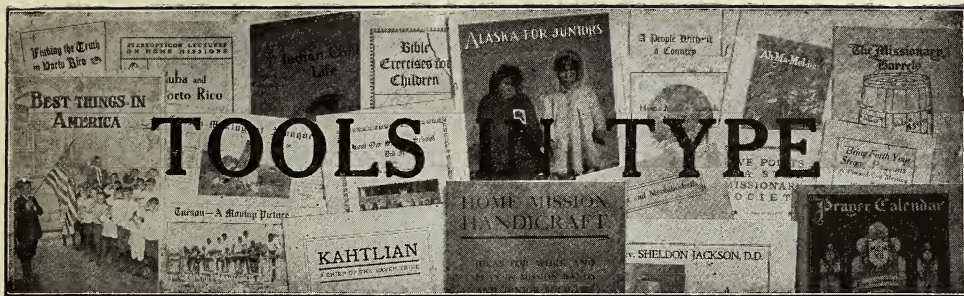
One who had particularly identified herself with the promotion of missionary interests in Denver, Colorado, was called to higher service July 16—Miss Kate Lazear for sixteen years secretary of literature of Colorado Synodical.

In the Central Presbyterian Church of Denver she was very active in the Woman's Missionary Society and was the leading worker on the missionary committee of the Sunday school. Here she used her gift of story telling to interest the children in missions, and ever kept before all departments of the Sunday school the importance of the great work of missions.

In the Denver City Missionary Federation, she was active, managing the literature displayed during Mrs. Wells' fall lecture courses. She most ably managed the literature tables for several years for the Summer School of Missions at Boulder, and was also chairman of the literature committee during the Jubilee meeting in Denver. But her Christian service was not confined to Denver alone. For seventeen years she was a faithful and efficient officer of the Colorado Synodical Society—one year serving as corresponding secretary, and sixteen years as secretary of literature. She loved this work and was thoroughly conversant with the literature of our boards and of others as well, so that she was a mine of information, not only for Presbyterian women, but also for those of other denominations. As secretary of literature of the synodical society her aim has always been to keep the missionary magazine subscriptions high and to provide such educational literature and stimulus that the standards of our women might ever be raised to higher and higher degrees of efficiency, and that their missionary information might be clear cut and valuable.

The presbyterial secretaries of literature have lost a friend and a wise leader and adviser; the members of the synodical executive have also lost a valued friend, one whose sound judgment and good advice could always be depended upon. Efficiency, effective service, faithfulness and unselfish devotion have always characterized her. Her loss is great to her family, to her friends and to the work which she so effectively served.

KATHARINE V. SILVERTHORN



By S. Catherine Rue

THE annual presbyterial, praise and other missionary meetings usually held at this season of the year should make this month of October a time of great opportunity for disseminating information about Home Missions. Every society conducting the three months' campaign in preparation of Home Mission Week, November 17-24, will require special aids in the way of leaflets, text-books, and programs. Our literature department is prepared to meet heavy demands, hoping that generous distributings may reap abundant returns for the work.

When preparing for the October meeting of your society use the timely text-book for Home Mission study that has for its title *Mormonism, the Islam of America*. Price, 30 cents in paper and 50 cents in cloth binding. Plan at this meeting to organize a class at once so that the study of this entire book can be completed by your members before Home Mission Week. (See Book Notes, p. 315.)

Other new text-books for this year are: *The Church of the Open Country*, by Rev. Warren H. Wilson, Ph. D. (price 35 cents paper, 50 cents cloth), for young people's societies; *Winning the Oregon Country*, by John T. Faris (same price as above), for classes of intermediate ages; and, *Some Immigrant Neighbors*, by John R. Henry (25 cents paper, 40 cents cloth), for juniors. These are inspiring as well as informing and should be used in every church.

When planning meetings, refer to the long list of "New Issues in Literature Aids" on page 292 of the September HOME MISSION MONTHLY. Each article in this goodly array has been carefully prepared for local workers. It includes Mr. Adam's leaflet, *Present-Day Conditions in Mormon Utah* (5 cents each), and Mr. Freece's article, *The Mormon Propaganda in Europe* (2 cents each), which should be brought to the attention of every society in connection with the topic: "The Mormons." If they cannot be distributed, have them reviewed in the meeting. All who are familiar with his many years of faithful service in Mormondom will be pleased to possess and read *The Story of the Pilgrim* (price 15 cents), an autobiography of Rev. Dr. S. E. Wishard.

Has your church secured its proportion of the 10,000 new subscriptions asked for *Over Sea and*

*Land*? If the special secretary appointed to do this work in your church has not yet canvassed the congregation, offer your subscription to her at once and "set the ball rolling" for a long list of new names.

### PRAISE MEETINGS

Supplies for November praise meetings should be ordered early. The new program, *All the Day Long*, is simple in construction, beautiful in spirit, and adaptable to all organizations. Its price is the same as usual, two cents per single copy, eighteen cents per dozen, one cent per copy for twenty-five or more ordered at one time. Two forms of invitation are furnished for praise meetings, the envelope form that does not need to be enclosed, and the note form, each sold at forty cents per hundred. For enclosing the latter we have envelopes at twenty-five cents per hundred. Thank-offering envelopes for collections can be had without other charge than postage, which is six cents per hundred. May we have an order for these from every woman's missionary society?

### 'A NEW CHANCE

The opportunities of Home Mission Week will loom up large to secretaries of literature who realize their responsibility. The inspiration and enthusiasm of such a simultaneous effort will afford a new chance to place literature in the hands of people who may have refused it on past occasions. There are publications available for every age. Procure them and seize this new chance to start your children in missionary work, to enthuse your young people with a desire to know about and help their less fortunate brothers and sisters, and to win all who have hitherto seemed indifferent. Let none disregard this new opportunity at the beginning of a new working season.

It has been proved that secretaries of literature can use the telephone to great advantage in their work. Presbyterian secretaries in cities where several societies are within reach can utilize it to corral local officers for meetings or courteously inquire about the progress of work that has been planned. Local secretaries can solicit subscriptions and orders for prayer calendars or leaflets and can incidentally recommend the perusal of some excellent, recent article.

### SECRETARIES OF LITERATURE

Have you received the circular giving the HOME MISSION MONTHLY subscription plan for the year 1912-1913? If not, kindly notify the HOME MISSION MONTHLY office, for we do not wish a single secretary to be omitted in this rally of HOME MISSION MONTHLY officers. Any surplus magazine funds this year will be applied to the Finks Memorial Building at Wasatch Academy, Mt. Pleasant, Utah.



# Life Members of the Woman's Board, 1911-12

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Mrs. Margaret H. Wicks, Utica  
Miss Elizabeth Young, Warsaw  
Mrs. Wm. Allen Butler, Yonkers  
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Mrs. Florence W. Oliver, Lisbon

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Mrs. Abner L. Whitaker, Cincinnati  
Mrs. Wm. Andrews, Dennison  
Mrs. Amanda Swan, E. Liverpool  
Mrs. A. A. Campbell, Galion  
Mrs. Ella Minnis, New Philadelphia  
Mrs. David Kerr, Pataskala  
Miss Harriet Statler, Piqua  
Mrs. Chas. Wilder, Piqua  
Mrs. Dr. C. B. Clark, Reiley

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Mrs. McK. Williamson, Huntingdon  
Mrs. William Kelley, Nanticoke  
Mrs. Sarah Steckrote, Nanticoke  
Miss Mary E. Natlack, Neshaming  
Mrs. Edw. P. Townsend, NewBrighton  
Mrs. Frank Maybin, Philadelphia  
Miss Ada Sewall, Philadelphia  
Mrs. Elizabeth Stout, Philadelphia  
Miss Josephine Sanders, Philadelphia  
Mrs. Ross E. Williams, Philadelphia  
Mrs. S. J. Alvard, Philadelphia  
Mrs. Robert Dornan, Philadelphia  
Mrs. Luella A. Emery, Philadelphia  
Mrs. Sarah J. Foster, Philadelphia  
Mrs. Robert Fulton, Philadelphia  
Mrs. Wm. W. Fiske, Pittsburgh  
Mrs. Geo. H. Baird, Pittsburgh  
Mrs. J. Frank Murray, Pittsburgh  
Mrs. Wm. L. Robinson, Pittsburgh  
Mrs. Moses Hickman, Pittsburgh  
Miss Jeanette Wright, Pittsburgh  
Miss Ella Taylor Lower, Wyncote  
Mrs. G. W. Heeter, Clarion

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Mrs. Anna Margaret Vance, Armour  
Mrs. Alice Amy, Canastota  
Miss Lena Paterson, Canastota

### Tennessee

Mrs. S. R. Ogden, Union

### Wisconsin

Mrs. E. H. Reed, Oshkosh  
Mrs. F. P. Stone, Wausau

## PROGRAM FOR NOVEMBER MISSIONARY MEETING

### TOPIC—MEXICANS IN UNITED STATES

**Hymn**—"Christ whose glory fills the skies  
Christ the true and only Light."

**Scripture**—Read, in concert, Psalm 8.

Speak of the outdoor life in New Mexico, the children herding sheep and goats on the hill-sides, the brightness of the sun and sky and the contrasting darkness of ignorance and superstition.

**Scripture**—Read, in alternate verses or phrases, Psalm 19.

**Prayer**—That the true Light of God's Word may shine for the Mexicans in our land.

### I Our Mexicans—

- Their origin.
- In what States now found.
- Immigrants from old Mexico.

(See reports of Spanish-American Conference, *Assembly Herald*, August, 1912.)

Ask one or two questions on each topic that can be answered in single sentences by individuals previously selected.

**Hymn**—Lord, speak to me that I may speak."

### II How The Light is Reaching Them—

- Through other denominations, principally Methodist, Baptist, Congregational.

(See reports of Spanish-American Conference and denominational publications.) Tell how the Bible came to Embudo. (See *Map Talk on Mexican Mission Schools*.)

- Missionary pastors and evangelists of our own Church.

- Schools under the Woman's Board.  
Explain the word "Plaza." Locate on map the plaza or village day schools, and select one for full description as typical of others. Tell of the mission teachers' work outside of school.

Name and locate the four boarding schools under the Woman's Board, and

let a five-minute paper sketch briefly the work they accomplish; or select one for full description.

#### A Prayer of Thanksgiving.

Hymn—"Fling Out the Banner."

#### III The Present Need.

Under this head note:

- (a) New political responsibilities.
- (b) Enlarging opportunities but insufficient equipment in many of our schools.
- (c) Lack of medical and hospital care—all constituting a call for faith-filled prayer, wise planning and generous giving.

#### A Prayer of Consecration.

Hymn—"Forward Be Our Watchword."

RACHAEL WHEELER

### BOOK NOTES

*The Promised Land.* A marvelous book in its depiction of early childhood life in Russia and its sequel of rapid evolution on American soil is *The Promised Land* by Mary Antin, herself the heroine of the tale. In the early pages the young author says: "Although I have written a genuine personal memoir, I believe that its chief interest lies in the fact that it is illustrative of scores of unwritten lives. I am only one of many whose fate it has been to live a page of modern history. We are the strands of the cable that binds the Old World to the New. As the ships that brought us link the shores of Europe and America, so our lives span the bitter sea of racial differences and misunderstandings." Through the first years spent as a Russian Jew "within the Pale," submitted to all manner of indignities, through the wondrous transitory period of immigration, through years in Boston's most genuine slums, all depicted with admirable art, two particular and radiant characteristics prevail and give life and spirit to the whole—the desire for learning and the joy of living. The book will be a delight to all interested in the least degree in immigration problems, and who is not?

*The Promised Land*, by Mary Antin. Houghton, Mifflin Company, Boston, \$1.75.

In the *Outlook*, June 29, there appeared a short story, also by Mary Antin, called "First Aid to the Alien." The Russian girl knows whereof she speaks and tells a story well every time. "First Aid to the Alien" is worth looking up, if it escaped the reader's notice.

*Under the Prophet in Utah*, by Ex-Senator Frank J. Cannon, is endorsed by the very best authorities on Mormonism as being reliable in its information concerning the "treasons of the Mormon Kingdom." That Mr. Cannon speaks from the inside is beyond controversy, for he was born and bred a Mormon and was a leader in the successful effort to secure statehood for Utah. His intimacy with the political side of Mormonism makes it possible for him to portray accurately the path trodden both before and since, statehood, and to give much personal experience in the Mormon political world. Polygamy is shown forth as an integral part of the system, with instances as proof of the breaking of the promises for its abandonment, when Utah became a State. The entire subject is presented in a compelling way

and no library on the subject of Mormonism can afford to be without it.

Published by C. M. Clark Co., 211 Tremont St., Boston, Mass. Also can be procured from our Literature Department. \$1.35 postpaid.

*Mormonism, the Islam of America*, by Bruce Kinney, D.D., is the interdenominational Home Mission study book for the year 1912-1913. In compact form, Dr. Kinney presents the history of the inception of Mormonism, its doctrine, the reign of polygamy, and also some effects of Christian effort in the Mormon field. Dr. Kinney's view is exceedingly fair. It is not colored with denunciation or criticism, and the value of his statements is enhanced by the fact that he has had personal contact with Mormonism during many years of superintendency of Baptist missions in Utah.

The study of the topic presented in this book is meeting with large enthusiasm, as evidenced in summer school reports in these pages. No woman's missionary society should fail to organize a study class using this volume as a text-book. It may be procured from our Literature Department. Paper binding, 30 cents; cloth, 50 cents.

*The Other House*, by Martha Anderson and Harvey J. O'Higgins, is a true story, well told, of the "new polygamy." To those on the outside of Mormonism it reveals the pathos of a Mormon woman's life as few might otherwise realize it. It may be procured from our Literature Department, paper edition for 25 cents, or from the publishers, C. M. Clark, Boston, Mass., cloth binding, 50 cents.

### WHAT DO WE OWE THE CHILDREN?

We owe the children a chance to take part now in the splendid missionary work of the Presbyterian Church, which will fit them to carry it on in the next decade. Besides the interest in this work, the uplift to the children themselves in the thought of helping others, is worth much. *Over Sea and Land* gives up-to-date news from the different mission centers and schools, and acquaints the reader in simple language and forceful manner, aided by photographs taken in or near the schools and missions, with the work in which they will some day be the leaders. The magazine is a monthly, with attractive colored cover, for only 25 cents a year. *Every child in your church should have it!* Address Room 1114, 156 Fifth Avenue, New York City, for free samples. Every woman in the Church is asked to help secure 10,000 new subscriptions before January 1.

### FIVE MINUTE MISSIONARY EXERCISES FOR THE SUNDAY SCHOOL

For use in the eight-week preparatory period, September 22-November 10, 1912, preceding Home Mission Week, November 17-24.

The following topics are presented:

1. "Open Gates"—a poem, by Rev. Charles L. Thompson, D. D., LL. D.
2. A Black Boy Who Made Good.
3. A Slavic Girl of the Frontier.
4. Our Spanish Neighbors.
5. Experiences at Ellis Island.
6. The Story of Pah-ah-wut (Indian).
7. What About the Country Church?
8. An Awakened Mountaineer.





